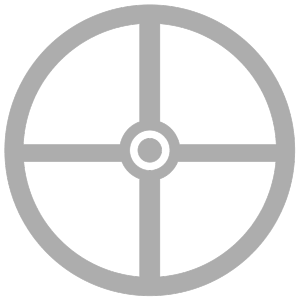
THE HOLY BIBLE

The Fellowship Edition

VOLUME ONE

The Law and the Writings



SEPTUAGINT

Translated by Sir Lancelot C. L. Brenton

VULGATE

Douay-Rheims, revised by Bishop Richard Challoner

Fellowship of the Common Good

The Holy Bible, Fellowship Edition, Volume One: The Law and the Writings.

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The underlying translations, Brenton's Septuagint (1844), the Douay–Rheims Bible revised by Challoner, and the other texts listed under Sources of This Edition, are in the public domain.

The Psalms are numbered as in the Septuagint; most are one number lower than in other Bibles.

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SOURCES OF THIS EDITION

The Old Testament

The Septuagint Translated from the Greek by Sir Lancelot C. L. Brenton, *The Septuagint Version of the Old Testament* (London, 1844). Brenton's notes are kept as footnotes.

Other Ancient Books

1 Enoch Translated by R. H. Charles, *The Book of Enoch* (1917).

Jubilees Translated by R. H. Charles, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2 (Oxford, 1913).

2 Esdras From the World English Bible (public domain).

4 Baruch *The Rest of the Words of Baruch*. A new translation from the Greek, made for this edition by the Fellowship of the Common Good (2026).

Testaments of the Twelve Patriarchs Translated by Robert Sinker, in *The Ante-Nicene Fathers*, vol. 8 (1886).

Psalms of Solomon Translated by G. Buchanan Gray, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

Odes of Solomon Translated by J. Rendel Harris, *The Odes and Psalms of Solomon* (Cambridge, 1911).

Ascension of Isaiah Translated by R. H. Charles, *The Ascension of Isaiah* (London, 1900).

Life of Adam and Eve Translated by L. S. A. Wells, in *The Apocrypha and Pseudepigrapha of the Old Testament*, vol. 2, ed. R. H. Charles (Oxford, 1913).

The New Testament

The Vulgate The Latin Vulgate of St. Jerome in English: the Douay-Rheims version (Rheims, 1582), revised by Bishop Richard Challoner (1749–1752), from the edition of 1899.

Gnostic Writings

The Lost Gospels The Gospels of Thomas, Mary, Philip, Truth and Judas, and the Secret Book of James. Translated from the Coptic by Mark M. Mattison, who has committed his translations to the public domain.

Pistis Sophia Translated by G. R. S. Mead, *Pistis Sophia*, revised edition (London, 1921).

The Hymn of the Pearl Translated by G. R. S. Mead, *The Hymn of the Robe of Glory* (London, 1908).

The Hymn of Jesus Translated by G. R. S. Mead, *The Hymn of Jesus* (London, 1907).

Valentinus and Basilides From Clement of Alexandria, *Stromata*, tr. W. Wilson, and Hippolytus, *Refutation of All Heresies*, tr. J. H. MacMahon, in *The Ante-Nicene Fathers*, vols. 2 and 5 (1885–86), with corrections from the Greek made for this edition.

The Letter of Ptolemy to Flora A new translation from the Greek of Epiphanius, *Panarion* 33, ed. K. Holl (1915), made for this edition by the Fellowship of the Common Good (2026).

All of these translations are in the public domain. Throughout this edition the divine names follow the Fellowship's rule: God *for God,* the Eternal *where* God *follows, and* Master *for Jesus. Hand corrections made to old printed texts are recorded in the Fellowship's proofing notes.*

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ON THE NAMES OF GOD IN THIS EDITION

Every Bible is a translation, and every translation makes choices. This edition makes one choice that a reader will notice on almost every page: the word *Lord* does not appear anywhere in its text of Scripture. This introduction explains why, and shows exactly what stands in its place, so that nothing is hidden from the reader.

The Name Behind the Word

The Hebrew Scriptures call God by a name of four letters, YHWH, which occurs nearly seven thousand times. In time, out of reverence, the name ceased to be spoken aloud. When the reader came to it, another word was said instead: *Adonai*, "my Lord." The Greek translators of the Septuagint followed this custom and wrote *Kyrios*, "Lord." The Latin of the Vulgate wrote *Dominus*, and the English translations wrote *Lord*.

So the word *Lord* was never the Name. It was a covering laid over the Name, a title borrowed from the speech of human households and courts. The English word itself comes from the Old English *hlāford*, the "loaf-ward," the keeper of the bread: the head of a household, on whom others depended. Over the centuries it came to mean the master of land and of the people bound to it, the lord of the manor, the feudal ruler. When a reader of English hears *Lord*, those centuries of masters and servants come with it.

Why the Fellowship Lays the Word Aside

The Fellowship of the Common Good holds that God is not a landlord, and that the bond between the Most High and each soul is not the bond between a ruler and a subject. The divine right, as the Fellowship teaches it, is the dignity given to every person: a light within each one, which no throne bestowed and no throne can take away. A word shaped by lordship over people sits uneasily beside that teaching.

The Fellowship also holds that sacred writing should free the reader and never be used to control. Many readers have heard the word *Lord* spoken by those who claimed to rule in God's name. This edition sets that word aside so that the text may be heard afresh, in words that point to God rather than to the powers of this world.

Nothing in this choice is meant as a judgement on any other Bible or on any believer. Those who pray to God as Lord pray sincerely, and the Fellowship honours every faith that seeks the good. This edition is one more door into the same house.

What Stands in Its Place

The rule followed in this edition is simple, and it is applied the same way in every book.

God. Where the translation says *the Lord* and means the Most High, this edition says *God*. "God tends me as a shepherd." "Thus says God."

The Eternal. Where *Lord* stands directly before *God*, as in "the Lord your God," this edition says *the Eternal*: "Hear, O Israel, the Eternal our God is one God." The name is not new. The French Protestant Bibles have rendered the divine name as *l'Éternel* since the sixteenth century, the German translation of Moses Mendelssohn wrote *der Ewige*, and English translators such as James Moffatt wrote *the Eternal*. It answers to the meaning of the Name itself. When Moses asks the Name at the burning bush, the Septuagint answers, in Brenton's words, "I am THE BEING." This edition keeps those words just as Brenton gave them. The One who simply is, without beginning or end, is rightly called the Eternal.

God of hosts, God Almighty. The ancient titles *Lord of hosts* and *Lord Almighty* become *God of hosts* and *God Almighty*. In two verses, where *the Lord Almighty* is followed at once by *their God* (Haggai 1:14 and Zechariah 12:5), the rule for *the Eternal* comes first, and the text reads *the Eternal Almighty their God*, so that the name *God* is not said twice.

Master. In the New Testament, where *Lord* is spoken of Jesus, this edition says *Master*. This is the title his own disciples gave him. In the Gospel of Luke they call him *Epistata*, "Master," and in all four Gospels he is called *Rabbi*, "my teacher, my master." It is a title of love and learning, the word a disciple uses for the one he follows. Where Jesus himself pairs the two titles, "You call me Teacher, and Master" (John 13:13), the Greek words *didaskalos* and *kyrios* are

each given their own English word.

Human lords. Where *lord* means a man of rank, this edition says *master*, and *lords* become *rulers*. *Lordship* becomes *dominion*.

What Has Not Changed

The words of Scripture are otherwise left as the translators gave them. The Old Testament is Sir Lancelot Brenton's English Septuagint, and the New Testament is the Douay-Rheims rendering of St. Jerome's Vulgate as revised by Bishop Richard Challoner. Their sentences, their order and their meaning stand. Brenton's own notes are printed at the foot of the page.

Every change described here was made by one rule, applied evenly, and every change can be traced against the original translations, which remain freely available to all. A reader who wishes to know what a verse said before may always look, and is encouraged to.

A Word on the Other Ancient Books

Between the two Testaments stand nine books that were treasured by ancient communities of faith but left out of most Bibles of the West: 1 Enoch, Jubilees, 2 Esdras, 4 Baruch, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, the Odes of Solomon, the Ascension of Isaiah and the Life of Adam and Eve. Several of them belong to the Bible of the Ethiopian Church, and others were read widely in the early centuries. They are given here so that the reader may know them and weigh them. The same rule for the names of God is followed in them as in the rest of the book.

The Gnostic Writings

The last part of this edition gathers twelve writings of the early Gnostic Christians: the Gospels of Thomas, Mary, Philip, Truth and Judas, the Secret Book of James, Pistis Sophia, the Hymn of the Pearl, the Hymn of Jesus, the fragments of Valentinus and Basilides, and the Letter of Ptolemy to Flora. Most were lost for more than a thousand years and came to light again in the last two centuries, many of them in the jars found at Nag Hammadi in Egypt in 1945. No church today includes them in its Bible, and this edition does not claim that they belong to the canon of any church. The Fellowship prints them because they are among the oldest witnesses to the faith of the first Christians who sought God as light and knowledge, and because a reader who wishes to know them should be able to read them whole, beside the books that were kept. The same rule for the names of God is followed in them as in the rest of the book.

How This Edition Is Arranged

The Fellowship Bible is printed in three volumes. The first holds the Law and the Writings, from Genesis to the Song of Solomon. The second holds the Prophets, the Deuterocanonical Books and the Other Ancient Books. The third holds the New Testament and the Gnostic Writings. Each volume opens with this introduction and its own table of contents.

The books keep the names that Brenton gave them, and where those names differ from the ones most readers know, the familiar name follows in brackets: *Esaias* (*Isaiah*), *Osee* (*Hosea*), *Kings I* (*1 Samuel*). The books of Ezra and Nehemiah, which the Septuagint joins as one book, are printed separately.

The Psalms are numbered as in the Septuagint, which Brenton translated. From the ninth Psalm to the hundred and forty-seventh, most Psalms are numbered one lower than in other English Bibles: the Psalm that begins "God tends me as a shepherd," known to many readers as the twenty-third, is here the twenty-second. The Septuagint also keeps a hundred and fifty-first Psalm, which is printed here.

May all who read these pages find in them the One who is beyond every name, yet near to every soul.

THE OLD TESTAMENT

GENESIS

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

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

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

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

20 And God said, Let the waters bring forth reptiles having life, and winged creatures flying above the earth in the firmament of heaven, and it was so.[h] 21 And God made great whales, and every living reptile, which the waters brought forth according to their kinds, and every creature that flies with wings according to its kind, and God saw that they were good.[ij] 22 And God blessed them, saying,

1:4 Gr. and between the darkness. Hebraism. **1:9** Gr. meeting. **1:9** Gr. their meetings. **1:10** Gr. systems. **1:11** Gr. sowing. **1:11** Gr. Alex. + εἰς ὁμοιότητα. **1:14** Gr. for light or shining. **1:20** Lit. of living souls. **1:21** Or, probably any large fish, or marine animals, whether cetaceous or not. **1:21** Gr. every soul of living reptiles.

Increase and multiply and fill the waters in the seas, and let the creatures that fly be multiplied on the earth. 23 And there was evening and there was morning, the fifth day.

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

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

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

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

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

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

1:24 Gr. soul. **1:30** Gr. soul. **2:1** Or, order. See John 1. 10. **2:3** Or, made in the beginning. See Acts 1. 1. **2:4** Or, it took place. **2:9** Gr. for sight. **2:9** Or, that which is to be known. Comp. Rom. 1. 19.

him in the garden of Delight, to cultivate and keep it. 16 And the Eternal God gave a charge to Adam, saying, Of every tree which is in the garden thou mayest freely eat,[a] 17 but of the tree of the knowledge of good and evil—of it ye shall not eat, but in whatsoever day ye eat of it, ye shall surely die.[b]

18 And the Eternal God said, It is not good that the man should be alone, let us make for him a help suitable to him.[c] 19 And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.[d] 20 And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.[e] 21 And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof. 22 And God formed the rib which he took from Adam into a woman, and brought her to Adam.[f] 23 And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband.[ghi] 24 Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.[j] 25 And the two were naked, both Adam and his wife, and were not ashamed.

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

2:16 Or, eat for food. **2:17** Or, die by death. **2:18** Gr. according to him. **2:19** Gr. soul. **2:20** Gr. called. **2:22** Gr. built. **2:23** Or, out of. See the force of ἐκ in Eph. 5. 30. **2:23** Or, wife. **2:23** In the Heb. the reason of the name appears. She shall be called Issha because she was taken out of Ish. **2:24** Gr. be cemented. Mat. 19. 5. **3:4** Gr. ye shall not die by death. **3:10** Or, the sound of thee walking. **3:10** Gr. am. **3:11** Gr. art.

said, The serpent deceived me and I ate.
14 And the Eternal God said to the serpent, Because thou hast done this thou art cursed above all cattle and all the brutes of the earth, on thy breast and belly thou shalt go, and thou shalt eat earth all the days of thy life. 15 And I will put enmity between thee and the woman and between thy seed and her seed, he shall watch against thy head, and thou shalt watch against his heel.[ab] 16 And to the woman he said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children, and thy submission shall be to thy husband, and he shall rule over thee.[c] 17 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree concerning which I charged thee of it only not to eat—of that thou hast eaten, cursed is the ground in thy labours, in pain shalt thou eat of it all the days of thy life. 18 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. 19 In the sweat of thy face shalt thou eat thy bread until thou return to the earth out of which thou wast taken, for earth thou art and to earth thou shalt return. 20 And Adam called the name of his wife Life, because she was the mother of all living.[d] 21 And the Eternal God made for Adam and his wife garments of skin, and clothed them.
22 And God said, Behold, Adam is become as one of us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and so he shall live for ever—[e] 23 So the Eternal God sent him forth out of the garden of Delight to cultivate the ground out of which he was taken. 24 And he cast out Adam and caused him to dwell over against the garden of Delight, and stationed the cherubs and the fiery sword that turns about to keep the way of the tree of life.

4 And Adam knew Eve his wife, and she conceived and brought forth Cain and said, I have gained a man through God. 2 And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And it was so after some time that Cain brought of the fruits of the earth a sacrifice to God.[f] 4 And Abel also brought of the firstborn of his sheep and of his fatlings, and God looked upon Abel and his gifts,[g] 5 but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. 6 And the Eternal God said to Cain, Why art thou become very sorrowful and why is thy countenance fallen? 7 Hast thou not sinned if thou hast brought it rightly, but not rightly divided it? be still, to thee shall be his submission, and thou shalt rule over him.
8 And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him. 9 And the Eternal God said to Cain, Where is Abel thy brother? and he said, I know not, am I my brother's keeper? 10 And God said, What hast thou done? the voice of thy brother's blood cries to me out of the ground. 11 And now thou art cursed from the earth which has opened her mouth to receive thy brother's blood from thy hand. 12 When thou tillest the earth, then it shall not continue to give its strength to thee: thou shalt be groaning and trembling on the earth. 13 And Cain said to the Eternal God, My crime is too great for me to be forgiven. 14 If thou castest me out this day from the face of the earth, and I shall be hidden from thy presence, and I shall be groaning and trembling upon the earth, then

3:15 Gr. keep. Other readings of the passage are πλήξει and πλήξεις and τειρήσει and τειρήσεις. See Parkhurst in ηψ. **3:15** Gr. keep. Other readings of the passage are πλήξει and πλήξεις and τειρήσει and τειρήσεις. See Parkhurst in ηψ. **3:16** Gr. turning. **3:20** Gr. Zoe. **3:22** Alex. + God. **4:3** Gr. after days. **4:4** Gr. he also. **4:14** Or, then shall I be.

it will be that any one that finds me shall slay me.[a] 15 And the Eternal God said to him, Not so, any one that slays Cain shall suffer seven-fold vengeance; and the Eternal God set a mark upon Cain that no one that found him might slay him.[b] 16 So Cain went forth from the presence of God and dwelt in the land of Nod over against Edem.

17 And Cain knew his wife, and having conceived she bore Enoch; and he built a city; and he named the city after the name of his son, Enoch.[c] 18 And to Enoch was born Gaidad; and Gaidad begot Maleleel; and Maleleel begot Mathusala; and Mathusala begot Lamech. 19 And Lamech took to himself two wives; the name of the one was Ada, and the name of the second Sella. 20 And Ada bore Jobel; he was the father of those that dwell in tents, feeding cattle. 21 And the name of his brother was Jubal; he it was who invented the psaltery and harp.[d] 22 And Sella also bore Thobel; he was a smith, a manufacturer both of brass and iron; and the sister of Thobel was Noëma.[e] 23 And Lamech said to his wives, Ada and Sella, Hear my voice, ye wives of Lamech, consider my words, because I have slain a man to my sorrow and a youth to my grief.[fg] 24 Because vengeance has been exacted seven times on Cain's behalf, on Lamech's it shall be seventy times seven.

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

5 This is the genealogy of men in the day in which God made Adam; in the image of God he made him:[i] 2 male and female he made them, and blessed them; and he called his name Adam, in the day in which he made them.[j] 3 And Adam lived two hundred and thirty years, and begot a son after his own form, and after his own image, and he called his name Seth. 4 And the days of Adam, which he lived after his begetting Seth, were seven hundred years; and he begot sons and daughters. 5 And all the days of Adam which he lived were nine hundred and thirty years, and he died. 6 Now Seth lived two hundred and five years, and begot Enos. 7 And Seth lived after his begetting Enos, seven hundred and seven years, and he begot sons and daughters. 8 And all the days of Seth were nine hundred and twelve years, and he died. 9 And Enos lived an hundred and ninety years, and begot Cainan. 10 And Enos lived after his begetting Cainan, seven hundred and fifteen years, and he begot sons and daughters. 11 And all the days of Enos were nine hundred and five years, and he died. 12 And Cainan lived an hundred and seventy years, and he begot Maleleel. 13 And Cainan lived after his begetting Maleleel, seven hundred and forty years, and he begot sons and daughters. 14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Maleleel lived an hundred and sixty and five years, and he begot Jared. 16 And Maleleel lived after his begetting Jared, seven hundred and thirty years, and he begot sons and daughters. 17 And all the days of Maleleel were eight hundred and ninety and five years, and he died. 18 And Jared lived an hundred and sixty and two years, and begot Enoch: 19 and Jared lived after his beget-

4:15 Gr. pay seven penalties. **4:17** Or, was building. **4:21** Gr. made known. **4:22** Gr. she also. **4:23** Gr. wound. **4:23** Gr. hurt. **4:26** Or, trusted, q. d. had faith to call, &c. The LXX. seem to have read הוחל as a part of יחל. **5:1** Gr. book of generation. **5:2** Alex. their.

ting Enoch, eight hundred years, and he
begot sons and daughters. [20] And all the
days of Jared were nine hundred and
sixty and two years, and he died. [21] And
Enoch lived an hundred and sixty and
five years, and begat Mathusala. [22] And
Enoch was well-pleasing to God after his
begetting Mathusala, two hundred years,
and he begot sons and daughters. [23] And
all the days of Enoch were three hun-
dred and sixty and five years. [24] And
Enoch was well-pleasing to God, and
was not found, because God translated
him. [25] And Mathusala lived an hun-
dred and sixty and seven years, and be-
got Lamech.[a] [26] And Mathusala lived
after his begetting Lamech eight hun-
dred and two years, and begot sons and
daughters.[b] [27] And all the days of Math-
usala which he lived, were nine hun-
dred and sixty and nine years, and he
died. [28] And Lamech lived an hundred
and eighty and eight years, and begot
a son. [29] And he called his name Noe,
saying, This one will cause us to cease
from our works, and from the toils of
our hands, and from the earth, which the
Eternal God has cursed. [30] And Lamech
lived after his begetting Noe, five hun-
dred and sixty and five years, and be-
got sons and daughters. [31] And all the
days of Lamech were seven hundred and
fifty-three years, and he died. [32] And Noe
was five hundred years old, and he begot
three sons, Sem, Cham, and Japheth.[c]

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

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

[8] But Noe found grace before the Eter-
nal God. [9] And these are the genera-
tions of Noe. Noe was a just man; be-
ing perfect in his generation, Noe was
well-pleasing to God. [10] And Noe begot
three sons, Sem, Cham, Japheth.[f] [11] But
the earth was corrupted before God, and
the earth was filled with iniquity. [12] And
the Eternal God saw the earth, and it
was corrupted; because all flesh had cor-
rupted its way upon the earth. [13] And
the Eternal God said to Noe, A period
of all men is come before me; because
the earth has been filled with iniquity
by them, and, behold, I destroy them
and the earth.[g] [14] Make therefore for thy-
self an ark of square timber; thou shalt
make the ark in compartments, and thou

5:25 Alex. 187 years. **5:26** Alex. 782. **5:32** Alex. Chaph. **6:2** Alex. angels of God. **6:7** Gr. I have thought or reasoned. Alex. ἐθμώθην. I became angry. **6:10** Alex. Chaph. **6:13** Gr. The time of every man. **6:14** Gr. nests. **6:16** Gr. out of the side.

shalt pitch it within and without with pitch.[a] 15 And thus shalt thou make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it. 16 Thou shalt narrow the ark in making it, and in a cubit above thou shalt finish it, and the door of the ark thou shalt make on the side; with lower, second, and third stories thou shalt make it.[b] 17 And behold I bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.[c] 18 And I will establish my covenant with thee, and thou shalt enter into the ark, and thy sons and thy wife, and thy sons' wives with thee. 19 And of all cattle and of all reptiles and of all wild beasts, even of all flesh, thou shalt bring by pairs of all, into the ark, that thou mayest feed them with thyself: male and female they shall be.[d] 20 Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to thee, male and female to be fed with thee. 21 And thou shalt take to thyself of all kinds of food which ye eat, and thou shalt gather them to thyself, and it shall be for thee and them to eat. 22 And Noe did all things whatever the Eternal God commanded him, so did he.

7 And the Eternal God said to Noe, Enter thou and all thy family into the ark, for thee have I seen righteous before me in this generation.[e] 2 And of the clean cattle take in to thee sevens, male and female, and of the unclean cattle pairs male and female. 3 And of clean flying creatures of the sky sevens, male and female, and of all unclean flying creatures pairs, male and female, to maintain seed on all the earth. 4 For yet seven days having passed I bring rain upon the earth forty days and forty nights, and I will blot out every offspring which I have made from the face of all the earth. 5 And Noe did all things whatever the Eternal God commanded him. 6 And Noe was six hundred years old when the flood of water was upon the earth. 7 And then went in Noe and his sons and his wife, and his sons' wives with him into the ark, because of the water of the flood. 8 And of clean flying creatures and of unclean flying creatures, and of clean cattle and of unclean cattle, and of all things that creep upon the earth, 9 pairs went in to Noe into the ark, male and female, as God commanded Noe. 10 And it came to pass after the seven days that the water of the flood came upon the earth. 11 In the six hundredth year of the life of Noe, in the second month, on the twenty-seventh day of the month, on this day all the fountains of the abyss were broken up, and the flood-gates of heaven were opened.[f] 12 And the rain was upon the earth forty days and forty nights. 13 On that very day entered Noe, Sem, Cham, Japheth, the sons of Noe, and the wife of Noe, and the three wives of his sons with him into the ark. 14 And all the wild beasts after their kind, and all cattle after their kind, and every reptile moving itself on the earth after its kind, and every flying bird after its kind, 15 went in to Noe into the ark, pairs, male and female of all flesh in which is the breath of life. 16 And they that entered went in male and female of all flesh, as God commanded Noe, and the Eternal God shut the ark outside of him.

17 And the flood was upon the earth forty days and forty nights, and the water abounded greatly and bore up the ark, and it was lifted on high from off the earth. 18 And the water prevailed and abounded exceedingly upon the earth, and the ark was borne upon the water. 19 And the water prevailed exceedingly upon the earth, and covered all the high mountains which were under

6:17 Gr. flood, water. **6:19** Gr. two, two. **7:1** Gr. house. **7:11** Or, bars, or, cataracts.

heaven. [20] Fifteen cubits upwards was the water raised, and it covered all the high mountains. [21] And there died all flesh that moved upon the earth, of flying creatures and cattle, and of wild beasts, and every reptile moving upon the earth, and every man. [22] And all things which have the breath of life, and whatever was on the dry land, died. [23] And God blotted out every offspring which was upon the face of the earth, both man and beast, and reptiles, and birds of the sky, and they were blotted out from the earth, and Noe was left alone, and those with him in the ark. [24] And the water was raised over the earth an hundred and fifty days.

8 And God remembered Noe, and all the wild beasts, and all the cattle, and all the birds, and all the reptiles that creep, as many as were with him in the ark, and God brought a wind upon the earth, and the water stayed. [2] And the fountains of the deep were closed up, and the flood-gates of heaven, and the rain from heaven was withheld. [3] And the water subsided, and went off the earth, and after an hundred and fifty days the water was diminished, and the ark rested in the seventh month, on the twenty-seventh day of the month, on the mountains of Ararat. [4] And the water continued to decrease until the tenth month. [5] And in the tenth month, on the first day of the month, the heads of the mountains were seen. [6] And it came to pass after forty days Noe opened the window of the ark which he had made. [7] And he sent forth a raven; and it went forth and returned not until the water was dried from off the earth.[ab] [8] And he sent a dove after it to see if the water had ceased from off the earth.[c] [9] And the dove not having found rest for her feet, returned to him into the ark, because the water was on all the face of the earth, and he stretched out his hand and took her, and brought her to himself into the ark. [10] And having waited yet seven other days, he again sent forth the dove from the ark. [11] And the dove returned to him in the evening, and had a leaf of olive, a sprig in her mouth; and Noe knew that the water had ceased from off the earth. [12] And having waited yet seven other days, he again sent forth the dove, and she did not return to him again any more. [13] And it came to pass in the six hundred and first year of the life of Noe, in the first month, on the first day of the month, the water subsided from off the earth, and Noe opened the covering of the ark which he had made, and he saw that the water had subsided from the face of the earth. [14] And in the second month the earth was dried, on the twenty-seventh day of the month.

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

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

8:7 Gr. the raven. **8:7** Alex. + to see if the water had ceased. **8:8** Gr. the dove.

mer and spring, shall not cease by day or night.

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

[8] And God spoke to Noe, and to his sons with him, saying, [9] And behold I establish my covenant with you, and with your seed after you, [10] and with every living creature with you, of birds and of beasts, and with all the wild beasts of the earth, as many as are with you, of all that come out of the ark.[c] [11] And I will establish my covenant with you and all flesh shall not any more die by the water of the flood, and there shall no more be a flood of water to destroy all the earth. [12] And the Eternal God said to Noe, This is the sign of the covenant which I set between me and you, and between every living creature which is with you for perpetual generations. [13] I set my bow in the cloud, and it shall be for a sign of covenant between me and the earth. [14] And it shall be when I gather clouds upon the earth, that my bow shall be seen in the cloud. [15] And I will remember my covenant, which is between me and you, and between every living soul in all flesh, and there shall no longer be water for a deluge, so as to blot out all flesh. [16] And my bow shall be in the cloud, and I will look to remember the everlasting covenant between me and the earth, and between every living soul in all flesh, which is upon the earth. [17] And God said to Noe, This is the sign of the covenant, which I have made between me and all flesh, which is upon the earth.[d]

[18] Now the sons of Noe which came out of the ark, were Sem, Cham, Japheth. And Cham was father of Chanaan. [19] These three are the sons of Noe, of these were men scattered over all the earth. [20] And Noe began to be a husbandman, and he planted a vineyard. [21] And he drank of the wine, and was drunk, and was naked in his house. [22] And Cham the father of Chanaan saw the nakedness of his father, and he went out and told his two brothers without. [23] And Sem and Japheth having taken a garment, put it on both their backs and went backwards, and covered the nakedness of their father; and their face was backward, and they saw not the nakedness of their father. [24] And Noe recovered from the wine, and knew all that his younger son had done to him. [25] And he said, Cursed be the servant Chanaan, a slave shall he be to his brethren. [26] And he said, Blessed be the Eternal God of Sem, and Chanaan shall be his bondservant. [27] May God make room for Japheth, and let him dwell in the habitations of Sem, and let Chanaan be his servant.

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

9:2 Gr. hands. **9:3** Gr. herbs of grass. **9:10** Gr. living soul. **9:17** Gr. and between.

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

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

[6] And the sons of Cham, Chus, and Mesrain, Phud, and Chanaan. [7] And the sons of Chus, Saba, and Evila, and Sabatha, and Rhegma, and Sabathaca. And the sons of Rhegma, Saba, and Dadan. [8] And Chus begot Nebrod: he began to be a giant upon the earth. [9] He was a giant hunter before the Eternal God; therefore they say, As Nebrod the giant hunter before God. [10] And the beginning of his kingdom was Babylon, and Orech, and Archad, and Chalanne, in the land of Senaar. [11] Out of that land came Assur, and built Ninevi, and the city Rhooboth, and Chalach, [12] and Dase between Ninevi and Chalach: this is the great city. [13] And Mesrain begot the Ludiim, and the Nephthalim, and the Enemetiim, and the Labiim, [14] and the Patrosoniim, and the Chasmoniim (whence came forth Phylistiim) and the Gaphthoriim. [15] And Chanaan begot Sidon his first-born, and the Chettite, [16] and the Jebusite, and the Amorite, and the Girgashite, [17] and the Evite, and the Arukite, and the Asennite, [18] and the Aradian, and the Samarean, and the Amathite; and after this the tribes of the Chananites were dispersed. [19] And the boundaries of the Chananites were from Sidon till one comes to Gerara and Gaza, till one comes to Sodom and Gomorrha, Adama and Seboim, as far as Dasa. [20] These were the sons of Cham in their tribes according to their tongues, in their countries, and in their nations.

[21] And to Sem himself also were children born, the father of all the sons of Heber, the brother of Japheth the elder. [22] Sons of Sem, Elam, and Assur, and Arphaxad, and Lud, and Aram, and Cainan. [23] And sons of Aram, Uz, and Ul, and Gater, and Mosoch. [24] And Arphaxad begot Cainan, and Cainan begot Sala. And Sala begot Heber. [25] And to Heber were born two sons, the name of the one, Phaleg, because in his days the earth was divided, and the name of his brother Jektan. [26] And Jektan begot Elmodad, and Saleth, and Sarmoth, and Jarach, [27] and Odorrha, and Aibel, and Decla, [28] and Eval, and Abimael, and Saba, [29] and Uphir, and Evila, and Jobab, all these were the sons of Jektan. [30] And their dwelling was from Masse, till one comes to Saphera, a mountain of the east. [31] These were the sons of Sem in their tribes, according to their tongues, in their countries, and in their nations. [32] These are the tribes of the sons of Noe, according to their generations, according to their nations: of them were the islands of the Gentiles scattered over the earth after the flood.[a]

11 And all the earth was one lip, and there was one language to all. [2] And it came to pass as they moved from the east, they found a plain in the land of Senaar, and they dwelt there. [3] And a man said to his neighbour, Come, let us make bricks and bake them with fire. And the brick was to them for stone, and their mortar was bitumen. [4] And they said, Come, let us build to ourselves a city and tower, whose top shall be to heaven, and let us make to ourselves a name, before we are scattered abroad upon the face of all the earth. [5] And God came down to see the city and the tower, which the sons of men built. [6] And God

10:32 Or simply, Gentiles.

said, Behold, there is one race, and one lip of all, and they have begun to do this, and now nothing shall fail from them of all that they may have undertaken to do. 7 Come, and having gone down let us there confound their tongue, that they may not understand each the voice of his neighbour. 8 And God scattered them thence over the face of all the earth, and they left off building the city and the tower. 9 On this account its name was called Confusion, because there God confounded the languages of all the earth, and thence God scattered them upon the face of all the earth.

10 And these are the generations of Sem: and Sem was a hundred years old when he begot Arphaxad, the second year after the flood. 11 And Sem lived, after he had begotten Arphaxad, five hundred years, and begot sons and daughters, and died. 12 And Arphaxad lived a hundred and thirty-five years, and begot Cainan. 13 And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala; and Cainan lived after he had begotten Sala, three hundred and thirty years, and begot sons and daughters, and died.[a] 14 And Sala lived an hundred and thirty years, and begot Heber. 15 And Sala lived after he had begotten Heber, three hundred and thirty years, and begot sons and daughters, and died. 16 And Heber lived an hundred and thirty-four years, and begot Phaleg. 17 And Heber lived after he had begotten Phaleg two hundred and seventy years, and begot sons and daughters, and died.[b] 18 And Phaleg lived an hundred and thirty years, and begot Ragau. 19 And Phaleg lived after he had begotten Ragau, two hundred and nine years, and begot sons and daughters, and died. 20 And Ragau lived an hundred thirty and two years, and begot Seruch. 21 And Ragau lived after he had begotten Seruch, two hundred and seven years, and begot sons and daughters, and died. 22 And Seruch lived a hundred and thirty years, and begot Nachor. 23 And Seruch lived after he had begotten Nachor, two hundred years, and begot sons and daughters, and died. 24 And Nachor lived a hundred and seventy-nine years, and begot Tharrha.[c] 25 And Nachor lived after he had begotten Tharrha, an hundred and twenty-five years, and begot sons and daughters, and he died.[d] 26 And Tharrha lived seventy years, and begot Abram, and Nachor, and Arrhan.

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

11:13 Alex. 430 years. **11:17** Alex. 370 years. **11:24** Alex. 79 years. **11:25** Alex. 129 years. **11:29** There seems to be no note of the date of Abram's marriage with Sara.

12 And God said to Abram, Go forth
out of thy land and out of thy kindred, and out of the house of thy father, and come into the land which I shall shew thee. [2] And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed. [3] And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed. [4] And Abram went as God spoke to him, and Lot departed with him, and Abram was seventy-five years old, when he went out of Charrhan. [5] And Abram took Sara his wife, and Lot the son of his brother, and all their possessions, as many as they had got, and every soul which they had got in Charrhan, and they went forth to go into the land of Chanaan.[a] [6] And Abram traversed the land lengthwise as far as the place Sychem, to the high oak, and the Chananites then inhabited the land. [7] And God appeared to Abram, and said to him, I will give this land to thy seed. And Abram built an altar there to God, who appeared to him. [8] And he departed thence to the mountain eastward of Bæthel, and there he pitched his tent in Bæthel near the sea, and Aggai toward the east, and there he built an altar to God, and called on the name of God. [9] And Abram departed and went and encamped in the wilderness.

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

13 And Abram went up out of Egypt,
he and his wife, and all that he had, and Lot with him, into the wilderness. [2] And Abram was very rich in cattle, and silver, and gold. [3] And he went to the place whence he came, into the wilderness as far as Bæthel, as far as the place where his tent was before, between Bæthel and Aggai, [4] to the place of the altar, which he built there at first, and Abram there called on the name of God.[c] [5] And Lot who went out with Abram had sheep, and oxen, and tents.[d] [6] And the land was not large enough for them to live together, because their possessions were great; and the land was not large enough for them to live together. [7] And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle, and the Chananites and the Pherezites then inhabited the land.

12:5 Alex. + and came into the land of Chanaan. So the Heb. **12:20** Alex. + and Lot with him. **13:4** Alex. where he made or pitched his tent. **13:5** Alex. cattle.

[8] And Abram said to Lot, Let there not be a strife between me and thee, and between my herdmen and thy herdmen, for we are brethren.[a] [9] Lo! is not the whole land before thee? Separate thyself from me; if thou goest to the left, I will go to the right, and if thou goest to the right, I will go to the left. [10] And Lot having lifted up his eyes, observed all the country round about Jordan, that it was all watered, before God overthrew Sodom and Gomorrha, as the garden of God, and as the land of Egypt, until thou come to Zogora. [11] And Lot chose for himself all the country round Jordan, and Lot went from the east, and they were separated each from his brother. And Abram dwelt in the land of Chanaan. [12] And Lot dwelt in a city of the neighbouring people, and pitched his tent in Sodom. [13] But the men of Sodom were evil, and exceedingly sinful before God. [14] And God said to Abram after Lot was separated from him, Look up with thine eyes, and behold from the place where thou now art northward and southward, and eastward and seaward; [15] for all the land which thou seest, I will give it to thee and to thy seed for ever. [16] And I will make thy seed like the dust of the earth; if any one is able to number the dust of the earth, then shall thy seed be numbered.[b] [17] Arise and traverse the land, both in the length of it and in the breadth; for to thee will I give it, and to thy seed for ever. [18] And Abram having removed his tent, came and dwelt by the oak of Mambre, which was in Chebrom, and he there built an altar to God.[c]

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

[13] And one of them that had been rescued came and told Abram the Hebrew;

13:8 Gr. men, brethren. **13:16** Gr. sand. **13:18** Or, having dwelt at a distance. **14:3** Gr. agreed. **14:13** Gr. passer. Heb. עִבְרִי.

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

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

15 And after these things the word of God came to Abram in a vision, saying, Fear not, Abram, I shield thee, thy reward shall be very great. 2 And Abram said, Master and God, what wilt thou give me? whereas I am departing without a child, but the son of Masek my home-born female slave, this Eliezer of Damascus is mine heir. 3 And Abram said, I am grieved since thou hast given me no seed, but my home-born servant shall succeed me. 4 And immediately there was a voice of God to him, saying, This shall not be thine heir; but he that shall come out of thee shall be thine heir. 5 And he brought him out and said to him, Look up now to heaven, and count the stars, if thou shalt be able to number them fully, and he said, Thus shall thy seed be. 6 And Abram believed God, and it was counted to him for righteousness. 7 And he said to him, I am God that brought thee out of the land of the Chaldeans, so as to give thee this land to inherit. 8 And he said, Master and God, how shall I know that I shall inherit it? 9 And he said to him, Take for me an heifer in her third year, and a she-goat in her third year, and a ram in his third year, and a dove and a pigeon. 10 So he took to him all these, and divided them in the midst, and set them opposite to each other, but the birds he did not divide. 11 And birds came down upon the bodies, even upon the divided parts of them, and Abram sat down by them.[d] 12 And about sunset a trance fell upon Abram, and lo! a great gloomy terror falls upon him. 13 And it was said to Abram, Thou shalt surely know that thy seed shall be a sojourner in a land not their own, and they shall enslave them, and afflict them, and humble them four hundred years. 14 And the nation whomsoever they shall serve I will judge; and after this, they shall come forth hither

14:20 Gr. under hand to thee. **14:21** Or, cavalry. Heb. הרכש. **15:11** Or, drove them away. The LXX. seem to have read ישב for שוב **15:14** Lit. baggage.

with much property.[a] 15 But thou shalt
depart to thy fathers in peace, nourished
in a good old age. 16 And in the fourth
generation they shall return hither, for
the sins of the Amorites are not yet filled
up, even until now. 17 And when the sun
was about to set, there was a flame, and
behold a smoking furnace and lamps
of fire, which passed between these di-
vided pieces. 18 In that day God made
a covenant with Abram, saying, To thy
seed I will give this land, from the river of
Egypt to the great river Euphrates. 19 The
Kenites, and the Kenezites, and the Ked-
moneans, 20 and the Chettites, and the
Pherezites, and the Raphaim, 21 and the
Amorites, and the Chananites, and the
Evites, and the Gergesites, and the Je-
busites.

16 And Sara the wife of Abram bore
him no children; and she had an
Egyptian maid, whose name was Agar.
2 And Sara said to Abram, Behold, God
has restrained me from bearing, go there-
fore in to my maid, that I may get chil-
dren for myself through her. And Abram
hearkened to the voice of Sara. 3 So
Sara the wife of Abram having taken
Agar the Egyptian her handmaid, after
Abram had dwelt ten years in the land
of Chanaan, gave her to Abram her hus-
band as a wife to him. 4 And he went
in to Agar, and she conceived, and saw
that she was with child, and her mistress
was dishonoured before her. 5 And Sara
said to Abram, I am injured by thee; I
gave my handmaid into thy bosom, and
when I saw that she was with child, I was
dishonoured before her. God judge be-
tween me and thee. 6 And Abram said
to Sara, Behold thy handmaid is in thy
hands, use her as it may seem good to
thee. And Sara afflicted her, and she fled
from her face.

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

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

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

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

18 And God appeared to him by the oak of Mambre, as he sat by the door of his tent at noon. [2] And he lifted up his eyes and beheld, and lo! three men stood before him; and having seen them he ran to meet them from the door of his tent, and did obeisance to the ground. [3] And he said, God, if indeed I have found grace in thy sight, pass not by thy servant. [4] Let water now be brought, and let them wash your feet, and do ye refresh yourselves under the tree. [5] And I will bring bread, and ye shall eat, and after this ye shall depart on your journey, on account of which refreshment ye have turned aside to your servant. And he said, So do, as thou hast said. [6] And Abraam hasted to the tent to Sarrha, and said to her, Hasten, and knead three measures of fine flour, and make cakes. [7] And Abraam ran to the kine, and took a young calf, tender and good, and gave it to his servant, and he hasted to dress

it. [8] And he took butter and milk, and the calf which he had dressed; and he set them before them, and they did eat, and he stood by them under the tree.

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

[16] And the men having risen up from thence looked towards Sodom and Gomorrha. And Abraam went with them, attending them on their journey. [17] And God said, Shall I hide from Abraam my servant what things I intend to do? [18] But Abraam shall become a great and populous nation, and in him shall all the nations of the earth be blest. [19] For I know that he will order his sons, and his house after him, and they will keep the ways of God, to do justice and judgment, that God may bring upon Abraam all things whatsoever he has spoken to him. [20] And God said, The cry of Sodom and Gomorrha has been increased towards me, and their sins are very great. [21] I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.[b] [22] And the men having departed thence, came to Sodom; and Abraam was still standing before God. [23] And Abraam drew nigh and said, Wouldest thou destroy the righteous with the wicked, and shall the righteous be as the wicked? [24] Should there be fifty righteous in the city, wilt thou destroy them? wilt thou not spare the whole place for the sake of the fifty righteous, if they be in it? [25] By no means shalt thou do as this thing is so as to destroy the righteous with the wicked, so the righteous shall be as the wicked: by no means. Thou that judgest the whole earth, shalt thou not do right? [26] And God said, If there should be in Sodom fifty righteous in the city, I will spare the whole city, and the whole place for their sakes. [27] And Abraam answered and said, Now I have begun to speak to my Master, and I am earth and ashes. [28] But if the fifty righteous should be diminished to forty-five, wilt thou destroy the whole city because of the five wanting? And he said, I will not destroy it, if I should find there forty-five. [29] And he continued to speak to him still, and said, But if there should be found there forty? And he said, I will not destroy it for the forty's sake. [30] And he said, Will there be anything against me, God, if I shall speak? but if there be found there thirty? And he said, I will not destroy it for the thirty's sake. [31] And he said, Since I am able to speak to God, what if there should be found there twenty? And he said, I will not destroy it, if I should find there twenty. [32] And he said, Will there be anything against me, God, if I speak yet once? but if there should be found there ten? And he said, I will not destroy it for the ten's sake. [33] And God departed, when he left off speaking to Abraam, and Abraam returned to his place.

18:12 Gr. The difference turns on the word עדנה. Heb. pleasure. Gr. until now. **18:21** Gr. συντελοῦνται. Heb. כלה עשי. A. V. have done altogether.

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

[17] And it came to pass when they brought them out, that they said, Save thine own life by all means; look not round to that which is behind, nor stay in all the country round about, escape to the mountain, lest perhaps thou be overtaken together with them. [18] And Lot said to them, I pray, God, [19] since thy servant has found mercy before thee, and thou hast magnified thy righteousness, in what thou doest towards me that my soul may live,—but I shall not be able to escape to the mountain, lest perhaps the calamity overtake me and I die. [20] Behold this city is near for me to escape thither, which is a small one, and there shall I be preserved, is it not little? and my soul shall live because of thee. [21] And he said to him, Behold, I have had respect to thee also about this thing, that I should not overthrow the city about which thou hast spoken.[d] [22] Hasten therefore to escape thither, for I shall not be able to do anything until thou art come thither; therefore he called the name of that city, Segor. [23] The sun was risen upon the earth, when Lot entered into

19:8 Lit. beams. **19:13** See Note, Lam. 3. 21. **19:13** αὐτήν. Scil. πόλιν. **19:21** Gr. thy countenance.

Segor. [24] And God rained on Sodom and Gomorrha brimstone and fire from God out of heaven. [25] And he overthrew these cities, and all the country round about, and all that dwelt in the cities, and the plants springing out of the ground. [26] And his wife looked back, and she became a pillar of salt. [27] And Abraam rose up early to go to the place, where he had stood before God. [28] And he looked towards Sodom and Gomorrha, and towards the surrounding country, and saw, and behold a flame went up from the earth, as the smoke of a furnace. [29] And it came to pass that when God destroyed all the cities of the region round about, God remembered Abraam, and sent Lot out of the midst of the overthrow, when God overthrew those cities in which Lot dwelt.

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

20 And Abraam removed thence to the southern country, and dwelt between Cades and Sur, and sojourned in Gerara. [2] And Abraam said concerning Sarrha his wife, She is my sister, for he feared to say, She is my wife, lest at any time the men of the city should kill him for her sake. So Abimelech king of Gerara sent and took Sarrha. [3] And God came to Abimelech by night in sleep, and said, Behold, thou diest for the woman, whom thou hast taken, whereas she has lived with a husband. [4] But Abimelech had not touched her, and he said, God, wilt thou destroy an ignorantly sinning and just nation? [5] Said he not to me, She is my sister, and said she not to me, He is my brother? with a pure heart and in the righteousness of my hands have I done this. [6] And God said to him in sleep, Yea, I knew that thou didst this with a pure heart, and I spared thee, so that thou shouldest not sin against me, therefore I suffered thee not to touch her. [7] But now return the man his wife; for he is a prophet, and shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt die and all thine. [8] And Abimelech rose early in the morning, and called all his servants, and he spoke all these words in their ears, and all the men feared exceedingly. [9] And Abimelech called Abraam and said to him, What is this that thou hast done to us? Have we sinned against thee, that thou hast brought upon me and upon my kingdom a great sin? Thou hast done to me a deed, which no one ought to do. [10] And Abimelech said to Abraam, What hast thou seen in me that thou hast done this? [11] And Abraam said, Why I said, Surely there is not the worship of God in

this place, and they will slay me because of my wife. 12 For truly she is my sister by my father, but not by my mother, and she became my wife. 13 And it came to pass when God brought me forth out of the house of my father, that I said to her, This righteousness thou shalt perform to me, in every place into which we may enter, say of me, He is my brother. 14 And Abimelech took a thousand pieces of silver, and sheep, and calves, and servants, and maid-servants, and gave them to Abraam, and he returned him Sarrha his wife.[a] 15 And Abimelech said to Abraam, Behold, my land is before thee, dwell wheresoever it may please thee. 16 And to Sarrha he said, Behold, I have given thy brother a thousand pieces of silver, those shall be to thee for the price of thy countenance, and to all the women with thee, and speak the truth in all things. 17 And Abraam prayed to God, and God healed Abimelech, and his wife, and his women servants, and they bore children. 18 Because God had fast closed from without every womb in the house of Abimelech, because of Sarrha Abraam's wife.

21 And God visited Sarrha, as he said, and God did to Sarrha, as he spoke. 2 And she conceived and bore to Abraam a son in old age, at the set time according as God spoke to him. 3 And Abraam called the name of his son that was born to him, whom Sarrha bore to him, Isaac. 4 And Abraam circumcised Isaac on the eighth day, as God commanded him. 5 And Abraam was a hundred years old when Isaac his son was born to him. 6 And Sarrha said, God has made laughter for me, for whoever shall hear shall rejoice with me. 7 And she said, Who shall say to Abraam that Sarrha suckles a child? for I have born a child in my old age. 8 And the child grew and was weaned, and Abraam made a great feast the day that his son Isaac was weaned. 9 And Sarrha having seen the son of Agar the Egyptian who was born to Abraam, sporting with Isaac her son, 10 then she said to Abraam, Cast out this bondwoman and her son, for the son of this bondwoman shall not inherit with my son Isaac. 11 But the word appeared very hard before Abraam concerning his son.[b] 12 But God said to Abraam, Let it not be hard before thee concerning the child, and concerning the bondwoman; in all things whatsoever Sarrha shall say to thee, hear her voice, for in Isaac shall thy seed be called. 13 And moreover I will make the son of this bondwoman a great nation, because he is thy seed. 14 And Abraam rose up in the morning and took loaves and a skin of water, and gave them to Agar, and he put the child on her shoulder, and sent her away, and she having departed wandered in the wilderness near the well of the oath.[c] 15 And the water failed out of the skin, and she cast the child under a fir tree. 16 And she departed and sat down opposite him at a distance, as it were a bow-shot, for she said, Surely I cannot see the death of my child: and she sat opposite him, and the child cried aloud and wept. 17 And God heard the voice of the child from the place where he was, and an angel of God called Agar out of heaven, and said to her, What is it, Agar? fear not, for God has heard the voice of the child from the place where he is. 18 Rise up, and take the child, and hold him in thine hand, for I will make him a great nation. 19 And God opened her eyes, and she saw a well of springing water; and she went and filled the skin with water, and gave the child drink.[d] 20 And God was with the child, and he grew and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt.

22 And it came to pass at that time

20:14 Gr. didrachma. **21:11** Gr. Gr. saying, or matter. **21:14** Or, near Beersheba. **21:19** Or, Gr. living.

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

22 And it came to pass after these things that God tempted Abraam, and said to him, Abraam, Abraam; and he said, Lo! I am here. [2] And he said, Take thy son, the beloved one, whom thou hast loved—Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of. [3] And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him, [4] on the third day; and Abraam having lifted up his eyes, saw the place afar off.[b] [5] And Abraam said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you. [6] And Abraam took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together.[c] [7] And Isaac said to Abraam his father, Father. And he said, What is it, son? And he said, Behold the fire and the wood, where is the sheep for a whole-burnt-offering? [8] And Abraam said, God will provide himself a sheep for a whole-burnt-offering, my son. And both having gone together, [9] came to the place which God spoke of to him; and there Abraam built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood. [10] And Abraam stretched forth his hand to take the knife to slay his son. [11] And an angel of God called him out of heaven, and said, Abraam, Abraam. And he said, Behold, I am here. [12] And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son.

21:22 Not in the Heb. friend of bridegroom, or attendant at marriage. **22:4** Lit. look up with. **22:6** μάχαιραν, a short dagger used both for defence and sacrifice, etc. **22:13** Heb. in a thicket.

13 And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabec; and Abraam went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son.[a]

14 And Abraam called the name of that place, God hath seen; that they might say to-day, In the mount God was seen. 15 And an angel of God called Abraam the second time out of heaven, 16 saying, I have sworn by myself, says God, because thou hast done this thing, and on my account hast not spared thy beloved son, 17 surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. 18 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice. 19 And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath.

20 And it came to pass after these things, that it was reported to Abraam, saying, Behold, Melcha herself too has born sons to Nachor thy brother,[b] 21 Uz the firstborn, and Baux his brother, and Camuel the father of the Syrians, and Chazad, and 22 Azav and Phaldes, and Jeldaph, and Bathuel, and Bathuel begot Rebecca; 23 these are eight sons, which Melcha bore to Nachor the brother of Abraam. 24 And his concubine whose name was Rheuma, she also bore Tabec, and Taam, and Tochos, and Mocha.

23 And the life of Sarrha was an hundred and twenty-seven years. 2 And Sarrha died in the city of Arboc, which is in the valley, this is Chebron in the land of Chanaan; and Abraam came to lament for Sarrha and to mourn. 3 And Abraam stood up from before his dead; and Abraam spoke to the sons of Chet, saying, 4 I am a sojourner and a stranger among you, give me therefore possession of a burying-place among you, and I will bury my dead away from me.

5 And the sons of Chet answered to Abraam, saying, Not so, Sir, 6 but hear us; thou art in the midst of us a king from God; bury thy dead in our choice sepulchres, for not one of us will by any means withhold his sepulchre from thee, so that thou shouldest not bury thy dead there. 7 And Abraam rose up and did obeisance to the people of the land, to the sons of Chet. 8 And Abraam spoke to them, saying, If ye have it in your mind that I should bury my dead out of my sight, hearken to me, and speak for me to Ephron the son of Saar. 9 And let him give me the double cave which he has, which is in a part of his field, let him give it me for the money it is worth for possession of a burying-place among you. 10 Now Ephron was sitting in the midst of the children of Chet, and Ephron the Chettite answered Abraam and spoke in the hearing of the sons of Chet, and of all who entered the city, saying, 11 Attend to me, my master, and hear me, I give to thee the field and the cave which is in it; I have given it thee before all my countrymen; bury thy dead.[c] 12 And Abraam did obeisance before the people of the land. 13 And he said in the ears of Ephron before the people of the land, Since thou art on my side, hear me; take the price of the field from me, and I will bury my dead there. 14 But Ephron answered Abraam, saying, 15 Nay, my master, I have heard indeed, the land is worth four hundred

22:20 Men, understood. **23:11** Gr. be with me.

silver didrachms, but what can this be between me and thee? nay, do thou bury thy dead. [16] And Abraam hearkened to Ephron, and Abraam rendered to Ephron the money, which he mentioned in the ears of the sons of Chet, four hundred didrachms of silver approved with merchants. [17] And the field of Ephron, which was in Double Cave, which is opposite Mambre, the field and the cave, which was in it, and every tree which was in the field, and whatever is in its borders round about, were made sure [18] to Abraam for a possession, before the sons of Chet, and all that entered into the city. [19] After this Abraam buried Sarrha his wife in the Double Cave of the field, which is opposite Mambre, this is Chebron in the land of Chanaan. [20] So the field and the cave which was in it were made sure to Abraam for possession of a burying place, by the sons of Chet.

24 And Abraam was old, advanced in days, and God blessed Abraam in all things.

[2] And Abraam said to his servant the elder of his house, who had rule over all his possessions, Put thy hand under my thigh, [3] and I will adjure thee by the Eternal, the God of heaven, and the God of the earth, that thou take not a wife for my son Isaac from the daughters of the Chananites, with whom I dwell, in the midst of them. [4] But thou shalt go instead to my country, where I was born, and to my tribe, and thou shalt take from thence a wife for my son Isaac. [5] And the servant said to him, Shall I carry back thy son to the land whence thou camest forth, if haply the woman should not be willing to return with me to this land?[a] [6] And Abraam said to him, Take heed to thyself that thou carry not my son back thither. [7] The Eternal, the God of heaven, and the God of the earth, who took me out of my father's house, and out of the land whence I sprang, who spoke to me, and who swore to me, saying, I will give this land to thee and to thy seed, he shall send his angel before thee, and thou shalt take a wife to my son from thence. [8] And if the woman should not be willing to come with thee into this land, thou shalt be clear from my oath, only carry not my son thither again. [9] And the servant put his hand under the thigh of his master Abraam, and swore to him concerning this matter. [10] And the servant took ten camels of his master's camels, and he took of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nachor. [11] And he rested his camels without the city by the well of water towards evening, when damsels go forth to draw water.[b]

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

[15] And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bathuel, the son of Melcha, the wife of Nachor, and the same the brother of Abraam, came forth, having a water-pot on her shoulders.[c] [16] And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the well, and filled her water-pot, and came up. [17] And the servant ran up to

24:5 See the use of μή ποτε in a somewhat similar case, 2 Tim. 2. 25. **24:11** Heb. caused to kneel down. Gr. caused to sleep. **24:15** i. e. Nachor.

meet her, and said, Give me a little water to drink out of thy pitcher; [18] and she said, Drink, Sir; and she hasted, and let down the pitcher upon her arm, and gave him to drink, till he ceased drinking. [19] And she said, I will also draw water for thy camels, till they shall all have drunk. [20] And she hasted, and emptied the water-pot into the trough, and ran to the well to draw again, and drew water for all the camels. [21] And the man took great notice of her, and remained silent to know whether God had made his way prosperous or not. [22] And it came to pass when all the camels ceased drinking, that the man took golden ear-rings, each of a drachm weight, and he put two bracelets on her hands, their weight was ten pieces of gold. [23] And he asked her, and said, Whose daughter art thou? Tell me if there is room for us to lodge with thy father. [24] And she said to him, I am the daughter of Bathuel the son of Melcha, whom she bore to Nachor. [25] And she said to him, We have both straw and much provender, and a place for resting. [26] And the man being well pleased, worshipped God, [27] and said, Blessed be the Eternal, the God of my master Abraam, who has not suffered his righteousness to fail, nor his truth from my master, and God has brought me prosperously to the house of the brother of my master. [28] And the damsel ran and reported to the house of her mother according to these words. [29] And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, to the well. [30] And it came to pass when he saw the ear-rings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well. [31] And he said to him, Come in hither, thou blessed of God, why standest thou without, whereas I have prepared the house and a place for the camels? [32] And the man entered into the house, and unloaded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men that were with him. [33] And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on.[a]

[34] And he said, I am a servant of Abraam; [35] and God has blessed my master greatly, and he is exalted, and he has given him sheep, and calves, and silver, and gold, servants and servant-maids, camels, and asses. [36] And Sarrha my master's wife bore one son to my master after he had grown old; and he gave him whatever he had. [37] And my master caused me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Chananites, among whom I sojourn in their land. [38] But thou shalt go to the house of my father, and to my tribe, and thou shalt take thence a wife for my son. [39] And I said to my master, Haply the woman will not go with me. [40] And he said to me, The Eternal God to whom I have been acceptable in his presence, himself shall send out his angel with thee, and shall prosper thy journey, and thou shalt take a wife for my son of my tribe, and of the house of my father. [41] Then shalt thou be clear from my curse, for whensoever thou shalt have come to my tribe, and they shall not give her to thee, then shalt thou be clear from my oath. [42] And having come this day to the well, I said, Eternal God of my master Abraam, if thou prosperest my journey on which I am now going, [43] behold, I stand by the well of water, and the daughters of the men of the city come forth to draw water, and it shall be that the damsel to whom I shall say, Give me a little water to drink out of thy pitcher, [44] and she shall say to me, Both drink thou, and I will draw water for thy

24:33 Gr. spoken my words.

camels, this shall be the wife whom God has prepared for his own servant Isaac; and hereby shall I know that thou hast wrought mercy with my master Abraam. 45 And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the well, and drew water; and I said to her, Give me to drink. 46 And she hasted and let down her pitcher on her arm from her head, and said, Drink thou, and I will give thy camels drink; and I drank, and she gave the camels drink.[a] 47 And I asked her, and said, Whose daughter art thou? tell me; and she said, I am daughter of Bathuel the son of Nachor, whom Melcha bore to him; and I put on her the ear-rings, and the bracelets on her hands. 48 And being well-pleased I worshipped God, and I blessed the Eternal, the God of my master Abraam, who has prospered me in a true way, so that I should take the daughter of my master's brother for his son. 49 If then ye will deal mercifully and justly with my master, tell me, and if not, tell me, that I may turn to the right hand or to the left.

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

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

24:46 Gr. from herself. **24:51** Gr. run away. **24:66** Lit. all the words which. Hebraism.

25 And Abraam again took a wife, whose name was Chettura. [2] And she bore to him Zombran, and Jezan, and Madal, and Madiam, and Jesboc, and Soie. [3] And Jezan begot Saba and Dedan. And the sons of Dedan were the Assurians and the Latusians, and Laomim. [4] And the sons of Madiam were Gephar and Aphir, and Enoch, and Abeida, and Eldaga; all these were sons of Chettura. [5] But Abraam gave all his possessions to Isaac his son. [6] But to the sons of his concubines Abraam gave gifts, and he sent them away from his son Isaac, while he was yet living, to the east into the country of the east. [7] And these were the years of the days of the life of Abraam as many as he lived, a hundred and seventy-five years. [8] And Abraam failing died in a good old age, an old man and full of days, and was added to his people. [9] And Isaac and Ismael his sons buried him in the double cave, in the field of Ephron the son of Saar the Chettite, which is over against Mambre: [10] even the field and the cave which Abraam bought of the sons of Chet; there they buried Abraam and Sarrha his wife. [11] And it came to pass after Abraam was dead, that God blessed Isaac his son, and Isaac dwelt by the well of the vision. [12] And these are the generations of Ismael the son of Abraam, whom Agar the Egyptian the hand-maid of Sarrha bore to Abraam. [13] And these are the names of the sons of Ismael, according to the names of their generations. The firstborn of Ismael, Nabaioth, and Kedar, and Nabdeel, and Massam, [14] and Masma, and Duma, and Masse, [15] and Choddan, and Thæman, and Jetur, and Naphes, and Kedma. [16] These are the sons of Ismael, and these are their names in their tents and in their dwellings, twelve princes according to their nations. [17] And these are the years of the life of Ismael, a hundred and thirty-seven years; and he failed and died, and was added to his fathers.[a] [18] And he dwelt from Evilat to Sur, which is opposite Egypt, until one comes to the Assyrians; he dwelt in the presence of all his brethren.

[19] And these are the generations of Isaac the son of Abraam. [20] Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. [21] And Isaac prayed God concerning Rebecca his wife, because she was barren; and God heard him, and his wife Rebecca conceived in her womb. [22] And the babes leaped within her; and she said, If it will be so with me, why is this to me? And she went to enquire of God. [23] And God said to her, There are two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall excel the other, and the elder shall serve the younger.[b] [24] And the days were fulfilled that she should be delivered, and she had twins in her womb. [25] And the first came out red, hairy all over like a skin; and she called his name Esau. [26] And after this came forth his brother, and his hand took hold of the heel of Esau; and she called his name Jacob. And Isaac was sixty years old when Rebecca bore them. [27] And the lads grew, and Esau was a man skilled in hunting, dwelling in the country, and Jacob a simple man, dwelling in a house. [28] And Isaac loved Esau, because his venison was his food, but Rebecca loved Jacob.

[29] And Jacob cooked pottage, and Esau came from the plain, fainting. [30] And Esau said to Jacob, Let me taste of that red pottage, because I am fainting; therefore his name was called Edom. [31] And Jacob said to Esau, Sell me this day thy birthright. [32] And Esau said, Behold, I am going to die, and for what good does this birthright belong to me? [33] And Ja-

25:17 Gr. family. **25:23** Gr. the greater shall serve the less. Rom. 9. 12.

cob said to him, Swear to me this day; and he swore to him; and Esau sold his birthright to Jacob. [34] And Jacob gave bread to Esau, and pottage of lentiles; and he ate and drank, and he arose and departed; so Esau slighted his birthright.

26 And there was a famine in the land, besides the former famine, which was in the time of Abraam; and Isaac went to Abimelech the king of the Phylistines to Gerara. [2] And God appeared to him and said, Go not down to Egypt, but dwell in the land, which I shall tell thee of. [3] And sojourn in this land; and I will be with thee, and bless thee, for I will give to thee and to thy seed all this land; and I will establish my oath which I swore to thy father Abraam. [4] And I will multiply thy seed as the stars of heaven; and I will give to thy seed all this land, and all the nations of the earth shall be blest in thy seed. [5] Because Abraam thy father hearkened to my voice, and kept my injunctions, and my commandments, and my ordinances, and my statutes. [6] And Isaac dwelt in Gerara. [7] And the men of the place questioned him concerning Rebecca his wife, and he said, She is my sister, for he feared to say, She is my wife, lest at any time the men of the place should slay him because of Rebecca, because she was fair.[a] [8] And he remained there a long time, and Abimelech the king of Gerara leaned to look through the window, and saw Isaac sporting with Rebecca his wife. [9] And Abimelech called Isaac, and said to him, Is she then thy wife? why hast thou said, She is my sister? And Isaac said to him, I did so, for I said, Lest at any time I die on her account. [10] And Abimelech said to him, Why hast thou done this to us? one of my kindred within a little had lain with thy wife, and thou wouldest have brought a sin of ignorance upon us.[b] [11] And Abimelech charged all his people, saying, Every man that touches this man and his wife shall be liable to death. [12] And Isaac sowed in that land, and he found in that year barley an hundred-fold, and God blessed him. [13] And the man was exalted, and advancing he increased, till he became very great. [14] And he had cattle of sheep, and cattle of oxen, and many tilled lands, and the Phylistines envied him. [15] And all the wells which the servants of his father had dug in the time of his father, the Phylistines stopped them, and filled them with earth. [16] And Abimelech said to Isaac, Depart from us, for thou art become much mightier than we. [17] And Isaac departed thence, and rested in the valley of Gerara, and dwelt there.

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

[23] And he went up thence to the well of the oath. [24] And God appeared to him in that night, and said, I am the God of Abraam thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraam thy father. [25] And he built there an altar, and called on the name of God, and there he

26:7 Gr. fair of countenance. **26:10** q. d. had almost.

pitched his tent, and there the servants of Isaac dug a well in the valley of Gerara. 26 And Abimelech came to him from Gerara, and so did Ochozath his friend, and Phichol the commander-in-chief of his army.[a] 27 And Isaac said to them, Wherefore have ye come to me? whereas ye hated me, and sent me away from you. 28 And they said, We have surely seen that God was with thee, and we said, Let there be an oath between us and thee, and we will make a covenant with thee, 29 that thou shalt do no wrong by us, as we have not abhorred thee, and according as we have treated thee well, and have sent thee forth peaceably; and now thou art blessed of God. 30 And he made a feast for them, and they ate and drank. 31 And they arose in the morning, and swore each to his neighbour; and Isaac sent them forth, and they departed from him in safety. 32 And it came to pass in that day, that the servants of Isaac came and told him of the well which they had dug; and they said, We have not found water. 33 And he called it, Oath: therefore he called the name of that city, the Well of Oath, until this day.

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

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

15 And Rebecca having taken the fine raiment of her elder son Esau which was with her in the house, put it on Jacob her younger son. 16 And she put on his arms the skins of the kids, and on the bare parts of his neck. 17 And she gave the meats, and the loaves which she had prepared, into the hands of Jacob her son. 18 And he brought them to his father, and said, Father; and he said, Behold I am here; who art thou, son? 19 And Jacob said to his father, I, Esau thy firstborn, have done as thou toldest me; rise, sit, and eat of my venison, that thy soul may bless me. 20 And Isaac said to his son, What is this which thou hast quickly found? And he said, That which the Eternal thy God presented before me. 21 And Isaac said to Jacob, Draw nigh to me, and I will feel thee, son, if thou art my son Esau or not. 22 And Jacob drew nigh to

26:26 q. d. he that gives away in marriage. **26:34** Alex. Hivite.

his father Isaac, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. [23] And he knew him not, for his hands were as the hands of his brother Esau, hairy; and he blessed him, [24] and he said, Art thou my son Esau? and he said, I am. [25] And he said, Bring hither, and I will eat of thy venison, son, that my soul may bless thee; and he brought it near to him, and he ate, and he brought him wine, and he drank. [26] And Isaac his father said to him, Draw nigh to me, and kiss me, son. [27] And he drew nigh and kissed him, and smelled the smell of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of an abundant field, which God has blessed. [28] And may God give thee of the dew of heaven, and of the fatness of the earth, and abundance of corn and wine. [29] And let nations serve thee, and princes bow down to thee, and be thou master of thy brother, and the sons of thy father shall do thee reverence; accursed is he that curses thee, and blessed is he that blesses thee.

[30] And it came to pass after Isaac had ceased blessing his son Jacob, it even came to pass, just when Jacob had gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. [31] And he also had made meats and brought them to his father; and he said to his father, Let my father arise and eat of his son's venison, that thy soul may bless me. [32] And Isaac his father said to him, Who art thou? And he said, I am thy first-born son Esau. [33] And Isaac was amazed with very great amazement, and said, Who then is it that has procured venison for me and brought it to me? and I have eaten of all before thou camest, and I have blessed him, and he shall be blessed. [34] And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry, and said, Bless, I pray thee, me also, father. [35] And he said to him, Thy brother has come with subtlety, and taken thy blessing. [36] And he said, Rightly was his name called Jacob, for lo! this second time has he supplanted me; he has both taken my birthright, and now he has taken my blessing; and Esau said to his father, Hast thou not left a blessing for me, father? [37] And Isaac answered and said to Esau, If I have made him thy master, and have made all his brethren his servants, and have strengthened him with corn and wine, what then shall I do for thee, son? [38] And Esau said to his father, Hast thou only one blessing, father? Bless, I pray thee, me also, father. And Isaac being troubled, Esau cried aloud and wept.[a] [39] And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, and of the dew of heaven from above. [40] And thou shalt live by thy sword, and shalt serve thy brother; and there shall be a time when thou shalt break and loosen his yoke from off thy neck.

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

27:38 Heb. — Isaac being troubled.

of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live?

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

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

[10] And Jacob went forth from the well of the oath, and departed into Charrhan. [11] And came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, [12] and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. [13] And God stood upon it, and said, I am the God of thy father Abraam, and the God of Isaac; fear not, the land on which thou liest, to thee will I give it, and to thy seed.[a] [14] And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. [15] And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee. [16] And Jacob awaked out of his sleep, and said, God is in this place, and I knew it not. [17] And he was afraid, and said, How fearful is this place! this is none other than the house of God, and this is the gate of heaven. [18] And Jacob rose up in the morning, and took the stone he had laid there by his head, and he set it up as a pillar, and poured oil on the top of it.[b] [19] And he called the name of that place, the House of God; and the name of the city before was Ulam-luz. [20] And Jacob vowed a vow, saying, If the Eternal God will be with me, and guard me throughout on this journey, on which I am going, and give me bread to eat, and raiment to put on, [21] and bring me back in safety to the house of my father, then shall God be for a God to me. [22] And this stone, which I have set up for a pillar, shall be to me a house of God; and of all whatsoever thou shalt give me, I will tithe a tenth for thee.

28:13 Gr. was established. **28:18** Lit. put under. See 1 Tim. 3. 15. **29:1** Gr. having lifted up his feet, went, etc.

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

[15] And Laban said to Jacob, Surely thou shalt not serve me for nothing, because thou art my brother; tell me what thy reward is to be. [16] Now Laban had two daughters, the name of the elder was Lea, and the name of the younger, Rachel. [17] And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance. [18] And Jacob loved Rachel, and said, I will serve thee seven years for thy younger daughter Rachel. [19] And Laban said to him, It is better that I should give her to thee, than that I should give her to another man; dwell with me. [20] And Jacob served for Rachel seven years, and they were before him as a few days, by reason of his loving her. [21] And Jacob said to Laban, Give me my wife, for my days are fulfilled, that I may go in to her. [22] And Laban gathered together all the men of the place, and made a marriage-feast. [23] And it was even, and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her. [24] And Laban gave to his daughter Lea, Zelpha his handmaid, as a handmaid for her. [25] And it was morning, and behold it was Lea; and Jacob said to Laban, What is this that thou hast done to me? did I not serve thee for Rachel? and wherefore hast thou deceived me? [26] And Laban answered, It is not done thus in our country, to give the younger before the elder. [27] Fulfil then her sevens, and I will give to thee her also in return for thy labour, which thou labourest with me, yet seven other years. [28] And Jacob did so, and fulfilled her sevens; and Laban gave him his daughter Rachel to wife. [29] And Laban gave to his daughter his handmaid Balla, for a handmaid

29:14 Gr. month of days.

to her. [30] And he went in to Rachel; and he loved Rachel more than Lea; and he served him seven other years.

[31] And when the Eternal God saw that Lea was hated, he opened her womb; but Rachel was barren. [32] And Lea conceived and bore a son to Jacob; and she called his name, Ruben; saying, Because God has looked on my humiliation, and has given me a son, now then my husband will love me. [33] And she conceived again, and bore a second son to Jacob; and she said, Because God has heard that I am hated, he has given to me this one also; and she called his name, Simeon. [34] And she conceived yet again, and bore a son, and said, In the present time my husband will be with me, for I have born him three sons; therefore she called his name, Levi. [35] And having conceived yet again, she bore a son, and said, Now yet again this time will I give thanks to God; therefore she called his name, Juda; and ceased bearing.

30 And Rachel having perceived that she bore Jacob no children, was jealous of her sister; and said to Jacob, Give me children; and if not, I shall die. [2] And Jacob was angry with Rachel, and said to her, Am I in the place of God, who has deprived thee of the fruit of the womb? [3] And Rachel said to Jacob, Behold my handmaid Balla, go in to her, and she shall bear upon my knees, and I also shall have children by her. [4] And she gave him Balla her maid, for a wife to him; and Jacob went in to her. [5] And Balla, Rachel's maid, conceived, and bore Jacob a son. [6] And Rachel said, God has given judgment for me, and hearkened to my voice, and has given me a son; therefore she called his name, Dan. [7] And Balla, Rachel's maid, conceived yet again, and bore a second son to Jacob. [8] And Rachel said, God has helped me, and I contended with my sister and prevailed; and she called his name, Nephthalim. [9] And Lea saw that she ceased from bearing, and she took Zelpha her maid, and gave her to Jacob for a wife; and he went in to her. [10] And Zelpha the maid of Lea conceived, and bore Jacob a son. [11] And Lea said, It is happily: and she called his name, Gad. [12] And Zelpha the maid of Lea conceived yet again, and bore Jacob a second son. [13] And Lea said, I am blessed, for the women will pronounce me blessed; and she called his name, Aser. [14] And Ruben went in the day of barley-harvest, and found apples of mandrakes in the field, and brought them to his mother Lea; and Rachel said to Lea her sister, Give me of thy son's mandrakes. [15] And Lea said, Is it not enough for thee that thou hast taken my husband, wilt thou also take my son's mandrakes? And Rachel said, Not so: let him lie with thee to-night for thy son's mandrakes. [16] And Jacob came in out of the field at even; and Lea went forth to meet him, and said, Thou shalt come in to me this day, for I have hired thee for my son's mandrakes; and he lay with her that night. [17] And God hearkened to Lea, and she conceived, and bore Jacob a fifth son. [18] And Lea said, God has given me my reward, because I gave my maid to my husband; and she called his name Issachar, which is, Reward. [19] And Lea conceived again, and bore Jacob a sixth son. [20] And Lea said, God has given me a good gift in this time; my husband will choose me, for I have born him six sons: and she called his name, Zabulon. [21] And after this she bore a daughter; and she called her name, Dina. [22] And God remembered Rachel, and God hearkened to her, and he opened her womb. [23] And she conceived, and bore Jacob a son; and Rachel said, God has taken away my reproach. [24] And she called his name Joseph, saying, Let God add to me another son.

[25] And it came to pass when Rachel had born Joseph, Jacob said to Laban, Send me away, that I may go to my place and

to my land. 26 Restore my wives and my children, for whom I have served thee, that I may depart, for thou knowest the service wherewith I have served thee. 27 And Laban said to him, If I have found grace in thy sight, I would augur well, for God has blessed me at thy coming in.[a] 28 Appoint me thy wages, and I will give them.[b] 29 And Jacob said, Thou knowest in what things I have served thee, and how many cattle of thine are with me. 30 For it was little thou hadst before my time, and it is increased to a multitude, and the Eternal God has blessed thee since my coming; now then, when shall I set up also my own house?[c] 31 And Laban said to him, What shall I give thee? and Jacob said to him, Thou shalt not give me anything; if thou wilt do this thing for me, I will again tend thy flocks and keep them. 32 Let all thy sheep pass by to-day, and separate thence every grey sheep among the rams, and every one that is speckled and spotted among the goats—this shall be my reward. 33 And my righteousness shall answer for me on the morrow, for it is my reward before thee: whatever shall not be spotted and speckled among the goats, and grey among the rams, shall be stolen with me.[d] 34 And Laban said to him, Let it be according to thy word. 35 And he separated in that day the spotted and speckled he-goats, and all the spotted and speckled she-goats, and all that was grey among the rams, and every one that was white among them, and he gave them into the hand of his sons. 36 And he set a distance of a three days' journey between them and Jacob. And Jacob tended the cattle of Laban that were left behind.[e] 37 And Jacob took to himself green rods of storax tree and walnut and plane-tree; and Jacob peeled in them white stripes; and as he drew off the green, the white stripe which he had made appeared alternate on the rods.[f] 38 And he laid the rods which he had peeled, in the hollows of the watering-troughs, that whensoever the cattle should come to drink, as they should have come to drink before the rods, the cattle might conceive at the rods. 39 So the cattle conceived at the rods, and the cattle brought forth young speckled, and streaked and spotted with ash-coloured spots. 40 And Jacob separated the lambs, and set before the sheep a speckled ram, and every variegated one among the lambs, and he separated flocks for himself alone, and did not mingle them with the sheep of Laban. 41 And it came to pass in the time wherein the cattle became pregnant, conceiving in the belly, Jacob put the rods before the cattle in the troughs, that they might conceive by the rods.[g] 42 But he did not put them in indiscriminately whenever the cattle happened to bring forth, but the unmarked ones were Laban's, and the marked ones Jacob's. 43 And the man became very rich, and he had many cattle, and oxen, and servants, and maidservants, and camels, and asses.

31 And Jacob heard the words of the sons of Laban, saying, Jacob has taken all that was our father's, and of our father's property has he gotten all this glory. 2 And Jacob saw the countenance of Laban, and behold it was not toward him as before.[h] 3 And God said to Jacob, Return to the land of thy father, and to thy family, and I will be with thee. 4 And Jacob sent and called Lea and Rachel to the plain where the flocks were. 5 And he said to them, I see the face of your father, that it is not toward me as before, but the God of my father was with me. 6 And ye too know that

30:27 Stay thou, perhaps understood. Heb. I have argued that, etc. **30:28** Lit. thy wages to or with me. **30:30** So A. V. but Gr. and Heb. literally, at my foot. **30:33** Hearken to or obey me. **30:36** Gr. and between. Hebraism. **30:37** Apparently the nom. absol. **30:41** The meaning of the Hebrew seems to be, when the cattle were weak from any cause. The LXX. by assigning the yeaning time as the cause, have obscured the passage. Of course Jacob would not put them in then. **31:2** Gr. yesterday and the day before. Hebraism.

with all my might I have served your father. [7] But your father deceived me, and changed my wages for the ten lambs, yet God gave him not power to hurt me. [8] If he should say thus, The speckled shall be thy reward, then all the cattle would bear speckled; and if he should say, The white shall be thy reward, then would all the cattle bear white. [9] So God has taken away all the cattle of your father, and given them to me. [10] And it came to pass when the cattle conceived and were with young, that I beheld with mine eyes in sleep, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots. [11] And the angel of God said to me in a dream, Jacob; and I said, What is it?[a] [12] And he said, Look up with thine eyes, and behold the he-goats and the rams leaping on the sheep and the she-goats, speckled and variegated and spotted with ash-coloured spots; for I have seen all things that Laban does to thee. [13] I am God that appeared to thee in the place of God, where thou anointedst a pillar to me, and vowedst to me there a vow; now then arise and depart out of this land, depart into the land of thy nativity, and I will be with thee. [14] And Rachel and Lea answered and said to him, Have we yet a part or inheritance in the house of our father? [15] Are we not considered strangers by him? for he has sold us, and quite devoured our money. [16] All the wealth and the glory which God has taken from our father, it shall be our's and our children's; now then do whatsoever God has said to thee. [17] And Jacob arose and took his wives and his children up on the camels; [18] and he took away all his possessions and all his store, which he had gotten in Mesopotamia, and all that belonged to him, to depart to Isaac his father in the land of Chanaan. [19] And Laban went to shear his sheep; and Rachel stole her father's images. [20] And Jacob hid the matter from Laban the Syrian, so as not to tell him that he ran away. [21] And he departed himself and all that belonged to him, and passed over the river, and went into the mountain Galaad. [22] But it was told Laban the Syrian on the third day, that Jacob was fled. [23] And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad. [24] And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things. [25] And Laban overtook Jacob; and Jacob pitched his tent in the mountain; and Laban stationed his brothers in the mount Galaad. [26] And Laban said to Jacob, What hast thou done? wherefore didst thou run away secretly, and pillage me, and lead away my daughters as captives taken with the sword? [27] Whereas if thou hadst told me, I would have sent thee away with mirth, and with songs, and timbrels, and harp. [28] And I was not counted worthy to embrace my children and my daughters; now then thou hast wrought foolishly. [29] And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob. [30] Now then go on thy way, for thou hast earnestly desired to depart to the house of thy father; wherefore hast thou stolen my gods? [31] And Jacob answered and said to Laban, Because I was afraid; for I said, Lest at any time thou shouldest take away thy daughters from me, and all my possessions. [32] And Jacob said, With whomsoever thou shalt find thy gods, he shall not live in the presence of our brethren; take notice of what I have of thy property, and take it; and he observed nothing with him, but Jacob knew not that his wife Rachel had stolen them. [33] And Laban went in and searched in the house

31:11 Lit. in sleep.

of Lea, and found them not; and he went out of the house of Lea, and searched in the house of Jacob, and in the house of the two maid-servants, and found them not; and he went also into the house of Rachel. [34] And Rachel took the idols, and cast them among the camels' packs, and sat upon them. [35] And she said to her father, Be not indignant, Sir; I cannot rise up before thee, for it is with me according to the manner of women. Laban searched in all the house, and found not the images. [36] And Jacob was angry, and strove with Laban; and Jacob answered and said to Laban, What is my injustice, and what my sin, that thou hast pursued after me, [37] and that thou hast searched all the furniture of my house? what hast thou found of all the furniture of thine house? set it here between thy relations and my relations, and let them decide between us two. [38] These twenty years have I been with thee; thy sheep, and thy she-goats have not failed in bearing; I devoured not the rams of thy cattle. [39] That which was taken of beasts I brought not to thee; I made good of myself the thefts of the day, and the thefts of the night. [40] I was parched with heat by day, and chilled with frost by night, and my sleep departed from my eyes. [41] These twenty years have I been in thy house; I served thee fourteen years for thy two daughters, and six years among thy sheep, and thou didst falsely rate my wages for ten lambs. [42] Unless I had the God of my father Abraam, and the fear of Isaac, now thou wouldest have sent me away empty; God saw my humiliation, and the labour of my hands, and rebuked thee yesterday.

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

32:2 Gr. camp.

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

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

4 And Jacob sent messengers before him to Esau his brother to the land of Seir, to the country of Edom. 5 And he charged them, saying, Thus shall ye say to my master Esau: Thus saith thy servant Jacob; I have sojourned with Laban and tarried until now. 6 And there were born to me oxen, and asses, and sheep, and men-servants and women-servants; and I sent to tell my master Esau, that thy servant might find grace in thy sight. 7 And the messengers returned to Jacob, saying, We came to thy brother Esau, and lo! he comes to meet thee, and four hundred men with him. 8 And Jacob was greatly terrified, and was perplexed; and he divided the people that was with him, and the cows, and the camels, and the sheep, into two camps. 9 And Jacob said, If Esau should come to one camp, and smite it, the other camp shall be in safety. 10 And Jacob said, God of my father Abraam, and God of my father Isaac, O God, thou art he that said to me, Depart quickly to the land of thy birth, and I will do thee good. 11 Let there be to me a sufficiency of all the justice and all the truth which thou hast wrought with thy servant; for with this my staff I passed over this Jordan, and now I am become two camps. 12 Deliver me from the hand of my brother, from the hand of Esau, for I am afraid of him, lest haply he should come and smite me, and the mother upon the children. 13 But thou saidst, I will do thee good, and will make thy seed as the sand of the sea, which shall not be numbered for multitude. 14 And he slept there that night, and took of the gifts which he carried with him, and sent out to Esau his brother, 15 two hundred she-goats, twenty he-goats, two hundred sheep, twenty rams, 16 milch camels, and their foals, thirty, forty kine, ten bulls, twenty asses, and ten colts. 17 And he gave them to his servants each drove apart; and he said to his servants, Go on before me, and put a space between drove and drove. 18 And he charged the first, saying, If Esau my brother meet thee, and he ask thee, saying, Whose art thou? and whither wouldest thou go, and whose are these possessions advancing before thee? 19 Thou shalt say, Thy servant Jacob's; he hath sent gifts to my master Esau, and lo! he is behind us. 20 And he charged the first and the second and the third, and all that went before him after these flocks, saying, Thus shall ye speak to Esau when ye find him; 21 and ye shall say, Behold thy servant Jacob comes after us. For he said, I will propitiate his countenance with the gifts going before his presence, and afterwards I will behold his face, for peradventure he will accept me.[b] 22 So the presents went on before him, but he himself lodged that night in the camp. 23 And he rose up in that night, and took his two wives and his two servant-maids, and his eleven children, and crossed over the ford of Jaboch. 24 And he took them, and passed over the torrent, and brought over all his possessions.

25 And Jacob was left alone; and a man wrestled with him till the morning. 26 And he saw that he prevailed not against him; and he touched the broad part of his thigh, and the broad part of Jacob's thigh was benumbed in his wrestling with him. 27 And he said to him, Let me go, for the day has dawned; but he said, I will not let thee go, except

32:21 Gr. my face.

thou bless me. [28] And he said to him, What is thy name? and he answered, Jacob. [29] And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men. [30] And Jacob asked and said, Tell me thy name; and he said, Wherefore dost thou ask after my name? and he blessed him there. [31] And Jacob called the name of that place, the Face of God; for, said he, I have seen God face to face, and my life was preserved. [32] And the sun rose upon him, when he passed the Face of God; and he halted upon his thigh. [33] Therefore the children of Israel will by no means eat of the sinew which was benumbed, which is on the broad part of the thigh, until this day, because the angel touched the broad part of the thigh of Jacob—even the sinew which was benumbed.

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

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

33:1 Gr. looked up with. **33:14** Gr. foot. **33:18** Or, pitched his tent. Alex. παρενέβαλε, for which probably παρενέλαβε is a mere mistake. So Bos and P. Junius thought.

34 And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. [2] And Sychem the son of Emmor the Evite, the ruler of the land, saw her, and took her and lay with her, and humbled her.[a] [3] And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel.[b] [4] Sychem spoke to Emmor his father, saying, Take for me this damsel to wife. [5] And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came. [6] And Emmor the father of Sychem went forth to Jacob, to speak to him. [7] And the sons of Jacob came from the plain; and when they heard, the men were deeply pained, and it was very grievous to them, because the man wrought folly in Israel, having lain with the daughter of Jacob, and so it must not be.[c] [8] And Emmor spoke to them, saying, Sychem my son has chosen in his heart your daughter; give her therefore to him for a wife, [9] and intermarry with us. Give us your daughters, and take our daughters for your sons. [10] And dwell in the midst of us; and, behold, the land is spacious before you, dwell in it, and trade, and get possessions in it. [11] And Sychem said to her father and to her brothers, I would find grace before you, and we will give whatever ye shall name. [12] Multiply your demand of dowry very much, and I will give accordingly as ye shall say to me, only ye shall give me this damsel for a wife.

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

[25] And it came to pass on the third day, when they were in pain, the two sons of Jacob, Symeon and Levi, Dina's brethren, took each man his sword, and came upon the city securely, and slew every male. [26] And they slew Emmor and Sychem his son with the edge of the sword, and took Dina out of the house of Sychem, and went forth. [27] But the sons of Jacob came upon the wounded, and ravaged the city

34:2 Alex. the Chorrhæan. **34:3** Lit. spoke according to the heart of the damsel—to her. A literal version of the Hebrew. **34:7** Lit. shall not be. **34:19** Gr. word. **34:23** Gr. quadrupeds. **34:27** Or, slain, which seems frequently the sense in LXX.

wherein they had defiled Dina their sister.[a] 28 And their sheep, and their oxen, and their asses they took, and all things whatsoever were in the city, and whatsoever were in the plain. 29 And they took captive all the persons of them, and all their store, and their wives, and plundered both whatever things there were in the city, and whatever things there were in the houses. 30 And Jacob said to Symeon and Levi, Ye have made me hateful so that I should be evil to all the inhabitants of the land, both among the Chananites and the Pherezites, and I am few in number; they will gather themselves against me and cut me in pieces, and I shall be utterly destroyed, and my house. 31 And they said, Nay, but shall they treat our sister as an harlot?

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

8 And Deborrha, Rebecca's nurse, died, and was buried below Bæthel under the oak; and Jacob called its name, The Oak of Mourning. 9 And God appeared to Jacob once more in Luza, when he came out of Mesopotamia of Syria, and God blessed him. 10 And God said to him, Thy name shall not be called Jacob, but Israel shall be thy name; and he called his name Israel. 11 And God said to him, I am thy God; increase and multiply; for nations and gatherings of nations shall be of thee, and kings shall come out of thy loins. 12 And the land which I gave to Abraam and Isaac, I have given it to thee; and it shall come to pass that I will give this land also to thy seed after thee. 13 And God went up from him from the place where he spoke with him. 14 And Jacob set up a pillar in the place where God spoke with him, even a pillar of stone; and offered a libation upon it, and poured oil upon it. 15 And Jacob called the name of the place in which God spoke with him, Bæthel. 16 [And Jacob removed from Bæthel, and pitched his tent beyond the tower of Gader,] and it came to pass when he drew nigh to Chabratha, to enter into Ephratha, Rachel travailed; and in her travail she was in hard labour.[c] 17 And it came to pass in her hard labour, that the midwife said to her, Be of good courage, for thou shalt also have this son. 18 And it came to pass in her giving up the ghost (for she was dying), that she called his name, The son of my pain; but his father called his name Benjamin. 19 So Rachel died, and was buried in the way of the course of Ephratha, this is Bethleem. 20 And Jacob set up a pillar on her tomb; this is the pillar on the tomb of Rachel, until this

35:4 Or, lost. **35:16** Note.—The words between brackets form the 21st verse of this chapter in the Hebrew.

day. 22 And it came to pass when Israel dwelt in that land, that Ruben went and lay with Balla, the concubine of his father Jacob; and Israel heard, and the thing appeared grievous before him.

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

36 And these are the generations of Esau; this is Edom. 2 And Esau took to himself wives of the daughters of the Chananites; Ada, the daughter of Ælom the Chettite; and Olibema, daughter of Ana the son of Sebegon, the Evite; 3 and Basemath, daughter of Ismael, sister of Nabaioth. 4 And Ada bore to him Eliphas; and Basemath bore Raguel. 5 And Olibema bore Jeus, and Jeglom, and Core; these are the sons of Esau, which were born to him in the land of Chanaan. 6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and all his possessions, and all his cattle, and all that he had got, and all things whatsoever he had acquired in the land of Chanaan; and Esau went forth from the land of Chanaan, from the face of his brother Jacob. 7 For their substance was too great for them to dwell together; and the land of their sojourning could not bear them, because of the abundance of their possessions. 8 And Esau dwelt in mount Seir; Esau, he is Edom. 9 And these are the generations of Esau, the father of Edom in the mount Seir. 10 And these are the names of the sons of Esau. Eliphas, the son of Ada, the wife of Esau; and Raguel, the son of Basemath, wife of Esau. 11 And the sons of Eliphas were Thæman, Omar, Sophar, Gothom, and Kenez. 12 And Thamna was a concubine of Eliphaz, the son of Esau; and she bore Amalec to Eliphas. These are the sons of Ada, the wife of Esau. 13 And these are the sons of Raguel; Nachoth, Zare, Some, and Moze. These were the sons of Basemath, wife of Esau. 14 And these are the sons of Olibema, the daughter of Ana, the son of Sebegon, the wife of Esau; and she bore to Esau, Jeus, and Jeglom, and Core. 15 These are the chiefs of the son of Esau, even the sons of Eliphas, the first-born of Esau; chief Thæman, chief Omar, chief Sophar, chief Kenez, 16 chief Core, chief Gothom, chief Amalec. These are the chiefs of Eliphas, in the land of Edom; these are the sons of Ada. 17 And these are the sons of Raguel, the son of Esau; chief Nachoth, chief Zare, chief Some, chief Moze. These are the chiefs of Raguel, in the land of Edom; these are the sons of Basemath, wife of Esau. 18 And these are the sons of Olibema, wife of Esau; chief Jeus, chief Jeglom, chief Core. These are the chiefs of Olibema, daughter of Ana, wife of Esau. 19 These are the sons of Esau, and these are the chiefs; these are the sons of Edom. 20 And these are the sons of Seir, the Chorrhite, who inhabited the land; Lotan, Sobal, Sebegon, Ana, 21 and Deson, and Asar, and Rison. These are the chiefs of the Chorrhite, the son of Seir, in the land of Edom. 22 And the sons of Lotan were Chorrhi and Hæman; and the sister of Lotan, Thamna. 23 And these are the sons of Sobal; Golam, and Manachath, and Gæbel, and Sophar, and Omar. 24 And these are the sons of Sebe-

gon; Aïe, and Ana; this is the Ana who found Jamin in the wilderness, when he tended the beasts of his father Sebegon. 25 And these are the sons of Ana; Deson—and Olibema was daughter of Ana. 26 And these are the sons of Deson; Amada, and Asban, and Ithran, and Charrhan. 27 And these are the sons of Asar; Balaam, and Zucam, and Jucam. 28 And these are the sons of Rison; Hos, and Aran. 29 And these are the chiefs of Chorri; chief Lotan, chief Sobal, chief Sebegon, chief Ana, 30 chief Deson, chief Asar, chief Rison. These are the chiefs of Chorri, in their principalities in the land of Edom.

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

37 And Jacob dwelt in the land where his father sojourned, in the land of Chanaan. 2 And these are the generations of Jacob. And Joseph was seventeen years old, feeding the sheep of his father with his brethren, being young; with the sons of Balla, and with the sons of Zelpha, the wives of his father; and Joseph brought to Israel their father their evil reproach.[a] 3 And Jacob loved Joseph more than all his sons, because he was to him the son of old age; and he made for him a coat of many colours. 4 And his brethren having seen that his father loved him more than all his sons, hated him, and could not speak anything peaceable to him. 5 And Joseph dreamed a dream, and reported it to his brethren. 6 And he said to them, Hear this dream which I have dreamed. 7 I thought ye were binding sheaves in the middle of the field, and my sheaf stood up and was erected, and your sheaves turned round, and did obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed be master over us? And they hated him still more for his dreams and for his words. 9 And he dreamed another dream, and related it to his father, and to his brethren, and said, Behold, I have dreamed another dream: as it were the sun, and the moon, and the eleven stars did me reverence.[b] 10 And his father rebuked him, and said to him, What is this dream which thou hast dreamed? shall indeed both I and thy mother and thy brethren come and bow before thee to the earth? 11 And his brethren envied him; but his father observed the saying. 12 And his brethren went to feed the sheep of their father to Sychem. 13 And Israel said to Joseph, Do not thy brethren feed their flock in Sychem? Come, I will

37:2 Or, according to some copies, they brought an evil report of Joseph, etc. **37:9** Gr. saw.

send thee to them; and he said to him, Behold, I am here. [14] And Israel said to him, Go and see if thy brethren and the sheep are well, and bring me word; and he sent him out of the valley of Chebron, and he came to Sychem. [15] And a man found him wandering in the field; and the man asked him, saying, What seekest thou? [16] And he said, I am seeking my brethren; tell me where they feed their flocks. [17] And the man said to him, They have departed hence, for I heard them saying, Let us go to Dothaim; and Joseph went after his brethren, and found them in Dothaim.

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

[26] And Judas said to his brethren, What profit is it if we slay our brother, and conceal his blood? [27] Come, let us sell him to these Ismaelites, but let not our hands be upon him, because he is our brother and our flesh; and his brethren hearkened. [28] And the men, the merchants of Madian, went by, and they drew and lifted Joseph out of the pit, and sold Joseph to the Ismaelites for twenty pieces of gold; and they brought Joseph down into Egypt. [29] And Ruben returned to the pit, and sees not Joseph in the pit; and he rent his garments. [30] And he returned to his brethren and said, The boy is not; and I, whither am I yet to go? [31] And having taken the coat of Joseph, they slew a kid of the goats, and stained the coat with the blood. [32] And they sent the coat of many colours; and they brought it to their father, and said, This have we found; know if it be thy son's coat or no. [33] And he recognised it, and said, It is my son's coat, an evil wild beast has devoured him; a wild beast has carried off Joseph. [34] And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. [35] And all his sons and his daughters gathered themselves together, and came to comfort him; but he would not be comforted, saying, I will go down to my son mourning to Hades; and his father wept for him. [36] And the Madianites sold Joseph into Egypt; to Petephres, the eunuch of Pharao, captain of the guard.

38 And it came to pass at that time that Judas went down from his brethren, and came as far as to a certain man of Odollam, whose name was Iras. [2] And Judas saw there the daughter of a Chananitish man, whose name was Sava; and he took her, and went in to her. [3] And she conceived and bore a son, and called his name, Er. [4] And she conceived and bore a son again; and called his name, Aunan. [5] And she again bore a son; and called his name, Selom: and she was in Chasbi when she bore them. [6] And Judas took a wife for Er his first-born, whose name was Thamar. [7] And Er, the first-born of Judas, was

37:21 Gr. smite him to the life. **37:25** Gr. stacte.

wicked before God; and God killed him.
[8] And Judas said to Aunan, Go in to thy brother's wife, and marry her as her brother-in-law, and raise up seed to thy brother. [9] And Aunan, knowing that the seed should not be his—it came to pass when he went in to his brother's wife, that he spilled it upon the ground, so that he should not give seed to his brother's wife. [10] And his doing this appeared evil before God; and he slew him also.

[11] And Judas said to Thamar, his daughter-in-law, Sit thou a widow in the house of thy father-in-law, until Selom my son be grown; for he said, Lest he also die as his brethren; and Thamar departed, and sat in the house of her father. [12] And the days were fulfilled, and Sava the wife of Judas died; and Judas, being comforted, went to them that sheared his sheep, himself and Iras his shepherd the Odollamite, to Thamna. [13] And it was told Thamar his daughter-in-law, saying, Behold, thy father-in-law goeth up to Thamna, to shear his sheep. [14] And having taken off the garments of her widowhood from her, she put on a veil, and ornamented her face, and sat by the gates of Ænan, which is in the way to Thamna, for she saw that Selom was grown; but he gave her not to him for a wife. [15] And when Judas saw her, he thought her to be a harlot; for she covered her face, and he knew her not. [16] And he went out of his way to her, and said to her, Let me come in to thee; for he knew not that she was his daughter-in-law; and she said, What wilt thou give me if thou shouldest come in to me?[a] [17] And he said, I will send thee a kid of the goats from my flock; and she said, Well, if thou wilt give me an earnest, until thou send it. [18] And he said, What is the earnest that I shall give thee? and she said, Thy ring, and thy bracelet, and the staff in thy hand; and he gave them to her, and went in to her, and she conceived by him.[b] [19] And she arose and departed, and took her veil from off her, and put on the garments of her widowhood. [20] And Judas sent the kid of the goats by the hand of his shepherd the Odollamite, to receive the pledge from the woman; and he found her not. [21] And he asked the men of the place, Where is the harlot who was in Ænan by the wayside? and they said, There was no harlot here. [22] And he returned to Judas, and said, I have not found her; and the men of the place say, There is no harlot here. [23] And Judas said, Let her have them, but let us not be ridiculed; I sent this kid, but thou hast not found her. [24] And it came to pass after three months, that it was told Judas, saying, Thamar thy daughter-in-law has grievously played the harlot, and behold she is with child by whoredom; and Judas said, Bring her out, and let her be burnt. [25] And as they were bringing her, she sent to her father-in-law, saying, I am with child by the man whose these things are; and she said, See whose is this ring and bracelet and staff. [26] And Judas knew them, and said, Thamar is cleared rather than I, forasmuch as I gave her not to Selom my son: and he knew her not again. [27] And it came to pass when she was in labour, that she also had twins in her womb. [28] And it came to pass as she was bringing forth, one thrust forth his hand, and the midwife having taken hold of it, bound upon his hand a scarlet thread, saying, This one shall come out first. [29] And when he drew back his hand, then immediately came forth his brother; and she said, Why has the barrier been cut through because of thee? and she called his name, Phares. [30] And after this came forth his brother, on whose hand was the scarlet thread; and she called his name, Zara.

38:16 Lit. turned his way to her. **38:18** Or, necklace.

39 And Joseph was brought down to Egypt; and Petephres the eunuch of Pharao, the captain of the guard, an Egyptian, bought him of the hands of the Ismaelites, who brought him down thither.[a] 2 And God was with Joseph, and he was a prosperous man; and he was in the house with his master the Egyptian. 3 And his master knew that God was with him, and God prospers in his hands whatsoever he happens to do. 4 And Joseph found grace in the presence of his master, and was well-pleasing to him; and he set him over his house, and all that he had he gave into the hand of Joseph. 5 And it came to pass after that he was set over his house, and over all that he had, that God blessed the house of the Egyptian for Joseph's sake; and the blessing of God was on all his possessions in the house, and in his field. 6 And he committed all that he had into the hands of Joseph; and he knew not of anything that belonged to him, save the bread which he himself ate. And Joseph was handsome in form, and exceedingly beautiful in countenance. 7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and said, Lie with me. 8 But he would not; but said to his master's wife, If because of me my master knows nothing in his house, and has given into my hands all things that belong to him: 9 and in this house there is nothing above me, nor has anything been kept back from me, but thou, because thou art his wife—how then shall I do this wicked thing, and sin against God? 10 And when she talked with Joseph day by day, and he hearkened not to her to sleep with her, so as to be with her, 11 it came to pass on a certain day, that Joseph went into the house to do his business, and there was no one of the household within.[b] 12 And she caught hold of him by his clothes, and said, Lie with me; and having left his clothes in her hands, he fled, and went forth. 13 And it came to pass, when she saw that he had left his clothes in her hands, and fled, and gone forth, 14 that she called those that were in the house, and spoke to them, saying, See, he has brought in to us a Hebrew servant to mock us—he came in to me, saying, Lie with me, and I cried with a loud voice. 15 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled, and went forth out. 16 So she leaves the clothes by her, until the master came to his house. 17 And she spoke to him according to these words, saying, The Hebrew servant, whom thou broughtest in to us, came in to me to mock me, and said to me, I will lie with thee. 18 And when he heard that I lifted up my voice and cried, having left his clothes with me, he fled and departed forth. 19 And it came to pass, when his master heard all the words of his wife, that she spoke to him, saying, Thus did thy servant to me, that he was very angry.

20 And his master took Joseph, and cast him into the prison, into the place where the king's prisoners are kept, there in the prison. 21 And God was with Joseph, and poured down mercy upon him; and he gave him favour in the sight of the chief keeper of the prison. 22 And the chief keeper of the prison gave the prison into the hand of Joseph, and all the prisoners as many as were in the prison; and all things whatsoever they do there, he did them.[c] 23 Because of him the chief keeper of the prison knew nothing, for all things were in the hand of Joseph, because God was with him; and whatever things he did, God made them to prosper in his hands.

39:1 Gr. chief cook. The same Hebrew word טבח signifies a cook, who was also a butcher; and a guardsman, who was also an executioner. **39:11** Lit. there happened such a day, and, etc. **39:22** Lit. men led away to prison or punishment.

40 And it came to pass after these things, that the chief cupbearer of the king of Egypt and the chief baker trespassed against their master the king of Egypt. [2] And Pharao was wroth with his two eunuchs, with his chief cupbearer, and with his chief baker. [3] And he put them in ward, into the prison, into the place whereinto Joseph had been led. [4] And the chief keeper of the prison committed them to Joseph, and he stood by them; and they were some days in the prison. [5] And they both had a dream in one night; and the vision of the dream of the chief cupbearer and chief baker, who belonged to the king of Egypt, who were in the prison, was this.[a] [6] Joseph went in to them in the morning, and saw them, and they had been troubled. [7] And he asked the eunuchs of Pharao who were with him in the prison with his master, saying, Why is it that your countenances are sad to-day? [8] And they said to him, We have seen a dream, and there is no interpreter of it. And Joseph said to them, Is not the interpretation of them through God? tell them then to me. [9] And the chief cupbearer related his dream to Joseph, and said, In my dream a vine was before me.[b] [10] And in the vine were three stems; and it budding shot forth blossoms; the clusters of grapes were ripe. [11] And the cup of Pharao was in my hand; and I took the bunch of grapes, and squeezed it into the cup, and gave the cup into Pharao's hand. [12] And Joseph said to him, This is the interpretation of it. The three stems are three days. [13] Yet three days and Pharao shall remember thy office, and he shall restore thee to thy place of chief cupbearer, and thou shalt give the cup of Pharao into his hand, according to thy former high place, as thou wast wont to be cupbearer. [14] But remember me of thyself, when it shall be well with thee, and thou shalt deal mercifully with me, and thou shalt make mention of me to Pharao, and thou shalt bring me forth out of this dungeon. [15] For surely I was stolen away out of the land of the Hebrews, and here I have done nothing, but they have cast me into this pit. [16] And the chief baker saw that he interpreted aright; and he said to Joseph, I also saw a dream, and methought I took up on my head three baskets of mealy food. [17] And in the upper basket there was the work of the baker of every kind which Pharao eats; and the fowls of the air ate them out of the basket that was on my head. [18] And Joseph answered and said to him, This is the interpretation of it; The three baskets are three days. [19] Yet three days, and Pharao shall take away thy head from off thee, and shall hang thee on a tree, and the birds of the sky shall eat thy flesh from off thee. [20] And it came to pass on the third day that it was Pharao's birth-day, and he made a banquet for all his servants, and he remembered the office of the cupbearer and the office of the baker in the midst of his servants. [21] And he restored the chief cupbearer to his office, and he gave the cup into Pharao's hand. [22] And he hanged the chief baker, as Joseph interpreted to them. [23] Yet did not the chief cupbearer remember Joseph, but forgot him.

40:5 Gr. saw. **40:9** Gr. sleep. **41:1** Gr. years of days. **41:2** The Hebrew word which the LXX. have here written in Greek characters without translating it, is rendered in the place A. V. by meadow, in Job 8. 11, the only other passage where it occurs, by flag.

41 And it came to pass after two full years that Pharao had a dream. He thought he stood upon the bank of the river.[a] 2 And lo, there came up as it were out of the river seven cows, fair in appearance, and choice of flesh, and they fed on the sedge.[b] 3 And other seven cows came up after these out of the river, ill-favoured and lean-fleshed, and fed by the other cows on the bank of the river. 4 And the seven ill-favoured and lean cows devoured the seven well-favoured and choice-fleshed cows; and Pharao awoke. 5 And he dreamed again. And, behold, seven ears came up on one stalk, choice and good. 6 And, behold, seven ears thin and blasted with the wind, grew up after them. 7 And the seven thin ears and blasted with the wind devoured the seven choice and full ears; and Pharao awoke, and it was a dream. 8 And it was morning, and his soul was troubled; and he sent and called all the interpreters of Egypt, and all her wise men; and Pharao related to them his dream, and there was no one to interpret it to Pharao.[c] 9 And the chief cupbearer spoke to Pharao, saying, I this day remember my fault: 10 Pharao was angry with his servants, and put us in prison in the house of the captain of the guard, both me and the chief baker. 11 And we had a dream both in one night, I and he; we saw, each according to his dream.[d] 12 And there was there with us a young man, a Hebrew servant of the captain of the guard; and we related to him our dreams, and he interpreted them to us. 13 And it came to pass, as he interpreted them to us, so also it happened, both that I was restored to my office, and that he was hanged. 14 And Pharao having sent, called Joseph; and they brought him out from the prison, and shaved him, and changed his dress, and he came to Pharao. 15 And Pharao said to Joseph, I have seen a vision, and there is no one to interpret it; but I have heard say concerning thee that thou didst hear dreams and interpret them.[e] 16 And Joseph answered Pharao and said, Without God an answer of safety shall not be given to Pharao. 17 And Pharao spoke to Joseph, saying, In my dream methought I stood by the bank of the river; 18 and there came up as it were out of the river, seven cows well-favoured and choice-fleshed, and they fed on the sedge. 19 And behold seven other cows came up after them out of the river, evil and ill-favoured and lean-fleshed, such that I never saw worse in all the land of Egypt. 20 And the seven ill-favoured and thin cows ate up the seven first good and choice cows. 21 And they went into their bellies; and it was not perceptible that they had gone into their bellies, and their appearance was ill-favoured, as also at the beginning; and after I awoke I slept,[f] 22 and saw again in my sleep, and as it were seven ears came up on one stem, full and good. 23 And other seven ears, thin and blasted with the wind, sprang up close to them. 24 And the seven thin and blasted ears devoured the seven fine and full ears: so I spoke to the interpreters, and there was no one to explain it to me.

25 And Joseph said to Pharao, The dream of Pharao is one; whatever God does, he has shewn to Pharao. 26 The seven good cows are seven years, and the seven good ears are seven years; the dream of Pharao is one. 27 And the seven thin kine that came up after them are seven years; and the seven thin and blasted ears are seven years; there shall be seven years of famine. 28 And as for the word which I have told Pharao, whatsoever God intends to do, he has shewn to Pharao: 29 behold, for seven years there is coming great plenty in all the land of Egypt. 30 But there shall come seven years of famine after these, and they shall forget the plenty that shall be

41:8 Or, tell. **41:11** Gr. saw. **41:15** Gr. men saying. **41:21** Gr. they were.

in all Egypt, and the famine shall consume the land. [31] And the plenty shall not be known in the land by reason of the famine that shall be after this, for it shall be very grievous. [32] And concerning the repetition of the dream to Pharao twice, it is because the saying which is from God shall be true, and God will hasten to accomplish it. [33] Now then, look out a wise and prudent man, and set him over the land of Egypt. [34] And let Pharao make and appoint local governors over the land; and let them take up a fifth part of all the produce of the land of Egypt for the seven years of the plenty. [35] And let them gather all the food of these seven good years that are coming, and let the corn be gathered under the hand of Pharao; let food be kept in the cities. [36] And the stored food shall be for the land against the seven years of famine, which shall be in the land of Egypt; and the land shall not be utterly destroyed by the famine. [37] And the word was pleasing in the sight of Pharao, and in the sight of all his servants.

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

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

41:40 Gr. mouth. **41:51** Gr. things belong to my father.

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

[3] And the ten brethren of Joseph went down to buy corn out of Egypt. [4] But Jacob sent not Benjamin, the brother of Joseph, with his brethren; for he said, Lest, haply, disease befal him. [5] And the sons of Israel came to buy with those that came, for the famine was in the land of Chanaan. [6] And Joseph was ruler of the land; he sold to all the people of the land. And the brethren of Joseph, having come, did reverence to him, bowing with the face to the ground. [7] And when Joseph saw his brethren, he knew them, and estranged himself from them, and spoke hard words to them; and said to them, Whence are ye come? And they said, Out of the land of Chanaan, to buy food. [8] And Joseph knew his brethren, but they knew not him. [9] And Joseph remembered his dream, which he saw; and he said to them, Ye are spies; to observe the marks of the land are ye come. [10] But they said, Nay, Sir, we thy servants are come to buy food; [11] we are all sons of one man; we are peaceable, thy servants are not spies. [12] And he said to them, Nay, but ye are come to observe the marks of the land. [13] And they said, We thy servants are twelve brethren, in the land of Chanaan; and, behold, the youngest is with our father to-day, but the other one is not. [14] And Joseph said to them, This is it that I spoke to you, saying, ye are spies; [15] herein shall ye be manifested; by the health of Pharao, ye shall not depart hence, unless your younger brother come hither. [16] Send one of you, and take your brother; and go ye to prison, till your words be clear, whether ye speak the truth or not; but, if not, by the health of Pharao, verily ye are spies. [17] And he put them in prison three days. [18] And he said to them on the third day, This do, and ye shall live, for I fear God. [19] If ye be peaceable, let one of your brethren be detained in prison; but go ye, and carry back the corn ye have purchased.[a] [20] And bring your younger brother to me, and your words shall be believed; but, if not, ye shall die. And they did so. [21] And each said to his brother, Yes, indeed, for we are in fault concerning our brother, when we disregarded the anguish of his soul, when he besought us, and we hearkened not to him; and therefore has this affliction come upon us. [22] And Ruben answered them, saying, Did I not speak to you, saying, Hurt not the boy, and ye heard me not? and, behold, his blood is required. [23] But they knew not that Joseph understood them; for there was an interpreter between them.[b] [24] And Joseph turned away from them, and wept; and again he came to them, and spoke to them; and he took Symeon from them, and bound him before their eyes.

[25] And Joseph gave orders to fill their vessels with corn, and to return their money to each into his sack, and to give them provision for the way; and it was so done to them. [26] And having put the corn on the asses, they departed thence. [27] And one having opened his sack to give his asses fodder, at the place where they rested, saw also his bundle of money, for it was on the mouth of his sack. [28] And he said to his brethren, My money has been restored to me, and behold this is in my sack. And their heart was wonder-struck, and they were troubled, saying one to another, What is this that God has done to us? [29] And they came to their father, Jacob, into the land of Chanaan, and reported to him all that had happened to them, saying, [30] The man, the master of the land, spoke harsh words to us, and put us in prison

42:19 Gr. the purchase of your gift of corn. **42:23** Gr. heard them.

as spies of the land. 31 And we said to
him, We are men of peace, we are not
spies. 32 We are twelve brethren, sons of
our father; one is not, and the youngest
is with his father to-day in the land of
Chanaan. 33 And the man, the master of
the land, said to us, Herein shall I know
that ye are peaceable; leave one brother
here with me, and having taken the corn
ye have purchased for your family, de-
part. 34 And bring to me your younger
brother; then I shall know that ye are not
spies, but that ye are men of peace: and
I will restore you your brother, and ye
shall trade in the land. 35 And it came to
pass as they were emptying their sacks,
there was each man's bundle of money
in his sack; and they and their father saw
their bundles of money, and they were
afraid. 36 And their father Jacob said to
them, Ye have bereaved me. Joseph is
not, Symeon is not, and will ye take Ben-
jamin? all these things have come upon
me. 37 And Ruben spoke to his father,
saying, Slay my two sons, if I bring him
not to thee; give him into my hand, and
I will bring him back to thee. 38 But he
said, My son shall not go down with you,
because his brother is dead, and he only
has been left; and suppose it shall come
to pass that he is afflicted by the way by
which ye go, then ye shall bring down my
old age with sorrow to Hades.

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

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

43:13 Gr. one.

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

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

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

3 The morning dawned, and the men were sent away, they and their asses. 4 And when they had gone out of the city, and were not far off, then Joseph said to his steward, Arise, and pursue after the men; and thou shalt overtake them, and say to them, Why have ye returned evil for good? 5 Why have ye stolen my silver cup? is it not this out of which my master drinks? and he divines augury with it; ye have accomplished evil in that which ye have done.[e] 6 And he found them, and spoke to them according to these words. 7 And they said to him, Why does our master speak according to these words? far be it from thy

43:23 q. d. I am satisfied with the money you have given me, both as to quality and quantity. **43:29** Gr. having looked up with, etc. **43:33** Gr. were amazed. **43:34** Gr. was magnified beyond the portions of all five times in comparison of theirs. **44:5** Gr. in which.

servants to do according to this word. [8] If we brought back to thee out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of thy master? [9] With whomsoever of thy servants thou shalt find the cup, let him die; and, moreover, we will be servants to our master. [10] And he said, Now then it shall be as ye say; with whomsoever the cup shall be found, he shall be my servant, and ye shall be clear. [11] And they hasted, and took down every man his sack on the ground, and they opened every man his sack. [12] And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack. [13] And they rent their garments, and laid each man his sack on his ass, and returned to the city.

[14] And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him. [15] And Joseph said to them, What is this thing that ye have done? know ye not that a man such as I can surely divine? [16] And Judas said, What shall we answer to our master, or what shall we say, or wherein should we be justified? whereas God has discovered the unrighteousness of thy servants; behold, we are slaves to our master, both we and he with whom the cup has been found.[a] [17] And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do ye go up with safety to your father. [18] And Judas drew near him, and said, I pray, Sir, let thy servant speak a word before thee, and be not angry with thy servant, for thou art next to Pharao. [19] Sir, thou askedst thy servants, saying, Have ye a father or a brother? [20] And we said to my master, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him. [21] And thou saidst to thy servants, Bring him down to me, and I will take care of him. [22] And we said to my master, The child will not be able to leave his father; but if he should leave his father, he will die. [23] But thou saidst to thy servants, Except your younger brother come down with you, ye shall not see my face again. [24] And it came to pass, when we went up to thy servant our father, we reported to him the words of our master. [25] And our father said, Go again, and buy us a little food. [26] And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us. [27] And thy servant our father said to us, Ye know that my wife bore me two sons; [28] and one is departed from me; and ye said that he was devoured of wild beasts, and I have not seen him until now. [29] If then ye take this one also from my presence, and an affliction happen to him by the way, then shall ye bring down my old age with sorrow to the grave.[b] [30] Now then, if I should go in to thy servant, and our father, and the boy should not be with us, (and his life depends on this lad's life)— [31] it shall even come to pass, when he sees the boy is not with us, that he will die, and thy servants will bring down the old age of thy servant, and our father, with sorrow to the grave.[c] [32] For thy servant has received the boy in charge from his father, saying, If I bring him not to thee, and place him before thee, I shall be guilty towards my father for ever. [33] Now then I will remain a servant with thee instead of the lad, a domestic of my master; but let the lad go up with his brethren. [34] For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befal my father.

44:16 Gr. but. **44:29** Gr. Hades. **44:31** Gr. Hades.

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

[16] And the report was carried into the house of Pharao, saying, Joseph's brethren are come; and Pharao was glad, and his household. [17] And Pharao said to Joseph, Say to thy brethren, Do this; fill your waggons, and depart into the land of Chanaan. [18] And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land. [19] And do thou charge them thus; that they should take for them waggons out of the land of Egypt, for your little ones, and for your wives; and take up your father, and come. [20] And be not sparing in regard to your property, for all the good of Egypt shall be yours. [21] And the children of Israel did so; and Joseph gave to them waggons, according to the words spoken by king Pharao; and he gave them provision for the journey. [22] And he gave to them all two sets of raiment apiece; but to Benjamin he gave three hundred pieces of gold, and five changes of raiment. [23] And to his father he sent presents at the same rate, and ten asses, bearing some of all the good things of Egypt, and ten mules, bearing bread for his father for the journey. [24] And he sent away his brethren, and they went; and he said to them, Be not angry by the way. [25] And they went up out of Egypt, and came into the land of Chanaan, to Jacob their father. [26] And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.[a] [27] But they spoke to him all the words uttered by Joseph, whatsoever he said to them; and having seen the chariots which Joseph sent to take him up, the spirit of Jacob their father revived.

45:26 Gr. amazed in mind.

[28] And Israel said, It is a great thing for me if Joseph my son is yet alive, I will go and see him before I die.

46 And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac. [2] And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it? [3] And he says to him, I am the God of thy fathers; fear not to go down into Egypt, for I will make thee there a great nation. [4] And I will go down with thee into Egypt, and I will bring thee up at the end; and Joseph shall put his hands on thine eyes. [5] And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the waggons, which Joseph sent to take them. [6] And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him. [7] The sons, and the sons of his sons with him; his daughters, and the daughters of his daughters; and he brought all his seed into Egypt. [8] And these are the names of the sons of Israel that went into Egypt with their father Jacob—Jacob and his sons. The first-born of Jacob, Ruben. [9] And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi. [10] And the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman. [11] And the sons of Levi; Gerson, Cath, and Merari. [12] And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan. [13] And the sons of Phares were Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran. [14] And the sons of Zabulun, Sered, and Allon, and Achoel. [15] These are the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three. [16] And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis. [17] And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, and Sara their sister. And the sons of Baria; Chobor, and Melchiil. [18] These are the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls. [19] And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin. [20] And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom. [21] And the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and Anchis, and Ros, and Mamphim. And Gera begot Arad. [22] These are the sons of Rachel, which she bore to Jacob; all the souls eighteen. [23] And the sons of Dan; Asom. [24] And the sons of Nephthalim; Asiel, and Goni, and Issaar, and Sollem. [25] These are the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven. [26] And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six.[a] [27] And 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 came with Joseph into Egypt, were seventy-five souls.

[28] And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Ramesses.[b] [29] And Joseph having made ready his chariots,

46:26 Gr. thighs. **46:28** Heb. Goshen.

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

47 And Joseph came and told Pharao, saying, My father, and my brethren, and their cattle, and their oxen, and all their possessions, are come out of the land of Chanaan, and, behold, they are in the land of Gesem. 2 And he took of his brethren five men, and set them before Pharao. 3 And Pharao said to the brethren of Joseph, What is your occupation? and they said to Pharao, Thy servants are shepherds, both we and our fathers. 4 And they said to Pharao, We are come to sojourn in the land, for there is no pasture for the flocks of thy servants, for the famine has prevailed in the land of Chanaan; now then, we will dwell in the land of Gesem. And Pharao said to Joseph, Let them dwell in the land of Gesem; and if thou knowest that there are among them able men, make them overseers of my cattle. So Jacob and his sons came into Egypt, to Joseph; and Pharao, king of Egypt, heard of it.[c] 5 And Pharao spoke to Joseph, saying, Thy father, and thy brethren, are come to thee. 6 Behold, the land of Egypt is before thee; settle thy father and thy brethren in the best land. 7 And Joseph brought in Jacob his father, and set him before Pharao; and Jacob blessed Pharao. 8 And Pharao said to Jacob, How many are the years of the days of thy life? 9 And Jacob said to Pharao, The days of the years of my life, wherein I sojourn, are a hundred and thirty years; few and evil have been the days of the years of my life, they have not attained to the days of the life of my fathers, in which days they sojourned. 10 And Jacob blessed Pharao, and departed from him. 11 And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best land, in the land of Ramesses, as Pharao commanded. 12 And Joseph gave provision to his father, and his brethren, and to all the house of his father, corn for each person.

13 And there was no corn in all the land, for the famine prevailed greatly; and the land of Egypt, and the land of Chanaan, fainted for the famine. 14 And Joseph gathered all the money that was found in the land of Egypt, and the land of Chanaan, in return for the corn which they bought, and he distributed corn to them; and Joseph brought all the money into the house of Pharao. 15 And all the money failed out of the land of Egypt, and out of the land of Chanaan; and all the Egyptians came to Joseph, saying, Give us bread, and why do we die in thy presence? for our money is spent. 16 And Joseph said to them, Bring your cattle, and I will give you bread for your cattle, if your money is spent. 17 And they brought their cattle to Joseph; and Joseph gave them bread in return for their horses, and for their sheep, and for their oxen, and for their asses; and Joseph maintained them with bread for all their cattle in that year. 18 And that year passed, and they came to him in the second year, and said to him, Must we

46:29 Gr. yoked. **46:29** Gr. fat. **47:4** Or, let us dwell. See 1 Tim. 6. 8.

then be consumed from before our master? for if our money has failed, and our possessions, and our cattle, brought to thee our master, and there has not been left to us before our master more than our own bodies and our land, we are indeed destitute. [19] In order, then, that we die not before thee, and the land be made desolate, buy us and our land for bread, and we and our land will be servants to Pharao: give seed that we may sow, and live and not die, so our land shall not be made desolate. [20] And Joseph bought all the land of the Egyptians, for Pharao; for the Egyptians sold their land to Pharao; for the famine prevailed against them, and the land became Pharao's. [21] And he brought the people into bondage to him, for servants, from one extremity of Egypt to the other, [22] except only the land of the priests; Joseph bought not this, for Pharao gave a portion in the way of gift to the priests; and they ate their portion which Pharao gave them; therefore they sold not their land. [23] And Joseph said to all the Egyptians, Behold, I have bought you and your land this day for Pharao; take seed for you, and sow the land. [24] And there shall be the fruits of it; and ye shall give the fifth part to Pharao, and the four remaining parts shall be for yourselves, for seed for the earth, and for food for you, and all that are in your houses. [25] And they said, Thou hast saved us; we have found favour before our master, and we will be servants to Pharao. [26] And Joseph appointed it to them for an ordinance until this day; to reserve a fifth part for Pharao, on the land of Egypt, except only the land of the priests, that was not Pharao's.

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

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

[8] And when Israel saw the sons of Joseph, he said, Who are these to thee? [9] And Joseph said to his father, They are my sons, whom God gave me here; and

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

[15] And he blessed them and said, The God in whose sight my fathers were well pleasing, even Abraam and Isaac, the God who continues to feed me from my youth until this day; [16] the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth. [17] And Joseph having seen that his father put his right hand on the head of Ephraim—it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasse. [18] And Joseph said to his father, Not so, father; for this is the firstborn; lay thy right-hand upon his head. [19] And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations. [20] And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make thee as Ephraim and Manasse; and he set Ephraim before Manasse. [21] And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers. [22] And I give to thee Sicima, a select portion above thy brethren, which I took out of the hand of the Amorites with my sword and bow.

49 And Jacob called his sons, and said to them, Assemble yourselves, that I may tell you what shall happen to you in the last days. [2] Gather yourselves together, and hear me, sons of Jacob; hear Israel, hear your father. [3] Ruben, thou art my first-born, thou my strength, and the first of my children, hard to be endured, hard and self-willed.[a] [4] Thou wast insolent like water, burst not forth with violence, for thou wentest up to the bed of thy father; then thou defiledst the couch, whereupon thou wentest up. [5] Symeon and Levi, brethren, accomplished the injustice of their cutting off. [6] Let not my soul come into their counsel, and let not mine inward parts contend in their conspiracy, for in their wrath they slew men, and in their passion they houghed a bull. [7] Cursed be their wrath, for it was wilful, and their anger, for it was cruel: I will divide them in Jacob, and scatter them in Israel.[b] [8] Juda, thy brethren have praised thee, and thy hands shall be on the back of thine enemies; thy father's sons shall do thee reverence. [9] Juda is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up?[c] [10] A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations.[d] [11] Binding his foal to the vine, and the foal of his ass to the branch of it, he shall wash his robe in wine, and his garment in the blood of the grape. [12] His eyes shall be more cheering than wine, and

49:3 Or, thou my first-born, etc., nom. and voc. not being always regularly distinguished in the LXX. See Heb. 1. 8. ὁ θεὸς. **49:7** more lit. hardened or aggravated. **49:9** The terminations of proper names are occasionally varied. **49:10** Gr. thighs.

his teeth whiter than milk. [13] Zabulon shall dwell on the coast, and he shall be by a haven of ships, and shall extend to Sidon. [14] Issachar has desired that which is good; resting between the inheritances. [15] And having seen the resting place that it was good, and the land that it was fertile, he subjected his shoulder to labour, and became a husbandman. [16] Dan shall judge his people, as one tribe too in Israel. [17] And let Dan be a serpent in the way, besetting the path, biting the heel of the horse (and the rider shall fall backward), [18] waiting for the salvation of God. [19] Gad, a plundering troop shall plunder him; but he shall plunder him, pursuing him closely. [20] Aser, his bread shall be fat; and he shall yield dainties to princes. [21] Nephthalim is a spreading stem, bestowing beauty on its fruit. [22] Joseph is a son increased; my dearly loved son is increased; my youngest son, turn to me. [23] Against whom men taking evil counsel reproached him, and the archers pressed hard upon him. [24] But their bow and arrows were mightily consumed, and the sinews of their arms were slackened by the hand of the mighty one of Jacob; thence is he that strengthened Israel from the God of thy father; [25] and my God helped thee, and he blessed thee with the blessing of heaven from above, and the blessing of the earth possessing all things, because of the blessing of the breasts and of the womb, [26] the blessings of thy father and thy mother—it has prevailed above the blessing of the lasting mountains, and beyond the blessings of the everlasting hills; they shall be upon the head of Joseph, and upon the head of the brothers of whom he took the lead. [27] Benjamin, as a ravening wolf, shall eat still in the morning, and at evening he gives food. [28] All these are the twelve sons of Jacob; and their father spoke these words to them, and he blessed them; he blessed each of them according to his blessing. [29] And he said to them, I am added to my people; ye shall bury me with my fathers in the cave, which is in the field of Ephron the Chettite, [30] in the double cave which is opposite Mambre, in the land of Chanaan, the cave which Abraam bought of Ephron the Chettite, for a possession of a sepulchre. [31] There they buried Abraam and Sarrha his wife; there they buried Isaac, and Rebecca his wife; there they buried Lea; [32] in the portion of the field, and of the cave that was in it, purchased of the sons of Chet. [33] And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.

50 And Joseph fell upon his father's face, and wept on him, and kissed him. [2] And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. [3] And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days. [4] And when the days of mourning were past, Joseph spoke to the princes of Pharao, saying, If I have found favour in your sight, speak concerning me in the ears of Pharao, saying, [5] My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there thou shalt bury me; now then I will go up and bury my father, and return again. [6] And Pharao said to Joseph, Go up, bury thy father, as he constrained thee to swear. [7] So Joseph went up to bury his father; and all the servants of Pharao went up with him, and the elders of his house, and all the elders of the land of Egypt. [8] And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem. [9] And there went up with him also chariots and horsemen; and there was a very great company. [10] And they came to the threshing-floor of Atad, which is beyond Jordan; and

they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days. [11] And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan. [12] And thus his sons did to him. [13] So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephrom the Chettite, before Mambre. [14] And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.

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

50:17 Gr. accept. **50:23** Gr. thighs. **50:26** Gr. buried him.

EXODUS

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

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

2:3 i. e. a peculiar kind, more resembling vegetable pitch.

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

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

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

3 And Moses was feeding the flock of Jothor his father-in-law, the priest of Madiam; and he brought the sheep nigh to the wilderness, and came to the mount of Choreb. [2] And an angel of God appeared to him in flaming fire out of the bush, and he sees that the bush burns with fire,—but the bush was not consumed.[a] [3] And Moses said, I will go near and see this great sight, why the bush is not consumed. [4] And when God saw that he drew nigh to see, God called him out of the bush, saying, Moses, Moses; and he said, What is it? [5] And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground. [6] And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God. [7] And God said to Moses, I have surely seen the affliction of my people that is in Egypt, and I have heard their cry caused by their task-masters; for I know their affliction. [8] And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey, into the place of the Chananites, and the Chettites, and Amorites, and Pherezites, and Gergesites, and Evites, and Jebusites. [9] And now, behold, the cry of the children of Israel is come to me, and I have seen the affliction with which the Egyptians afflict them. [10] And now come, I will send thee to Pharao king of Egypt, and thou shalt bring out my people the children of Israel from the land of Egypt.

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

3:2 Gr. fire of flame.

part empty. 22 But every woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; and ye shall put them upon your sons and upon your daughters,—and spoil ye the Egyptians.

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

18 And Moses went and returned to Jothor his father-in-law, and says, I will go and return to my brethren in Egypt, and will see if they are yet living. And Jothor said to Moses, Go in health. And in those days after some time, the king of Egypt died. 19 And God said to Moses in Madiam, Go, depart into Egypt, for all that sought thy life are dead. 20 And Moses took his wife and his children, and mounted them on the beasts, and returned to Egypt; and Moses took the rod which he had from God in his hand. 21 And God said to Moses, When thou goest and returnest to Egypt, see—all the miracles I have charged thee with, thou shalt work before Pharao: and I will harden his heart, and he shall certainly not send away the people.[c] 22 And thou shalt say to Pharao, These things saith God, Israel is my first-born. 23 And I said

4:10 Gr. before yesterday, neither before the third day. **4:12** See 1 Cor 2. 16. Gr. **4:21** Lit. put into thine hands.

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

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

[10] And the taskmasters and the accountants hastened them, and they spoke to the people, saying, Thus says Pharao, I will give you straw no longer. [11] Go ye, yourselves, get for yourselves straw whencesoever ye can find it, for nothing is diminished from your rate. [12] So the people were dispersed in all the land of Egypt, to gather stubble for straw. [13] And the taskmasters hastened them, saying, Fulfil your regular daily tasks, even as when straw was given you. [14] And the accountants of the race of the children of Israel, who were set over them by the masters of Pharao, were scourged, [and questioned,] men saying, Why have ye not fulfilled your rates of brick-work as yesterday and the third day, to-day also?[b] [15] And the accountants of the children of Israel went in and cried to Pharao, saying, Why dost thou act thus to thy servants? [16] Straw is not given to thy servants, and they tell us to make brick; and behold thy servants have been scourged: thou wilt therefore injure thy people. [17] And he said to them, Ye are idle, ye are idlers: therefore ye say, Let us go and do sacrifice to our God. [18] Now then go and work, for straw shall not be given to you, yet ye shall return the

5:2 Gr. do not let, etc. **5:14** supplied from the Hebrew.

rate of bricks. 19 And the accountants of the children of Israel saw themselves in an evil plight, men saying, Ye shall not fail to deliver the daily rate of the brick-making.[a] 20 And they met Moses and Aaron coming forth to meet them, as they came forth from Pharao. 21 And they said to them, God look upon you and judge you, for ye have made our savour abominable before Pharao, and before his servants, to put a sword into his hands to slay us. 22 And Moses turned to God, and said, I pray, God, why hast thou afflicted this people? and wherefore hast thou sent me? 23 For from the time that I went to Pharao to speak in thy name, he has afflicted this people, and thou hast not delivered thy people.

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

14 And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben. 15 And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phœnician woman, these are the families of the sons of Symeon. 16 And these are the names of the sons of Levi according to their kindreds, Gedson, Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven. 17 And these are the sons of Gedson, Lobeni and Semei, the houses of their family. And the sons of Caath, 18 Ambram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a hundred and thirty-three years.[d] 19 And the sons of Merari, Moöli, and Omusi, these are the houses of the families of Levi, according to their kindreds. 20 And Ambram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Ambram were a hundred and thirty-two years.[e] 21 And the sons of Issaar, Core, and Naphec, and

5:19 Gr. from the brick-making to deliver that which belongs to each day. **6:2** Or, God. **6:5** Lit. your covenant. **6:18** Alex. 130 years. **6:20** Alex. 136 years.

Zechri. [22] And the sons of Oziel, Misael, and Elisaphan, and Segri. [23] And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar. [24] And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core. [25] And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Levites, according to their generations. [26] This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces. [27] These are they that spoke with Pharao king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt, [28] in the day in which God spoke to Moses in the land of Egypt; [29] then God spoke to Moses, saying, I am God: speak to Pharao king of Egypt whatsoever I say to thee. [30] And Moses said before God, Behold, I am not able in speech, and how shall Pharao hearken to me?

7 And God spoke to Moses, saying, Behold, I have made thee a god to Pharao, and Aaron thy brother shall be thy prophet.[a] [2] And thou shalt say to him all things that I charge thee, and Aaron thy brother shall speak to Pharao, that he should send forth the children of Israel out of his land. [3] And I will harden the heart of Pharao, and I will multiply my signs and wonders in the land of Egypt. [4] And Pharao will not hearken to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance. [5] And all the Egyptians shall know that I am God, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them. [6] And Moses and Aaron did as God commanded them, so did they. [7] And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharao. [8] And God spoke to Moses and Aaron, saying, [9] Now if Pharao should speak to you, saying, Give us a sign or a wonder, then shalt thou say to thy brother Aaron, Take thy rod and cast it upon the ground before Pharao, and before his servants, and it shall become a serpent. [10] And Moses and Aaron went in before Pharao, and before his servants, and they did so, as God commanded them; and Aaron cast down his rod before Pharao, and before his servants, and it became a serpent. [11] But Pharao called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. [12] And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods.[b] [13] And the heart of Pharao was hardened, and he hearkened not to them, as God charged them.

[14] And God said to Moses, The heart of Pharao is made hard, so that he should not let the people go. [15] Go to Pharao early in the morning: behold, he goes forth to the water; and thou shalt meet him on the bank of the river, and thou shalt take in thine hand the rod that was turned into a serpent. [16] And thou shalt say to him, The Eternal God of the Hebrews has sent me to thee, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto thou hast not hearkened. [17] These things saith God: Hereby shalt thou know that I am God: behold, I strike with the rod that is in my hand on the water which is in the river, and it shall change it into blood. [18] And the fish that are in the river shall die, and the river shall stink thereupon, and the Egyptians shall not be able to drink water from the river. [19] And God said to Moses, Say to thy brother Aaron, Take thy rod in thy hand, and

7:1 Or, spokesman; for the use of this word in a wide sense, see Tit. 1. 12. **7:12** Gr. their.

stretch forth thy hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone. [20] And Moses and Aaron did so, as God commanded them; and Aaron having lifted up his hand with his rod, smote the water in the river before Pharao, and before his servants, and changed all the water in the river into blood. [21] And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt. [22] And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharao was hardened, and he did not hearken to them, even as God said. [23] And Pharao turned and entered into his house, nor did he fix his attention even on this thing. [24] And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river. [25] And seven days were fulfilled after God had smitten the river.

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

8 And God said to Moses, Say to Aaron thy brother, Stretch forth with the hand thy rod over the rivers, and over the canals, and over the pools, and bring up the frogs. [2] And Aaron stretched forth his hand over the waters of Egypt, and brought up the frogs: and the frog was brought up, and covered the land of Egypt. [3] And the charmers of the Egyptians also did likewise with their sorceries, and brought up the frogs on the land of Egypt. [4] And Pharao called Moses and Aaron, and said, Pray for me to God, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to God. [5] And Moses said to Pharao, Appoint me a time when I shall pray for thee, and for thy servants, and for thy people, to cause the frogs to disappear from thee, and from thy people, and from your houses, only in the river shall they be left behind. [6] And he said, On the morrow: he said therefore, As thou hast said; that thou mayest know, that there is no other God but God. [7] And the frogs shall be removed away from thee, and from your houses and from the villages, and from thy servants, and from thy people, only in the river they shall be left. [8] And Moses and Aaron went forth from Pharao, and Moses cried to God concerning the restriction of the frogs, as Pharao appointed him. [9] And God did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields. [10] And they gathered them together in heaps, and the land stank. [11] And when Pharao saw that there was relief, his heart was hardened, and he did not hearken to them, as God spoke. [12] And God said to Moses, Say to Aaron, Stretch forth thy rod with thy hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt. [13] So Aaron stretched out his rod with his hand, and smote the dust

of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice. 14 And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds. 15 So the charmers said to Pharao, This is the finger of God. But the heart of Pharao was hardened, and he hearkened not to them, as God said. 16 And God said to Moses, Rise up early in the morning, and stand before Pharao: and, behold, he will go forth to the water, and thou shalt say to him, These things says God: Send away my people, that they may serve me in the wilderness. 17 And if thou wilt not let my people go, behold, I send upon thee, and upon thy servants, and upon thy people, and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are. 18 And I will distinguish marvellously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that thou mayest know that I am the Eternal, the God of all the earth. 19 And I will put a difference between my people and thy people, and on the morrow shall this be on the land. And God did thus. 20 And the dog-fly came in abundance into the houses of Pharao, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

21 And Pharao called Moses and Aaron, saying, Go and sacrifice to the Eternal your God in the land. 22 And Moses said, It cannot be so, for we shall sacrifice to the Eternal our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned. 23 We will go a journey of three days into the wilderness, and we will sacrifice to the Eternal our God, as God said to us. 24 And Pharao said, I will let you go, and do ye sacrifice to your God in the wilderness, but do not go very far away: pray then for me to God. 25 And Moses said, I then will go forth from thee and pray to God, and the dog-fly shall depart both from thy servants, and from thy people to-morrow. Do not thou, Pharao, deceive again, so as not to send the people away to do sacrifice to God. 26 And Moses went out from Pharao, and prayed to God. 27 And God did as Moses said, and removed the dog-fly from Pharao, and from his servants, and from his people, and there was not one left. 28 And Pharao hardened his heart, even on this occasion, and he would not send the people away.

9 And God said to Moses, Go in to Pharao, and thou shalt say to him, These things saith the Eternal God of the Hebrews; Send my people away that they may serve me. 2 If however thou wilt not send my people away, but yet detainest them: 3 behold, the hand of God shall be upon thy cattle in the fields, both on the horses, and on the asses, and on the camels and oxen and sheep, a very great mortality.[a] 4 And I will make a marvellous distinction in that time between the cattle of the Egyptians, and the cattle of the children of Israel: nothing shall die of all that is of the children's of Israel.[b] 5 And God fixed a limit, saying, Tomorrow God will do this thing on the land. 6 And God did this thing on the next day, and all the cattle of the Egyptians died, but of the cattle of the children of Israel there died not one. 7 And when Pharao saw, that of all the cattle of the children of Israel there died not one, the heart of Pharao was hardened, and he did not let the people go. 8 And God spoke to Moses and Aaron, saying, Take you handfuls of ashes of the furnace, and let Moses scatter it toward heaven before Pharao, and before his servants. 9 And let it become dust over all the land of

9:3 Or, death. **9:4** Gr. ῥητόν. Heb. דבר.

Egypt, and there shall be upon men and upon beasts sore blains breaking forth both on men and on beasts, in all the land of Egypt.[a] 10 So he took of the ashes of the furnace before Pharao, and Moses scattered it toward heaven, and it became sore blains breaking forth both on men and on beasts. 11 And the sorcerers could not stand before Moses because of the sores, for the sores were on the sorcerers, and in all the land of Egypt. 12 And God hardened Pharao's heart, and he hearkened not to them, as God appointed. 13 And God said to Moses, Rise up early in the morning, and stand before Pharao; and thou shalt say to him, These things saith the Eternal God of the Hebrews, Send away my people that they may serve me. 14 For at this present time do I send forth all my plagues into thine heart, and the heart of thy servants and of thy people; that thou mayest know that there is not another such as I in all the earth.[b] 15 For now I will stretch forth my hand and smite thee and kill thy people, and thou shalt be consumed from off the earth. 16 And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth.[c] 17 Dost thou then yet exert thyself to hinder my people, so as not to let them go? 18 Behold, to-morrow at this hour I will rain a very great hail, such as has not been in Egypt, from the time it was created until this day. 19 Now then hasten to gather thy cattle, and all that thou hast in the fields; for all the men and cattle as many as shall be found in the fields, and shall not enter into a house, (but the hail shall fall upon them,) shall die. 20 He of the servants of Pharao that feared the word of God, gathered his cattle into the houses. 21 And he that did not attend in his mind to the word of God, left the cattle in the fields.

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

9:9 Gr. sores, blains. **9:14** Lit. occurrences. **9:16** See Rom. 9. 17. **9:23** Gr. voices. **9:28** Gr. cease from being. **9:31** Or, in the ear.

vants. [35] And the heart of Pharao was hardened, and he did not send forth the children of Israel, as God said to Moses.

10 And God spoke to Moses, saying, Go in to Pharao: for I have hardened his heart and the heart of his servants, that these signs may come upon them; in order [2] that ye may relate in the ears of your children, and to your children's children, in how many things I have mocked the Egyptians, and my wonders which I wrought among them; and ye shall know that I am God. [3] And Moses and Aaron went in before Pharao, and they said to him, These things saith the Eternal God of the Hebrews, How long dost thou refuse to reverence me? Send my people away, that they may serve me. [4] But if thou wilt not send my people away, behold, at this hour to-morrow I will bring an abundance of locusts upon all thy coasts. [5] And they shall cover the face of the earth, and thou shalt not be able to see the earth; and they shall devour all that is left of the abundance of the earth, which the hail has left you, and shall devour every tree that grows for you on the land. [6] And thy houses shall be filled, and the houses of thy servants, and all the houses in all the land of the Egyptians; things which thy fathers have never seen, nor their forefathers, from the day that they were upon the earth until this day. And Moses turned away and departed from Pharao. [7] And the servants of Pharao say to him, How long shall this be a snare to us? send away the men, that they may serve their God; wilt thou know that Egypt is destroyed? [8] And they brought back both Moses and Aaron to Pharao; and he said to them, Go and serve the Eternal your God; but who are they that are going with you? [9] And Moses said, We will go with the young and the old, with our sons, and daughters, and sheep, and oxen, for it is a feast of God. [10] And he said to them, So let God be with you: as I will send you away, must I send away your store also? see that evil is attached to you.[a] [11] Not so, but let the men go and serve God, for this ye yourselves seek; and they cast them out from the presence of Pharao. [12] And God said to Moses, Stretch out thine hand over the land of Egypt, and let the locust come up on the land, and it shall devour every herb of the land, and all the fruit of the trees, which the hail left. [13] And Moses lifted up his rod towards heaven, and God brought a south wind upon the earth, all that day and all that night: the morning dawned, and the south wind brought up the locusts, [14] and brought them up over all the land of Egypt. And they rested in very great abundance over all the borders of Egypt. Before them there were not such locusts, neither after them shall there be. [15] And they covered the face of the earth, and the land was wasted, and they devoured all the herbage of the land, and all the fruit of the trees, which was left by the hail: there was no green thing left on the trees, nor on all the herbage of the field, in all the land of Egypt.

[16] And Pharao hasted to call Moses and Aaron, saying, I have sinned before the Eternal your God, and against you; [17] pardon therefore my sin yet this time, and pray to the Eternal your God, and let him take away from me this death.[b] [18] And Moses went forth from Pharao, and prayed to God. [19] And God brought in the opposite direction a strong wind from the sea, and took up the locusts and cast them into the Red Sea, and there was not one locust left in all the land of Egypt. [20] And God hardened the heart of Pharao, and he did not send away the children of Israel. [21] And God said to Moses, Stretch out thy hand to heaven, and let there be darkness over the land of

10:10 i. e. moral evil, but another reading is πρόκειται, which is nearer to the Hebrew. **10:17** Gr. accept or allow.

Egypt—darkness that may be felt. [22] And Moses stretched out his hand to heaven, and there was darkness very black, even a storm over all the land of Egypt three days.[a] [23] And for three days no man saw his brother, and no man rose up from his bed for three days: but all the children of Israel had light in all the places where they were. [24] And Pharao called Moses and Aaron, saying, Go, serve the Eternal your God, only leave your sheep and your oxen, and let your store depart with you.[b] [25] And Moses said, Nay, but thou shalt give to us whole burnt-offerings and sacrifices, which we will sacrifice to the Eternal our God. [26] And our cattle shall go with us, and we will not leave a hoof behind, for of them we will take to serve the Eternal our God: but we know not in what manner we shall serve the Eternal our God, until we arrive there. [27] But God hardened the heart of Pharao, and he would not let them go. [28] And Pharao says, Depart from me, beware of seeing my face again, for in what day thou shalt appear before me, thou shalt die. [29] And Moses says, Thou hast said, I will not appear in thy presence again.

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

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

10:22 Gr. darkness, blackness. **10:24** Gr. be left of. **12:3** πρόβατον, sheep generally but ver. 5 seems to show that the word lamb is admissable in this passage.

the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening. [7] And they shall take of the blood, and shall put it on the two door-posts, and on the lintel, in the houses in which soever they shall eat them. [8] And they shall eat the flesh in this night roast with fire, and they shall eat unleavened bread with bitter herbs. [9] Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. [10] Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire. [11] And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a passover to God. [12] And I will go through the land of Egypt in that night, and will smite every first-born in the land of Egypt both man and beast, and on all the gods of Egypt will I execute vengeance: I am God. [13] And the blood shall be for a sign to you on the houses in which ye are, and I will see the blood, and will protect you, and there shall not be on you the plague of destruction, when I smite in the land of Egypt.[a]

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

[21] And Moses called all the elders of the children of Israel, and said to them, Go away and take to yourselves a lamb according to your kindreds, and slay the passover. [22] And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and shall put it upon both door-posts, even of the blood which is by the door; but ye shall not go out every one from the door of his house till the morning. [23] And God shall pass by to smite the Egyptians, and shall see the blood upon the lintel, and upon both the door-posts; and God shall pass by the door, and shall not suffer the destroyer to enter into your houses to smite you. [24] And keep ye this thing as an ordinance for thyself and for thy children for ever. [25] And if ye should enter into the land, which God shall give you, as he has spoken, keep this service. [26] And it shall come to pass, if your sons say to you, What is this service? [27] that ye shall say to them, This passover is a sacrifice to God, as he defended the houses of the children of Israel in Egypt, when he smote the Egyptians, but delivered our houses. [28] And the people bowed and worshipped. And the children of Israel departed and did as God commanded

12:13 Or, smite the land. Hebraism. **12:16** Gr. called holy.

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

12:34 Gr. lumps of meal. **12:37** Gr. having departed. **12:40** Gr. which. **12:42** ὥστε seems to be given for ל, instead of 'when he brought,' etc.

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

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

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

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

13:8 Gr. did thus to me. **13:10** Gr. from days to days. Hebraism. **13:12** Or, separate.

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

[13] And Moses said to the people, Be of good courage: stand and see the salvation which is from God, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. [14] God shall fight for you, and ye shall hold your peace. [15] And God said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed.[b] [16] And do thou lift up thy rod, and stretch forth thy hand over the sea, and divide it, and let the children of Israel enter into the midst of the sea on the dry land.[c] [17] And lo! I will harden the heart of Pharao and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharao, and on all his host, and on his chariots and his horses. [18] And all the Egyptians shall know that I am God, when I am glorified upon Pharao and upon his chariots and his horses. [19] And the angel of God that went before the camp of the children of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them. [20] And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night. [21] And Moses stretched forth his hand over the sea, and God carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. [22] And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.

[23] And the Egyptians pursued them and went in after them, and every horse

14:10 Gr. having, etc. with their eyes. **14:15** Gr. harness or yoke the horses again. **14:16** Or, thy hand with thy rod; but another reading is τὴν ῥάβδον.

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

15 Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to God, for he is very greatly glorified: horse and rider he has thrown into the sea. [2] He was to me a helper and protector for salvation: this is my God, and I will glorify him; my father's God, and I will exalt him. [3] God bringing wars to nought, God is his name. [4] He has cast the chariots of Pharao and his host into the sea, the chosen mounted captains: they were swallowed up in the Red Sea. [5] He covered them with the sea: they sank to the depth like a stone. [6] Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies. [7] And in the abundance of thy glory thou hast broken the adversaries to pieces: thou sentest forth thy wrath, it devoured them as stubble. [8] And by the breath of thine anger the water parted asunder; the waters were congealed as a wall, the waves were congealed in the midst of the sea. [9] The enemy said, I will pursue, I will overtake, I will divide the spoils; I will satisfy my soul, I will destroy with my sword, my hand shall have dominion. [10] Thou sentest forth thy wind, the sea covered them; they sank like lead in the mighty water. [11] Who is like to thee among the gods, O God? who is like to thee? glorified in holiness, marvellous in glories, doing wonders. [12] Thou stretchedst forth thy right hand, the earth swallowed them up. [13] Thou hast guided in thy righteousness this thy people whom thou hast redeemed, by thy strength thou hast called them into thy holy resting-place. [14] The nations heard and were angry, pangs have seized on the dwellers among the Phylistines. [15] Then the princes of Edom, and the chiefs of the Moabites hasted; trembling took hold upon them, all the inhabitants of Chanaan melted away. [16] Let trembling and fear fall upon them; by the

14:27 Lit. under. **15:18** Gr. reigning.

greatness of thine arm, let them become as stone; till thy people pass over, O God, till this thy people pass over, whom thou hast purchased. 17 Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O God, hast prepared; the sanctuary, O God, which thine hands have made ready. 18 God reigns for ever and ever and ever.[a] 19 For the horse of Pharao went in with the chariots and horsemen into the sea, and God brought upon them the water of the sea, but the children of Israel walked through dry land in the midst of the sea.

20 And Mariam the prophetess, the sister of Aaron, having taken a timbrel in her hand—then there went forth all the women after her with timbrels and dances. 21 And Mariam led them, saying, Let us sing to God, for he has been very greatly glorified: the horse and rider has he cast into the sea. 22 So Moses brought up the children of Israel from the Red Sea, and brought them into the wilderness of Sur; and they went three days in the wilderness, and found no water to drink. 23 And they came to Merrha, and could not drink of Merrha, for it was bitter; therefore he named the name of that place, Bitterness. 24 And the people murmured against Moses, saying, What shall we drink? 25 And Moses cried to God, and God shewed him a tree, and he cast it into the water, and the water was sweetened: there he established to him ordinances and judgments, and there he proved him, 26 and said, If thou wilt indeed hear the voice of the Eternal thy God, and do things pleasing before him, and wilt hearken to his commands, and keep all his ordinances, no disease which I have brought upon the Egyptians will I bring upon thee, for I am the Eternal thy God that heals thee. 27 And they came to Ælim, and there were there twelve fountains of water, and seventy stems of palm-trees; and they encamped there by the waters.

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

9 And Moses said to Aaron, Say to all the congregation of the children of Israel, Come near before God; for he has heard your murmuring. 10 And when Aaron spoke to all the congregation of the children of Israel, and they turned toward the wilderness, then the glory of God appeared in a cloud. 11 And God spoke to

Moses, saying, [12] I have heard the murmuring of the children of Israel: speak to them, saying, Towards evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am the Eternal your God. [13] And it was evening, and quails came up and covered the camp: [14] in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness was a small thing like white coriander seed, as frost upon the earth. [15] And when the children of Israel saw it, they said one to another, What is this? for they knew not what it was; and Moses said to them, [16] This is the bread which God has given you to eat. This is that which God has appointed: gather of it each man for his family, a homer for each person, according to the number of your souls, gather each of you with his fellow-lodgers.[a] [17] And the children of Israel did so, and gathered some much and some less. [18] And having measured the homer full, he that had gathered much had nothing over, and he that had gathered less had no lack; each gathered according to the need of those who belonged to him.[b] [19] And Moses said to them, Let no man leave of it till the morning.

[20] But they did not hearken to Moses, but some left of it till the morning; and it bred worms and stank: and Moses was irritated with them. [21] And they gathered it every morning, each man what he needed, and when the sun waxed hot it melted. [22] And it came to pass on the sixth day, they gathered double what was needed, two homers for one man; and all the chiefs of the synagogue went in and reported it to Moses. [23] And Moses said to them, Is not this the word which God spoke? To-morrow is the sabbath, a holy rest to God: bake that ye will bake, and seethe that ye will seethe, and all that is over leave to be laid by for the morrow. [24] And they left of it till the morning, as Moses commanded them; and it stank not, neither was there a worm in it. [25] And Moses said, Eat that to-day, for to-day is a sabbath to God: it shall not be found in the plain. [26] Six days ye shall gather it, and on the seventh day is a sabbath, for there shall be none on that day. [27] And it came to pass on the seventh day that some of the people went forth to gather, and found none. [28] And God said to Moses, How long are ye unwilling to hearken to my commands and my law? [29] See, for God has given you this day as the sabbath, therefore he has given you on the sixth day the bread of two days: ye shall sit each of you in your houses; let no one go forth from his place on the seventh day. [30] And the people kept sabbath on the seventh day. [31] And the children of Israel called the name of it Man; and it was as white coriander seed, and the taste of it as a wafer with honey. [32] And Moses said, This is the thing which God hath commanded, Fill an homer with manna, to be laid up for your generations; that they may see the bread which ye ate in the wilderness, when God led you forth out of the land of Egypt. [33] And Moses said to Aaron, Take a golden pot, and cast into it one full homer of manna; and thou shalt lay it up before God, to be kept for your generations, [34] as God commanded Moses: and Aaron laid it up before the testimony to be kept. [35] And the children of Israel ate manna forty years, until they came to the land they ate the manna, until they came to the region of Phœnicia.[c] [36] Now the homer was the tenth part of three measures.

16:16 Gr. by the head. **16:18** i. e. just sufficient for. **16:35** Gr. οἰκουμένη.

17 And all the congregation of the children of Israel departed from the wilderness of Sin, according to their encampments, by the word of God; and they encamped in Raphidin: and there was no water for the people to drink. [2] And the people reviled Moses, saying, Give us water, that we may drink; and Moses said to them, Why do ye revile me, and why tempt ye God? [3] And the people thirsted there for water, and there the people murmured against Moses, saying, Why is this? hast thou brought us up out of Egypt to slay us and our children and our cattle with thirst? [4] And Moses cried to God, saying, What shall I do to this people? yet a little while and they will stone me. [5] And God said to Moses, Go before this people, and take to thyself of the elders of the people; and the rod with which thou smotest the river, take in thine hand, and thou shalt go. [6] Behold, I stand there before thou come, on the rock in Choreb, and thou shalt smite the rock, and water shall come out from it, and the people shall drink. And Moses did so before the sons of Israel. [7] And he called the name of that place, Temptation, and Reviling, because of the reviling of the children of Israel, and because they tempted God, saying, Is God among us or not?

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

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

17:14 Gr. give. **17:14** Gr. the part under heaven.

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

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

19 And in the third month of the departure of the children of Israel out of the land of Egypt, on the same day, they came into the wilderness of Sina. 2 And they departed from Raphidin, and came into the wilderness of Sina, and there Israel encamped before the mountain. 3 And Moses went up to the mount of God, and God called him out of the mountain, saying, These things shalt thou say to the house of Jacob, and thou shalt report them to the children of Israel. 4 Ye have seen all that I have done to the Egyptians, and I took you up as upon eagles' wings, and I brought you near to myself. 5 And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine. 6 And ye shall be to me a royal priest-

18:11 The meaning appeaars to be, God shewed his superiority on this occasion, when the enemy attacked the Israelites. **18:14** Gr. does. **18:19** Gr. words. **18:21** Gr. them. **18:23** Gr. his own. **18:25** Gr. them.

hood and a holy nation: these words shalt thou speak to the children of Israel. [7] And Moses came and called the elders of the people, and he set before them all these words, which God appointed them. [8] And all the people answered with one accord, and said, All things that God has spoken, we will do and hearken to: and Moses reported these words to God. [9] And God said to Moses, Lo! I come to thee in a pillar of a cloud, that the people may hear me speaking to thee, and may believe thee for ever: and Moses reported the words of the people to God. [10] And God said to Moses, Go down and solemnly charge the people, and sanctify them today and to-morrow, and let them wash their garments. [11] And let them be ready against the third day, for on the third day God will descend upon mount Sina before all the people. [12] And thou shalt separate the people round about, saying, Take heed to yourselves that ye go not up into the mountain, nor touch any part of it: every one that touches the mountain shall surely die. [13] A hand shall not touch it, for every one that touches shall be stoned with stones or shot through with a dart, whether beast or whether man, it shall not live: when the voices and trumpets and cloud depart from off the mountain, they shall come up on the mountain.

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

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

20 And God spoke all these words, saying: [2] I am the Eternal thy God, who brought thee out of the land of Egypt, out of the house of bondage. [3] Thou shalt have no other gods beside me. [4] Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth. [5] Thou shalt not bow down to them, nor serve them; for I am the Eternal thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate me, [6] and bestowing mercy on them

19:22 Gr. change. ἀπαλλατέω is used in this sense elsewhere. q. d. lest he remove by destroying. **19:24** See Luke 16. 16, which perhaps refers to this passage.

that love me to thousands of them, and on them that keep my commandments. [7] Thou shalt not take the name of the Eternal thy God in vain; for the Eternal thy God will not acquit him that takes his name in vain. [8] Remember the sabbath day to keep it holy. [9] Six days thou shalt labour, and shalt perform all thy work. [10] But on the seventh day is the sabbath of the Eternal thy God; on it thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, thine ox nor thine ass, nor any cattle of thine, nor the stranger that sojourns with thee. [11] For in six days God made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore God blessed the seventh day, and hallowed it. [12] Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long on the good land, which the Eternal thy God gives to thee. [13] Thou shalt not commit adultery. [14] Thou shalt not steal. [15] Thou shalt not kill. [16] Thou shalt not bear false witness against thy neighbour. [17] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house; nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any of his cattle, nor whatever belongs to thy neighbour.

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

21 And these are the ordinances which thou shalt set before them. [2] If thou buy a Hebrew servant, six years shall he serve thee, and in the seventh year he shall go forth free for nothing. [3] If he should have come in alone, he shall also go forth alone; and if his wife should have gone in together with him, his wife also shall go out. [4] Moreover, if his master give him a wife, and she have born him sons or daughters, the wife and the children shall be his master's; and he shall go forth alone. [5] And if the servant should answer and say, I love my master and wife and children, I will not go away free;[b] [6] his master shall bring him to the judgment-seat of God, and then shall he bring him to the door,—to the door-post, and his master shall bore his ear through with an awl, and he shall serve him for ever.

[7] And if any one sell his daughter as a domestic, she shall not depart as the maid-servants depart. [8] If she be not pleasing to her master, after she has betrothed herself to him, he shall let her go free; but he is not at liberty to sell her to a foreign nation, because he has trifled with her.[c] [9] And if he should have betrothed her to his son, he shall do to her according to the right of daugh-

20:18 Or, saw the lightening, lit. saw the voice. **21:5** Gr. do not run away. **21:8** Gr. who has.

ters. [10] And if he take another to himself, he shall not deprive her of necessaries and her apparel, and her companionship with him. [11] And if he will not do these three things to her, she shall go out free without money. [12] And if any man smite another and he die, let him be certainly put to death. [13] But as for him that did it not willingly, but God delivered him into his hands, I will give thee a place whither the slayer may flee. [14] And if any one lie in wait for his neighbour to slay him by craft, and he go for refuge, thou shalt take him from my altar to put him to death. [15] Whoever smites his father or his mother, let him be certainly put to death. [16] He that reviles his father or his mother shall surely die. [17] Whosoever shall steal one of the children of Israel, and prevail over him and sell him, and he be found with him, let him certainly die. [18] And if two men revile each other and smite the one the other with a stone or his fist, and he die not, but be laid upon his bed; [19] if the man arise and walk abroad on his staff, he that smote him shall be clear; only he shall pay for his loss of time, and for his healing. [20] And if a man smite his man-servant or his maid-servant, with a rod, and the party die under his hands, he shall be surely punished. [21] But if the servant continue to live a day or two, let not the master be punished; for he is his money. [22] And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation. [23] But if it be perfectly formed, he shall give life for life, [24] eye for eye, tooth for tooth, hand for hand, foot for foot, [25] burning for burning, wound for wound, stripe for stripe. [26] And if one smite the eye of his man-servant, or the eye of his maid-servant, and put it out, he shall let them go free for their eye's sake. [27] And if he should smite out the tooth of his man-servant, or the tooth of his maid-servant, he shall send them away free for their tooth's sake. [28] And if a bull gore a man or woman and they die, the bull shall be stoned with stones, and his flesh shall not be eaten; but the owner of the bull shall be clear.[a] [29] But if the bull should have been given to goring in former time, and men should have told his owner, and he have not removed him, but he should have slain a man or woman, the bull shall be stoned, and his owner shall die also. [30] And if a ransom should be imposed on him, he shall pay for the ransom of his soul as much as they shall lay upon him. [31] And if the bull gore a son or daughter, let them do to him according to this ordinance. [32] And if the bull gore a man-servant or maid-servant, he shall pay to their master thirty silver didrachms, and the bull shall be stoned. [33] And if any one open a pit or dig a cavity in stone, and cover it not, and an ox or an ass fall in there, [34] the owner of the pit shall make compensation; he shall give money to their owner, and the dead shall be his own. [35] And if any man's bull gore the bull of his neighbour, and it die, they shall sell the living bull and divide the money, and they shall divide the dead bull. [36] But if the bull be known to have been given to goring in time past, and they have testified to his owner, and he have not removed him, he shall repay bull for bull, but the dead shall be his own.

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

21:28 Or, he or she die. **21:37** Gr. a calf. **22:2** Gr. he.

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

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

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

[20] And ye shall not hurt a stranger, nor afflict him; for ye were strangers in the land of Egypt. [21] Ye shall hurt no widow or orphan. [22] And if ye should afflict them by ill-treatment, and they should cry aloud to me, I will surely hear their voice. [23] And I will be very angry, and will slay you with the sword, and your wives shall be widows and your children orphans. [24] And if thou shouldest lend money to thy poor brother who is by thee, thou shalt not be hard upon him, thou shalt not exact usury of him. [25] And if thou take thy neighbour's garment for a pledge, thou shalt restore it to him before sunset. [26] For this is his clothing, this is the only covering of his nakedness; wherein shall he sleep? If then he shall cry to me, I will hearken to him, for I am merciful. [27] Thou shalt not re-

22:7 Gr. over. **22:10** Gr. accept him. **22:14** Qu. If the borrower be a hireling, he shall have the ruined beast instead of his hire? **22:16** Gr. money.

vile the gods, nor speak ill of the ruler of thy people. [28] Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me. [29] So shalt thou do with thy calf and thy sheep and thine ass; seven days shall it be under the mother, and the eighth day thou shalt give it to me. [30] And ye shall be holy men to me; and ye shall not eat flesh taken of beasts, ye shall cast it to the dog.

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

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

[14] Keep ye a feast to me three times in the year. [15] Take heed to keep the feast of unleavened bread: seven days ye shall eat unleavened bread, as I charged thee at the season of the month of new corn, for in it thou camest out of Egypt: thou shalt not appear before me empty. [16] And thou shalt keep the feast of the harvest of first-fruits of thy labours, whatsoever thou shalt have sown in thy field, and the feast of completion at the end of the year in the gathering in of thy fruits out of thy field.[a] [17] Three times in the year shall all thy males appear before the Eternal thy God. [18] For when I shall have cast out the nations from before thee, and shall have widened thy borders, thou shalt not offer the blood of my sacrifice with leaven, neither must the fat of my feast abide till the morning.[b] [19] Thou shalt bring the first-offerings of the first-fruits of thy land into the house of the Eternal thy God. Thou shalt not seethe a lamb in its mother's milk. [20] And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee. [21] Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him. [22] If ye will indeed hear my voice, and if thou wilt do all the things I shall charge thee with, and keep my covenant, ye shall be to me a peculiar people above all nations, for the whole earth is mine; and ye shall be to me a royal priesthood, and a holy nation: these words shall ye speak to the children of Israel, If ye shall indeed hear my voice, and do all the things I shall tell thee, I will be an enemy to thine enemies, and an adversary

23:16 Gr. works. **23:18** Gr. incense offering.

to thine adversaries. [23] For my angel shall go as thy leader, and shall bring thee to the Amorite, and Chettite, and Pherezite, and Chananite, and Gergesite, and Evite, and Jebusite, and I will destroy them. [24] Thou shalt not worship their gods, nor serve them: thou shalt not do according to their works, but shalt utterly destroy them, and break to pieces their pillars. [25] And thou shalt serve the Eternal thy God, and I will bless thy bread and thy wine and thy water, and I will turn away sickness from you. [26] There shall not be on thy land one that is impotent or barren. I will surely fulfil the number of thy days. [27] And I will send terror before thee, and I will strike with amazement all the nations to which thou shalt come, and I will make all thine enemies to flee. [28] And I will send hornets before thee, and thou shalt cast out the Amorites and the Evites, and the Chananites and the Chettites from thee. [29] I will not cast them out in one year, lest the land become desolate, and the beasts of the field multiply against thee. [30] By little and little I will cast them out from before thee, until thou shalt be increased and inherit the earth. [31] And I will set thy borders from the Red Sea, to the sea of the Phylistines, and from the wilderness to the great river Euphrates; and I will give into your hand those that dwell in the land, and will cast them out from thee. [32] Thou shalt make no covenant with them and their gods. [33] And they shall not dwell in thy land, lest they cause thee to sin against me; for if thou shouldest serve their gods, these will be an offence to thee.

24 And to Moses he said, Go up to God, thou and Aaron and Nadab and Abiud, and seventy of the elders of Israel: and they shall worship God from a distance. [2] And Moses alone shall draw nigh to God; and they shall not draw nigh, and the people shall not come up with them. [3] And Moses went in 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 God has spoken, we will do and be obedient.[a] [4] And Moses wrote all the words of God; and Moses rose up early in the morning, and built an altar under the mountain, and set up twelve stones for the twelve tribes of Israel. [5] And he sent forth the young men of the children of Israel, and they offered whole burnt-offerings, and they sacrificed young calves as a peace-offering to God. [6] And Moses took half the blood and poured it into bowls, and half the blood he poured out upon the altar. [7] And he took the book of the covenant and read it in the ears of the people, and they said, All things whatsoever God has spoken we will do and hearken therein. [8] And Moses took the blood and sprinkled it upon the people, and said, Behold the blood of the covenant, which God has made with you concerning all these words.

[9] And Moses went up, and Aaron, and Nadab and Abiud, and seventy of the elders of Israel. [10] And they saw the place where the God of Israel stood; and under his feet was as it were a work of sapphire slabs, and as it were the appearance of the firmament of heaven in its purity. [11] And of the chosen ones of Israel there was not even one missing, and they appeared in the place of God, and did eat and drink.[b] [12] And God said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, the law and the com-

24:3 Lit. hearken. **24:11** i. e. where God was.

mandments, which I have written to give them laws. [13] And Moses rose up and Joshua his attendant, and they went up into the mount of God. [14] And to the elders they said, Rest there till we return to you; and behold, Aaron and Or are with you: if any man have a cause to be tried, let them go to them. [15] And Moses and Joshua went up to the mountain, and the cloud covered the mountain. [16] And the glory of God came down upon the mount Sina, and the cloud covered it six days; and God called Moses on the seventh day out of the midst of the cloud. [17] And the appearance of the glory of God was as burning fire on the top of the mountain, before the children of Israel. [18] And Moses went into the midst of the cloud, and went up to the mountain, and was there in the mountain forty days and forty nights.

25 And God spoke to Moses, saying, [2] Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits. [3] And this is the offering which ye shall take of them; gold and silver and brass, [4] and blue, and purple, and double scarlet, and fine spun linen, and goats' hair, [5] and rams' skins dyed red, and blue skins, and incorruptible wood, [5] and oil for the light, incense for anointing oil, and for the composition of incense, [7] and sardius stones, and stones for the carved work of the breastplate, and the full-length robe.[a] [8] And thou shalt make me a sanctuary, and I will appear among you. [9] And thou shalt make for me according to all things which I shew thee in the mountain; even the pattern of the tabernacle, and the pattern of all its furniture: so shalt thou make it. [10] And thou shalt make the ark of testimony of incorruptible wood; the length of two cubits and a half, and the breadth of a cubit and a half, and the height of a cubit and a half. [11] And thou shalt gild it with pure gold, thou shalt gild it within and without; and thou shalt make for it golden wreaths twisted round about. [12] And thou shalt cast for it four golden rings, and shalt put them on the four sides; two rings on the one side, and two rings on the other side. [13] And thou shalt make staves of incorruptible wood, and shalt gild them with gold. [14] And thou shalt put the staves into the rings on the sides of the ark, to bear the ark with them. [15] The staves shall remain fixed in the rings of the ark. [16] And thou shalt put into the ark the testimonies which I shall give thee. [17] And thou shalt make a propitiatory, a lid of pure gold; the length of two cubits and a half, and the breadth of a cubit and a half. [18] And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory. [19] They shall be made, one cherub on this side, and another cherub on the other side of the propitiatory; and thou shalt make the two cherubs on the two sides. [20] The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory. [21] And thou shalt set the propitiatory on the ark above, and thou shalt put into the ark the testimonies which I shall give thee. [22] And I will make myself known to thee from thence, and I will speak to thee above the propitiatory between the two cherubs, which are upon the ark of testimony, even in all things which I shall charge thee concerning the children of Israel. [23] And thou shalt make a golden table of pure gold, in length two cubits, and in breadth a cubit, and in height a cubit and a half. [24] And thou shalt make for it golden wreaths twisted round about, and thou shalt make for it a crown of an hand-breadth round about.

[25] And thou shalt make a twisted

25:7 Lit. shoulder-piece.

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

31 And thou shalt make a candlestick
of pure gold; thou shalt make the can-
dlestick of graven work: its stem and its
branches, and its bowls and its knops
and its lilies shall be of one piece.[a] 32 And
six branches proceeding sideways, three
branches of the candlestick from one side
of it, and three branches of the candle-
stick from the other side. 33 And three
bowls fashioned like almonds, on each
branch a knop and a lily; so to the six
branches proceeding from the candle-
stick, 34 and in the candlestick four bowls
fashioned like almonds, in each branch
knops and the flowers of the same.[b] 35 A
knop under two branches out of it, and
a knop under four branches out of it;
so to the six branches proceeding from
the candlestick; and in the candlestick
four bowls fashioned like almonds. 36 Let
the knops and the branches be of one
piece, altogether graven of one piece of
pure gold. 37 And thou shalt make its
seven lamps: and thou shalt set on it
the lamps, and they shall shine from one
front. 38 And thou shalt make its funnel
and its snuff-dishes of pure gold. 39 All
these articles shall be a talent of pure
gold. 40 See, thou shalt make them ac-
cording to the pattern shewed thee in the
mount.

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

11 And thou shalt make fifty brazen
rings; and thou shalt join the rings by the
loops, and thou shalt join the skins, and
they shall be one. 12 And thou shalt fix at
the end that which is over in the skins of
the tabernacle; the half of the skin that is
left shalt thou fold over, according to the
overplus of the skins of the tabernacle;

25:31 Gr. of it. **25:34** Gr. of it. **26:5** i. e. at each coupling.

thou shalt fold it over behind the tabernacle. [13] A cubit on this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it. [14] And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

[15] And thou shalt make the posts of the tabernacle of incorruptible wood. [16] Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half. [17] Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle. [18] And thou shalt make posts to the tabernacle, twenty posts on the north side. [19] And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides. [20] And for the next side, toward the south, twenty posts, [21] and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides. [22] And on the back of the tabernacle at the part which is toward the west thou shalt make six posts. [23] And thou shalt make two posts on the corners of the tabernacle behind. [24] And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal. [25] And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post. [26] And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle, [27] and five bars to one post on the second side of the tabernacle, and five bars to the hinder posts, on the side of the tabernacle toward the sea. [28] And let the bar in the middle between the posts go through from the one side to the other side. [29] And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold. [30] And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

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

27:2 Gr. of it.

27 And thou shalt make an altar of incorruptible wood, of five cubits in the length, and five cubits in the breadth; the altar shall be square, and the height of it shall be of three cubits. [2] And thou shalt make the horns on the four corners; the horns shall be of the same piece, and thou shalt overlay them with brass.[a] [3] And thou shalt make a rim for the altar; and its covering and its cups, and its flesh-hooks, and its fire-pan, and all its vessels shalt thou make of brass. [4] And thou shalt make for it a brazen grate with net-work; and thou shalt make for the grate four brazen rings under the four sides. [5] And thou shalt put them below under the grate of the altar, and the grate shall extend to the middle of the altar. [6] And thou shalt make for the altar staves of incorruptible wood, and thou shalt overlay them with brass. [7] And thou shalt put the staves into the rings; and let the staves be on the sides of the altar to carry it. [8] Thou shalt make it hollow with boards: according to what was shewed thee in the mount, so thou shalt make it. [9] And thou shalt make a court for the tabernacle, curtains of the court of fine linen spun on the south side, the length of a hundred cubits for one side. [10] And their pillars twenty, and twenty brazen sockets for them, and their rings and their clasps of silver.[b] [11] Thus shall there be to the side toward the north curtains of a hundred cubits in length; and their pillars twenty, and their sockets twenty of brass, and the rings and the clasps of the pillars, and their sockets overlaid with silver. [12] And in the breadth of the tabernacle toward the west curtains of fifty cubits, their pillars ten and their sockets ten. [13] And in the breadth of the tabernacle toward the south, curtains of fifty cubits; their pillars ten, and their sockets ten. [14] And the height of the curtains shall be of fifteen cubits for the one side of the gate; their pillars three, and their sockets three. [15] And for the second side the height of the curtains shall be of fifteen cubits; their pillars three, and their sockets three. [16] And a veil for the door of the court, the height of it of twenty cubits of blue linen, and of purple, and spun scarlet, and of fine linen spun with the art of the embroiderer; their pillars four, and their sockets four. [17] All the pillars of the court round about overlaid with silver, and their chapiters silver and their brass sockets. [18] And the length of the court shall be a hundred cubits on each side, and the breadth fifty on each side, and the height five cubits of fine linen spun, and their sockets of brass. [19] And all the furniture and all the instruments and the pins of the court shall be of brass.

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

28 And do thou take to thyself both Aaron thy brother, and his sons, even them of the children of Israel; so that Aaron, and Nadab and Abiud, and Eleazar and Ithamar, sons of Aaron, may minister to me. [2] And thou shalt make holy apparel for Aaron thy brother, for honour and glory. [3] And speak thou to all those who are wise in understanding, whom I have filled with the spirit of wisdom and perception; and they shall make the holy apparel of Aaron for the sanctuary, in which apparel he shall minister to me as priest. [4] And these are the garments which they shall make: the breast-plate, and the shoulder-piece, and the full-length robe, and the tunic with

27:10 Gr. of. **27:21** Gr. over. **27:21** Gr. to.

a fringe, and the tire, and the girdle; and they shall make holy garments for Aaron and his sons to minister to me as priests. 5 And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen. 6 And they shall make the shoulder-piece of fine linen spun, the woven work of the embroiderer. 7 It shall have two shoulder-pieces joined together, fastened on the two sides.[a] 8 And the woven work of the shoulder-pieces which is upon it, shall be of one piece according to the work, of pure gold and blue and purple, and spun scarlet and fine twined linen.[b] 9 And thou shalt take the two stones, the stones of emerald, and thou shalt grave on them the names of the children of Israel. 10 Six names on the first stone, and the other six names on the second stone, according to their births. 11 It shall be the work of the stone-engraver's art; as the graving of a seal thou shalt engrave the two stones with the names of the children of Israel. 12 And thou shalt put the two stones on the shoulders of the shoulder-piece: they are memorial-stones for the children of Israel: and Aaron shall bear the names of the children of Israel before God on his two shoulders, a memorial for them. 13 And thou shalt make circlets of pure gold;[c] 14 and thou shalt make two fringes of pure gold, variegated with flowers, wreathen work; and thou shalt put the wreathen fringes on the circlets, fastening them on their shoulder-pieces in front.

15 And thou shalt make the oracle of judgment, the work of the embroiderer: in keeping with the ephod, thou shalt make it of gold, and blue and purple, and spun scarlet, and fine linen spun. 16 Thou shalt make it square: it shall be double; of a span the length of it, and of a span the breadth. 17 And thou shalt interweave with it a texture of four rows of stone; there shall be a row of stones, a sardius, a topaz, an emerald, the first row. 18 And the second row, a carbuncle, a sapphire, and a jasper. 19 And the third row, a ligure, an agate, an amethyst: 20 and the fourth row, a chrysolite, and a beryl, and an onyx stone, set round with gold, bound together with gold: let them be according to their row. 21 And let the stones of the names of the children of Israel be twelve according to their names, engravings as of seals: let them be for the twelve tribes each according to the name. 22 And thou shalt make on the oracle woven fringes, a chain-work of pure gold. 29 And Aaron shall take the names of the children of Israel, on the oracle of judgment on his breast; a memorial before God for him as he goes into the sanctuary. 29 And thou shalt put the fringes on the oracle of judgment; thou shalt put the wreaths on both sides of the oracle, 30 and thou shalt put the two circlets on both the shoulders of the ephod in front. And thou shalt put the Manifestation and the Truth on the oracle of judgment; and it shall be on the breast of Aaron, when he goes into the holy place before God; and Aaron shall bear the judgments of the children of Israel on his breast before God continually.[d] 31 And thou shalt make the full-length tunic all of blue. 32 And the opening of it shall be in the middle having a fringe round about the opening, the work of the weaver, woven together in the joining of the same piece that it might not be rent. 33 And under the fringe of the robe below thou shalt make as it were pomegranates of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen spun, under the fringe of the robe round about: golden pomegranates of the same shape, and bells round about between these. 34 A bell by the side of a golden pomegranate, and flower-work

28:7 i. e. the work, or, he, i. e. Aaron. **28:8** Or, him. **28:13** Gr. litt le shields. **28:30** i. e. in Heb. Urim and Thummim; lit. lights and perfections.

on the fringe of the robe round about.
35 And the sound of Aaron shall be audible when he ministers, as he goes into the sanctuary before God, and as he goes out, that he die not. 36 And thou shalt make a plate of pure gold, and thou shalt grave on it as the graving of a signet, Holiness of God. 37 And thou shalt put it on the spun blue cloth, and it shall be on the mitre: it shall be in the front of the mitre. 38 And it shall be on the forehead of Aaron; and Aaron shall bear away the sins of their holy things, all that the children of Israel shall sanctify of every gift of their holy things, and it shall be on the forehead of Aaron continually acceptable for them before God.

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

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

28:41 Or, consecrate them. **29:9** Or, consecrate them. Lit. make perfect the hands.

and his dung, shalt thou burn with fire without the camp; for it is an offering on account of sin.

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

29 And the apparel of the sanctuary which is Aaron's shall be his sons' after him, for them to be anointed in them, and to fill their hands. 30 The priest his successor from among his sons who shall go into the tabernacle of witness to minister in the holies, shall put them on seven days. 31 And thou shalt take the ram of consecration, and thou shalt boil the flesh in the holy place. 32 And Aaron and his sons shall eat the flesh of the ram, and the loaves in the basket, by the doors of the tabernacle of witness. 33 They shall eat the offerings with which they were sanctified to fill their hands, to sanctify them; and a stranger shall not eat of them, for they are holy. 34 And if aught be left of the flesh of the sacrifice of consecration and of the loaves until the morning, thou shalt burn the remainder with fire: it shall not be eaten, for it is a holy thing.

35 And thus shalt thou do for Aaron and for his sons according to all things that I have commanded thee; seven days shalt thou fill their hands. 36 And thou

29:22 Gr. an accomplishment. q. d. a filling of the hands. **29:24** Gr. separate them for a separation. Heb. wave them for a wave-offering. **29:28** Or, heave-offering. Heb.

shalt sacrifice the calf of the sin-offering on the day of purification, and thou shalt purify the altar when thou dost perform consecration upon it, and thou shalt anoint it so as to sanctify it.[a] 37 Seven days shalt thou purify the altar and sanctify it; and the altar shall be most holy, every one that touches the altar shall be hallowed. 38 And these are the offerings which thou shalt offer upon the altar; two unblemished lambs of a year old daily on the altar continually, a constant offering.

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

30 And thou shalt make the altar of incense of incorruptible wood. 2 And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.[f] 3 And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a wreathen border of gold round-about. 4 And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the two sides, and they shall be bearings for the staves, so as to bear it with them. 5 And thou shalt make the staves of incorruptible wood, and shalt gild them with gold. 6 And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence. 7 And Aaron shall burn upon it fine compound incense every morning; whensoever he trims the lamps he shall burn incense upon it. 8 And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense-offering always before God for their generations. 9 And thou shalt not offer strange incense upon it, nor an offering made by fire, nor a sacrifice; and thou shalt not pour a drink-offering upon it. 10 And once in the year Aaron shall make atonement on its horns, he shall purge it with the blood of purification for their generations: it is most holy to God.[g]

11 And God spoke to Moses, saying, 12 If thou take account of the children of Israel in the surveying of them, and they shall give every one a ransom for his soul to God, then there shall not be among them a destruction in the visiting of them.[h] 13 And this is what they shall give, as many as pass the survey, half a didrachm which is according to the didrachm of the sanctuary: twenty oboli go to the didrachm, but the half

29:36 Gr. sanctify. **29:41** Gr. of it. **29:42** Gr. to. **29:45** Or, named. **29:46** Or, named. **30:2** Gr. of it. **30:10** Gr. on it, on its horns. **30:12** Gr. fall.

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

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

30:18 Gr. so as to wash one's self. **30:21** Gr. generations. **30:24** Gr. iris. **30:34** Gr. equal to equal. **30:38** Gr. to smell in it. Hebraism.

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

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

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

[7] And God spoke to Moses, saying, Go quickly, descend hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; [8] they have quickly gone out of the way which thou commandedst; they have made for themselves a calf, and worshipped it, and sacrificed to it, and said, These are thy gods, O Israel, who brought thee up out of the land of Egypt. [10] And now let me alone, and I will be very angry with them and

31:6 Gr. given. **31:6** Or, work in or at. One reading is ποιήσουσι. **32:6** Gr. Set upon the altar.

consume them, and I will make thee a great nation. [11] And Moses prayed before the Eternal God, and said, Wherefore, O God, art thou very angry with thy people, whom thou broughtest out of the land of Egypt with great strength, and with thy high arm? [12] Take heed lest at any time the Egyptians speak, saying, With evil intent he brought them out to slay them in the mountains, and to consume them from off the earth; cease from thy wrathful anger, and be merciful to the sin of thy people, [13] remembering Abraam and Isaac and Jacob thy servants, to whom thou hast sworn by thyself, and hast spoken to them, saying, I will greatly multiply your seed as the stars of heaven for multitude, and all this land which thou spokest of to give to them, so that they shall possess it for ever. [14] And God was prevailed upon to preserve his people.[a]

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

[19] And when he drew nigh to the camp, he sees the calf and the dances; and Moses being very angry cast the two tables out of his hands, and broke them to pieces under the mountain. [20] And having taken the calf which they made, he consumed it with fire, and ground it very small, and scattered it on the water, and made the children of Israel to drink it.[c] [21] And Moses said to Aaron, What has this people done to thee, that thou hast brought upon them a great sin? [22] And Aaron said to Moses, Be not angry, my master, for thou knowest the impetuosity of this people.[d] [23] For they say to me, Make us gods, which shall go before us; for as for this man Moses, who brought us out of Egypt, we do not know what is become of him.[e] [24] And I said to them, If any one has golden ornaments, take them off; and they gave them me, and I cast them into the fire, and there came out this calf. [25] And when Moses saw that the people was scattered,—for Aaron had scattered them so as to be a rejoicing to their enemies,— [26] then stood Moses at the gate of the camp, and said, Who is on God's side? let him come to me. Then all the sons of Levi came to him. [27] And he says to them, Thus saith the Eternal God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother, and every one his neighbour, and every one him that is nearest to him. [28] And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the number of three thousand men. [29] And Moses said to them, Ye have filled your hands this day to God each one on his son or on his brother, so that blessing should be given to you.

[30] And it came to pass after the morrow had begun, that Moses said to the people, Ye have sinned a great sin; and now I will go up to God, that I may make atonement for your sin. [31] And Moses returned to God and said, I pray, O God, this people has sinned a great sin, and they have made for themselves golden gods. [32] And now if thou wilt forgive their sin, forgive it; and if not, blot me out of thy book, which thou hast written.[f] [33] And God said to Moses, If any one has

32:14 Gr. dost. **32:17** Gr. Jesus. **32:20** Gr. sowed it under the water, but another reading is ἐπὶ. **32:22** Gr. impulse. **32:23** Lit. done to him. **32:32** Gr. dost.

sinned against me, I will blot them out of my book. [34] And now go, descend, and lead this people into the place of which I spoke to thee: behold, my angel shall go before thy face; and in the day when I shall visit I will bring upon them their sin. [35] And God smote the people for the making of the calf, which Aaron made.

33 And God said to Moses, Go forward, go up hence, thou and thy people, whom thou broughtest out of the land of Egypt, into the land which I swore to Abraam, and Isaac, and Jacob, saying, I will give it to your seed. [2] And I will send at the same time my angel before thy face, and he shall cast out the Amorite and the Chettite, and the Pherezite and Gergesite, and Evite, and Jebusite, and Chananite. [3] And I will bring thee into a land flowing with milk and honey; for I will not go up with thee, because thou art a stiff-necked people, lest I consume thee by the way. [4] And the people having heard this grievous saying, mourned in mourning apparel.[a] [5] For God said to the children of Israel, Ye are a stiff-necked people; take heed lest I bring on you another plague, and destroy you: now then put off your glorious apparel, and your ornaments, and I will shew thee what I will do to thee. [6] So the sons of Israel took off their ornaments and their array at the mount of Choreb.[b] [7] And Moses took his tabernacle and pitched it without the camp, at a distance from the camp; and it was called the Tabernacle of Testimony: and it came to pass that every one that sought God went forth to the tabernacle which was without the camp. [8] And whenever Moses went into the tabernacle without the camp, all the people stood every one watching by the doors of his tent; and when Moses departed, they took notice until he entered into the tabernacle. [9] And when Moses entered into the tabernacle, the pillar of the cloud descended, and stood at the door of the tabernacle, and God talked to Moses. [10] And all the people saw the pillar of the cloud standing by the door of the tabernacle, and all the people stood and worshipped every one at the door of his tent. [11] And God spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Naue, a young man, departed not forth from the tabernacle.

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

33:4 Gr. evil. **33:6** Gr. from.

hand, until I shall have passed by. [23] And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

34 And God said to Moses, Hew for thyself two tables of stone, as also the first were, and come up to me to the mountain; and I will write upon the tables the words, which were on the first tables, which thou brokest. [2] And be ready by the morning, and thou shalt go up to the mount Sina, and shalt stand there for me on the top of the mountain. [3] And let no one go up with thee, nor be seen in all the mountain; and let not the sheep and oxen feed near that mountain. [4] And Moses hewed two tables of stone, as also the first were; and Moses having arisen early, went up to the mount Sina, as God appointed him; and Moses took the two tables of stone. [5] And God descended in a cloud, and stood near him there, and called by the name of God.[a] [6] And God passed by before his face, and proclaimed, The Eternal God, pitiful and merciful, longsuffering and very compassionate, and true, [7] and keeping justice and mercy for thousands, taking away iniquity, and unrighteousness, and sins; and he will not clear the guilty; bringing the iniquity of the fathers upon the children, and to the children's children, to the third and fourth generation. [8] And Moses hasted, and bowed to the earth and worshipped; [9] and said, If I have found grace before thee, let my Master go with us; for the people is stiff-necked: and thou shalt take away our sins and our iniquities, and we will be thine.

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

[21] Six days thou shalt work, but on the seventh day thou shalt rest: there shall be rest in seed-time and harvest. [22] And thou shalt keep to me the feast of weeks,

34:5 Or, the name of God, Hebraism. Another reading is ἐν ὀνόματι. **34:19** Gr. of a calf.

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

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

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

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

34:22 Gr. make. **34:25** Gr. slay. **34:25** Gr. incense-offerings. **34:25** Gr. upon. **34:25** Gr. sleep. **34:29** Gr. and. **34:29** Gr. he. **35:5** Gr. they shall. **35:9** Or, ephod.

for the sons of Aaron and the anointing oil, and the compound incense.

20 And all the congregation of the children of Israel went out from Moses. And they brought, they whose heart prompted them, and they to whomsoever it seemed good in their mind, each an offering: 21 and they brought an offering to God for all the works of the tabernacle of witness, and all its services, and for all the robes of the sanctuary. 22 And the men, even every one to whom it seemed good in his heart, brought from the women, even brought seals and ear-rings, and finger-rings, and necklaces, and bracelets, every article of gold.[a] 23 And all as many as brought ornaments of gold to God, and with whomsoever fine linen was found; and they brought skins dyed blue, and rams' skins dyed red. 24 And every one that offered an offering brought silver and brass, the offerings to God; and they with whom was found incorruptible wood; and they brought offerings for all the works of the preparation.[b] 25 And every woman skilled in her heart to spin with her hands, brought spun articles, the blue, and purple, and scarlet and fine linen.[c] 26 And all the women to whom it seemed good in their heart in their wisdom, spun the goats' hair. 27 And the rulers brought the emerald stones, and the stones for setting in the ephod, and the oracle, 28 and the compounds both for the anointing oil, and the composition of the incense. 29 And every man and woman whose mind inclined them to come in and do all the works as many as God appointed them to do by Moses—they the children of Israel brought an offering to God. 30 And Moses said to the children of Israel, Behold, God has called by name Beseleel the son of Urias the son of Or, of the tribe of Juda, 31 and has filled him with a divine spirit of wisdom and understanding, and knowledge of all things, 32 to labour skilfully in all works of cunning workmanship, to form the gold and the silver and the brass,[d] 33 and to work in stone, and to fashion the wood, and to work in every work of wisdom. 34 And God gave improvement in understanding both to him, and to Eliab the son of Achisamach of the tribe of Dan. 35 And God filled them with wisdom, understanding and perception, to understand to work all the works of the sanctuary, and to weave the woven and embroidered work with scarlet and fine linen, to do all work of curious workmanship and embroidery.

36 And Beseleel wrought, and Eliab and every one wise in understanding, to whom was given wisdom and knowledge, to understand to do all the works according to the holy offices, according to all things which God appointed. 2 And Moses called Beseleel and Eliab, and all that had wisdom, to whom God gave knowledge in their heart, and all who were freely willing to come forward to the works, to perform them. 3 And they received from Moses all the offerings, which the children of Israel brought for all the works of the sanctuary to do them; and they continued to receive the gifts brought, from those who brought them in the morning. 4 And there came all the wise men who wrought the works of the sanctuary, each according to his own work, which they wrought. 5 And one said to Moses, The people bring an abundance too great in proportion to all the works which God has appointed them to do.[e] 6 And Moses commanded, and proclaimed in the camp, saying, Let neither man nor woman any longer labour for the offerings of the sanctuary; and the people were restrained from bringing any more. 7 And they had materials

35:22 Or, chains. **35:24** Gr. they brought. **35:25** Gr. they brought. **35:32** i. e. as a master workman. **36:5** Another reading is εἶπαν, but there is occasionally confusion of number in LXX.; the singular being several times used for the plural.

sufficient for making the furniture, and they left some besides.[a] 8 And every wise one among those that wrought made the robes of the holy places, which belong to Aaron the priest, as God commanded Moses. 9 And he made the ephod of gold, and blue, and purple, and spun scarlet, and fine linen twined.[b] 10 And the plates were divided, the threads of gold, so as to interweave with the blue and purple, and with the spun scarlet, and the fine linen twined, they made it a woven work; 11 shoulder-pieces joined from both sides, a work woven by mutual twisting of the parts into one another.[c] 12 They made it of the same material according to the making of it, of gold, and blue, and purple, and spun scarlet, and fine linen twined, as God commanded Moses; 13 and they made the two emerald stones clasped together and set in gold, graven and cut after the cutting of a seal with the names of the children of Israel; 14 and he put them on the shoulder-pieces of the ephod, as stones of memorial of the children of Israel, as God appointed Moses.

15 And they made the oracle, a work woven with embroidery, according to the work of the ephod, of gold, and blue, and purple, and spun scarlet, and fine linen twined. 16 They made the oracle square and double, the length of a span, and the breadth of a span,—double. 17 And there was interwoven with it a woven work of four rows of stones, a series of stones, the first row, a sardius and topaz and emerald; 18 and the second row, a carbuncle and sapphire and jasper; 19 and the third row, a ligure and agate and amethyst; 20 and the fourth row a chrysolite and beryl and onyx set round about with gold, and fastened with gold. 21 And the stones were twelve according to the names of the children of Israel, graven according to their names like seals, each according to his own name for the twelve tribes.[d] 22 And they made on the oracle turned wreaths, wreathen work, of pure gold, 23 and they made two golden circlets and two golden rings. And they put the two golden rings on both the upper corners of the oracle; 24 and they put the golden wreaths on the rings on both sides of the oracle, 25 and the two wreaths into the two couplings. And they put them on the two circlets, and they put them on the shoulders of the ephod opposite each other in front. 26 And they made two golden rings, and put them on the two projections on the top of the oracle, and on the top of the hinder part of the ephod within. 27 And they made two golden rings, and put them on both the shoulders of the ephod under it, in front by the coupling above the connexion of the ephod. 28 And he fastened the oracle by the rings that were on it to the rings of the ephod, which were fastened with a string of blue, joined together with the woven work of the ephod; that the oracle should not be loosed from the ephod, as God commanded Moses. 29 And they made the tunic under the ephod, woven work, all of blue. 30 And the opening of the tunic in the midst woven closely together, the opening having a fringe round about, that it might not be rent. 31 And they made on the border of the tunic below pomegranates as of a flowering pomegranate tree, of blue, and purple, and spun scarlet, and fine linen twined. 32 And they made golden bells, and put the bells on the border of the tunic round about between the pomegranates: 33 a golden bell and a pomegranate on the border of the tunic round about, for the ministration, as God commanded Moses. 34 And they made vestments of fine linen, a woven work, for Aaron and his sons, 35 and the tires of fine linen, and the mitre of fine linen, and the drawers of fine linen twined; 36 and their girdles of fine linen, and blue, and purple, and scar-

36:7 Gr. works. **36:9** Or, they. **36:11** Gr. itself. **36:21** Gr. for seals.

let spun, the work of an embroiderer, according as God commanded Moses. [37] And they made the golden plate, a dedicated thing of the sanctuary, of pure gold; and he wrote upon it graven letters as of a seal, Holiness to God. [38] And they put it on the border of blue, so that it should be on the mitre above, as God commanded Moses.

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

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

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

38 And Beseleel made the ark, [2] and overlaid it with pure gold within and without; [3] and he cast for it four golden rings, two on the one side, and two on the other, [4] wide enough for the staves, so that men should bear the ark with them.[d] [5] And he made the propitiatory over the ark of pure gold, [6] and the two cherubs of gold; [7] one cherub on the one end of the propitiatory, and another cherub on the other end of the propitiatory, [8] overshadowing the propitiatory with their wings. [9] And he made the set table of pure gold,[e] [10] and cast for it four rings: two on the one side and two on the other side, broad, so that men should lift it with the staves in them.[f]

37:7 Or, on each side. **37:19** Or, appointment. **37:21** Gr. to weave. **38:4** Gr. it. **38:9** i. e. table of shewbread. **38:10** i. e. the rings.

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

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

39 All the gold that was employed for
the works according to all the fab-
rication of the holy things, was of the
gold of the offerings, twenty-nine talents,
and seven hundred and twenty shekels
according to the holy shekel.[ij] 2 And
the offering of silver from the men that
were numbered of the congregation a
hundred talents, and a thousand seven
hundred and seventy-five shekels, one
drachm apiece, even the half shekel, ac-
cording to the holy shekel. 3 Every one
that passed the survey from twenty years
old and upwards to the number of six
hundred thousand, and three thousand
five hundred and fifty. 4 And the hun-
dred talents of silver went to the cast-
ing of the hundred chapiters of the taber-
nacle, and to the chapiters of the veil;
5 a hundred chapiters to the hundred tal-
ents, a talent to a chapiter. 6 And the
thousand seven hundred and seventy-
five shekels he formed into hooks for the
pillars, and he gilt their chapiters and
adorned them.

7 And the brass of the offering was sev-
enty talents, and a thousand five hun-
dred shekels;[kl] 8 and they made of it the

38:12 Gr. will. **38:16** Gr. knops like walnuts. **38:17** Gr. it. **38:17** Or, snuff-dishes; but the word seems to mean the instruments with which oil was poured into the lamp. **38:18** Gr. the post. **38:23** Or, firepan. **38:27** Gr. of it. **38:27** Gr. of it. **39:1** Gr. first fruits. **39:1** Alex. 730 shekels. **39:7** Alex. 470 talents. **39:7** Alex. 2400 shekels.

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

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

40 And God spoke to Moses, saying, [2] On the first day of the first month, at the new moon, thou shalt set up the tabernacle of witness, [3] and thou shalt place in it the ark of the testimony, and shalt cover the ark with the veil, [4] and thou shalt bring in the table and shalt set forth that which is to be set forth on it; and thou shalt bring in the candlestick and place its lamps on it.[b] [5] And thou shalt place the golden altar, to burn incense before the ark; and thou shalt put a covering of a veil on the door of the tabernacle of witness. [6] And thou shalt put the altar of burnt-offerings by the doors of the tabernacle of witness, [8] and thou shalt set up the tabernacle round about, and thou shalt hallow all that belongs to it round about. [9] And thou shalt take the anointing oil, and shalt anoint the tabernacle, and all things in it; and shalt sanctify it, and all its furniture, and it shall be holy. [10] And thou shalt anoint the altar of burnt-offerings, and all its furniture; and thou shalt hallow the altar, and the altar shall be most holy. [12] And thou shalt bring Aaron and his sons to the doors of the tabernacle of witness, and thou shalt wash them with water. [13] And thou shalt put on Aaron the holy garments, and thou shalt anoint him, and thou shalt sanctify him, and he shall minister to me as priest. [14] And thou shalt bring up his sons, and shalt put garments on them. [15] And thou shalt anoint them as thou didst anoint their father, and they shall minister to me as priests; and it shall be that they shall have an everlasting anointing of priesthood, throughout their generations.[c] [16] And Moses did all things whatsoever God commanded him, so did he.

[17] And it came to pass in the first month, in the second year after their going forth out of Egypt, at the new moon, that the tabernacle was set up. [18] And Moses

39:22 Or, store, posession, etc.; as in Gen. 43. **40:4** Lit. setting forth of it. **40:15** See 1 John 2. 27; The anointing abideth, etc.

set up the tabernacle, and put on the chapiters, and put the bars into their places, and set up the posts. [19] And he stretched out the curtains over the tabernacle, and put the veil of the tabernacle on it above as God commanded Moses. [20] And he took the testimonies, and put them into the ark; and he put the staves by the sides of the ark.[a] [21] And he brought the ark into the tabernacle, and put on it the covering of the veil, and covered the ark of the testimony, as God commanded Moses. [22] And he put the table in the tabernacle of witness, on the north side without the veil of the tabernacle. [23] And he put on it the shewbread before God, as God commanded Moses. [24] And he put the candlestick into the tabernacle of witness, on the side of the tabernacle toward the south. [25] And he put on it its lamps before God, as God had commanded Moses. [26] And he put the golden altar in the tabernacle of witness before the veil; [27] and he burnt on it incense of composition, as God commanded Moses. [29] And he put the altar of the burnt-offerings by the doors of the tabernacle. [33] And he set up the court round about the tabernacle and the altar; and Moses accomplished all the works.

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

40:20 Gr. under. **40:36** Gr. harnessed again. **40:38** Or, preparations, etc.

LEVITICUS

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

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

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

3 And if his gift to God be a peace-
offering, if he should bring it of the
oxen, whether it be male or whether it be
female, he shall bring it unblemished be-
fore God. [2] And he shall lay his hands on
the head of the gift, and shall slay it be-
fore God, by the doors of the tabernacle
of witness. And the priests the sons of
Aaron shall pour the blood on the altar of
burnt-offerings round about. [3] And they
shall bring of the peace-offering a burnt-
sacrifice to God, the fat covering the
belly, and all the fat on the belly. [4] And
the two kidneys and the fat that is upon
them; he shall take away that which is
on the thighs, and the caul above the
liver together with the kidneys. [5] And
the priests the sons of Aaron shall offer
them on the altar on the burnt-offering,
on the wood which is on the fire upon
the altar: it is a burnt-offering, a smell
of sweet savour to God. [6] And if his gift
be of the sheep, a peace-offering to God,
male or female, he shall bring it unblem-
ished. [7] If he bring a lamb for his gift, he
shall bring it before God. [8] And he shall
lay his hands on the head of his offering,
and shall slay it by the doors of the taber-
nacle of witness; and the priests the sons
of Aaron shall pour out the blood on the
altar round about. [9] And he shall bring
of the peace-offering a burnt-sacrifice to
God: the fat and the hinder part unblem-
ished he shall take away with the loins,
and having taken away all the fat that
covers the belly, and all the fat that is on
the belly, [10] and both the kidneys and the
fat that is upon them, and that which is
on the thighs, and the caul which is on
the liver with the kidneys, [11] the priest
shall offer these on the altar: it is a sac-
rifice of sweet savour, a burnt-offering to
God.

[12] And if his offering be of the goats,
then shall he bring it before God. [13] And
he shall lay his hands on its head; and
they shall slay it before God by the
doors of the tabernacle of witness; and

the priests the sons of Aaron shall pour out the blood on the altar round about. [14] And he shall offer of it a burnt-offering to God, even the fat that covers the belly, and all the fat that is on the belly. [15] And both the kidneys, and all the fat that is upon them, that which is upon the thighs, and the caul of the liver with the kidneys, shall he take away. [16] And the priest shall offer it upon the altar: it is a burnt-offering, a smell of sweet savour to God. All the fat belongs to God. [17] It is a perpetual statute throughout your generations, in all your habitations; ye shall eat no fat and no blood.

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

[13] And if the whole congregation of Israel trespass ignorantly, and a thing should escape the notice of the congregation, and they should do one thing forbidden of any of the commands of God, which ought not to be done, and should transgress: [14] and the sin wherein they have sinned should become known to them, then shall the congregation bring an unblemished calf of the herd for a sin-offering, and they shall bring it to the doors of the tabernacle of witness. [15] And the elders of the congregation shall lay their hands on the head of the calf before God, and they shall slay the calf before God. [16] And the anointed priest shall bring in of the blood of the calf into the tabernacle of witness. [17] And the priest shall dip his finger into some of the blood of the calf, and shall sprinkle it seven times before God, in front of the veil of the sanctuary. [18] And the priest shall put some of the blood on the horns of the altar of the incense of composition, which is before God, which is in the tabernacle of witness; and he shall pour out all the blood at the bottom of the altar of whole-burnt-offerings, which is by the door of the tabernacle of witness. [19] And he shall take away all the fat from it, and shall offer it up on the altar. [20] And he shall do to the calf as he did to the calf of the sin-offering, so shall it be done;

and the priest shall make atonement for them, and the trespass shall be forgiven them. [21] And they shall carry forth the calf whole without the camp, and they shall burn the calf as they burnt the former calf: it is the sin-offering of the congregation.

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

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

[32] And if he should offer a lamb for his sin-offering, he shall offer it a female without blemish. [33] And he shall lay his hand on the head of the sin-offering, and they shall kill it in the place where they kill the victims for whole-burnt-offerings. [34] And the priest shall take of the blood of the sin-offering with his finger, and shall put it on the horns of the altar of whole-burnt-offerings, and he shall pour out all its blood by the bottom of the altar of whole-burnt-offering. [35] And he shall take away all his fat, as the fat of the lamb of the sacrifice of peace-offering is taken away, and the priest shall put it on the altar for a whole-burnt-offering to God; and the priest shall make atonement for him for the sin which he sinned, and it shall be forgiven him.

5 And if a soul sin, and hear the voice of swearing, and he is a witness or has seen or been conscious, if he do not report it, he shall bear his iniquity. [2] That soul which shall touch any unclean thing, or carcase, or that which is unclean being taken of beasts, or the dead bodies of abominable reptiles which are unclean, or carcases of unclean cattle, [3] or should touch the uncleanness of a man, of whatever kind, which he may touch and be defiled by, and it should have escaped him, but afterwards he should know,—then he shall have transgressed. [4] That unrighteous soul, which determines with his lips to do evil or to do good according to whatsoever a man may determine with an oath, and it shall have escaped his notice, and he shall afterwards know it, and so he should sin in some one of these things:— [5] then shall he declare his sin in the things wherein he has sinned by that sin. [6] And he shall bring for his

transgressions against God, for his sin which he has sinned, a ewe lamb of the flock, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him for his sin which he has sinned, and his sin shall be forgiven him. [7] And if he cannot afford a sheep, he shall bring for his sin which he has sinned, two turtle-doves or two young pigeons to God; one for a sin-offering, and the other for a burnt-offering. [8] And he shall bring them to the priest, and the priest shall bring the sin-offering first; and the priest shall pinch off the head from the neck, and shall not divide the body. [9] And he shall sprinkle of the blood of the sin-offering on the side of the altar, but the rest of the blood he shall drop at the foot of the altar, for it is a sin-offering. [10] And he shall make the second a whole-burnt-offering, as it is fit; and the priest shall make atonement for his sin which he has sinned, and it shall be forgiven him.

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

[14] And God spoke to Moses, saying, [15] The soul which shall be really unconscious, and shall sin unwillingly in any of the holy things of God, shall even bring to God for his transgression, a ram of the flock without blemish, valued according to shekels of silver according to the shekel of the sanctuary, for his transgression wherein he transgressed. [16] And he shall make compensation for that wherein he has sinned in the holy things; and he shall add the fifth part to it, and give it to the priest; and the priest shall make atonement for him with the ram of transgression, and his sin shall be forgiven him. [17] And the soul which shall sin, and do one thing against any of the commandments of God, which it is not right to do, and has not known it, and shall have transgressed, and shall have contracted guilt, [18] he shall even bring a ram without blemish from the flock, valued at a price of silver for his transgression to the priest; and the priest shall make atonement for his trespass of ignorance, wherein he ignorantly trespassed, and he knew it not; and it shall be forgiven him. [19] For he has surely been guilty of transgression before God.

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

the thing in which he trespassed. [26] And the priest shall make atonement for him before God, and he shall be forgiven for any one of all the things which he did and trespassed in it.

6 And God spoke to Moses, saying, [2] Charge Aaron and his sons, saying, This is the law of whole-burnt-offering; this is the whole-burnt-offering in its burning on the altar all the night till the morning; and the fire of the altar shall burn on it, it shall not be put out. [3] And the priest shall put on the linen tunic, and he shall put the linen drawers on his body; and shall take away that which has been thoroughly burnt, which the fire shall have consumed, even the whole-burnt-offering from the altar, and he shall put it near the altar. [4] And he shall put off his robe, and put on another robe, and he shall take forth the offering that has been burnt without the camp into a clean place. [5] And the fire on the altar shall be kept burning on it, and shall not be extinguished; and the priest shall burn on it wood every morning, and shall heap on it the whole-burnt-offering, and shall lay on it the fat of the peace-offering. [6] And the fire shall always burn on the altar; it shall not be extinguished. [7] This is the law of the sacrifice, which the sons of Aaron shall bring near before God, before the altar. [8] And he shall take from it a handful of the fine flour of the sacrifice with its oil, and with all its frankincense, which are upon the sacrifice; and he shall offer up on the altar a burnt-offering as a sweet-smelling savour, a memorial of it to God. [9] And Aaron and his sons shall eat that which is left of it: it shall be eaten without leaven in a holy place, they shall eat it in the court of the tabernacle of witness. [10] It shall not be baked with leaven. I have given it as a portion to them of the burnt-offerings of God: it is most holy, as the offering for sin, and as the offering for trespass. [11] Every male of the priests shall eat it: it is a perpetual ordinance throughout your generations of the burnt-offerings of God; whosoever shall touch them shall be hallowed.

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

7 And this is the law of the ram for the trespass-offering; it is most holy. [2] In the place where they slay the whole-burnt-offering, they shall slay the ram of the trespass-offering before God, and he shall pour out the blood at the bottom of the altar round about. [3] And he shall offer all the fat from it; and the loins, and all the fat that covers the inwards, and all the fat that is upon the inwards, [4] and the two kidneys, and the fat that is upon them, that which is upon the thighs, and the caul upon the liver with the kidneys, he shall take them away. [5] And the priest shall offer them on the altar a burnt-offering to God; it is for trespass. [6] Every male of the priests shall eat them, in the holy place they shall eat them: they are most holy. [7] As the sin-offering, so also is the trespass-offering. There is one law of them; the priest who shall make atonement with it, his it shall be. [8] And as for the priest who offers a man's whole-burnt-offering, the skin of the whole-burnt-offering which he offers, shall be his. [9] And every sacrifice which shall be prepared in the oven, and every one which shall be prepared on the hearth, or on a frying-pan, it is the property of the priest that offers it; it shall be his. [10] And every sacrifice made up with oil, or not made up with oil, shall belong to the sons of Aaron, an equal portion to each.

[11] This is the law of the sacrifice of peace-offering, which they shall bring to God. [12] If a man should offer it for praise, then shall he bring, for the sacrifice of praise, loaves of fine flour made up with oil, and unleavened cakes anointed with oil, and fine flour kneaded with oil. [13] With leavened bread he shall offer his gifts, with the peace-offering of praise. [14] And he shall bring one of all his gifts, a separate offering to God: it shall belong to the priest who pours forth the blood of the peace-offering. [15] And the flesh of the sacrifice of the peace-offering of praise shall be his, and it shall be eaten in the day in which it is offered: they shall not leave of it till the morning. [16] And if it be a vow, or he offer his gift of his own will, on whatsoever day he shall offer his sacrifice, it shall be eaten, and on the morrow. [17] And that which is left of the flesh of the sacrifice till the third day, shall be consumed with fire. [18] And if he do at all eat of the flesh on the third day, it shall not be accepted for him that offers: it shall not be reckoned to him, it is pollution; and whatsoever soul shall eat of it, shall bear his iniquity. [19] And whatsoever flesh shall have touched any unclean thing, it shall not be eaten, it shall be consumed with fire; every one that is clean shall eat the flesh. [20] And whatsoever soul shall eat of the flesh of the sacrifice of the peace-offering which is God's, and his uncleanness be upon him, that soul shall perish from his people. [21] And whatsoever soul shall touch any unclean thing, either of the uncleanness of a man, or of unclean quadrupeds, or any unclean abominable thing, and shall eat of the flesh of the sacrifice of the peace-offering, which is God's, that soul shall perish from his people.

[22] And God spoke to Moses, saying, [23] Speak to the children of Israel, saying, Ye shall eat no fat of oxen or sheep or goats. [24] And the fat of such animals as have died of themselves, or have been seized of beasts, may be employed for any work; but it shall not be eaten for food. [25] Every one that eats fat off the beasts, from which he will bring a burnt-offering to God—that soul shall perish from his people. [26] Ye shall eat no blood in all your habitations, either of beasts or of birds. [27] Every soul that shall eat blood, that soul shall perish from his people.

[28] And God spoke to Moses, saying, [29] Thou shalt also speak to the children of Israel, saying, He that offers a sacrifice of peace-offering, shall bring his gift to God also from the sacrifice of peace-

offering. [30] His hands shall bring the burnt-offerings to God; the fat which is on the breast and the lobe of the liver, he shall bring them, so as to set them for a gift before God. [31] And the priest shall offer the fat upon the altar, and the breast shall be Aaron's and his sons, [32] and ye shall give the right shoulder for a choice piece to the priest of your sacrifices of peace-offering. [33] He that offers the blood of the peace-offering, and the fat, of the sons of Aaron, his shall be the right shoulder for a portion. [34] For I have taken the wave-breast and shoulder of separation from the children of Israel from the sacrifices of your peace-offerings, and I have given them to Aaron the priest and his sons, a perpetual ordinance due from the children of Israel. [35] This is the anointing of Aaron, and the anointing of his sons, their portion of the burnt-offerings of God, in the day in which he brought them forward to minister as priests to God; [36] as God commanded to give to them in the day in which he anointed them of the sons of Israel, a perpetual statute through their generations. [37] This is the law of the whole-burnt-offerings, and of sacrifice, and of sin-offering, and of offering for transgression, and of the sacrifice of consecration, and of the sacrifice of peace-offering; [38] as God commanded Moses in the mount Sina, in the day in which he commanded the children of Israel to offer their gifts before God in the wilderness of Sina.

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

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

[14] And Moses brought near the calf for the sin-offering, and Aaron and his sons laid their hands on the head of the calf of the sin-offering. [15] And he slew it; and Moses took of the blood, and put it on the horns of the altar round about with his finger; and he purified the altar, and poured out the blood at the bottom of

the altar, and sanctified it, to make atonement upon it. [16] And Moses took all the fat that was upon the inwards, and the lobe on the liver, and both the kidneys, and the fat that was upon them, and Moses offered them on the altar. [17] But the calf, and his hide, and his flesh, and his dung, he burnt with fire without the camp, as God commanded Moses.

[18] And Moses brought near the ram for a whole-burnt-offering, and Aaron and his sons laid their hands on the head of the ram. And Moses slew the ram: and Moses poured the blood on the altar round about. [19] And he divided the ram by its limbs, and Moses offered the head, and the limbs, and the fat; and he washed the belly and the feet with water. [20] And Moses offered up the whole ram on the altar: it is a whole-burnt-offering for a sweet-smelling savour; it is a burnt-offering to God, as God commanded Moses.

[21] And Moses brought the second ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram, and he slew him; [22] and Moses took of his blood, and put it upon the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. [23] And Moses brought near the sons of Aaron; and Moses put of the blood on the tips of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses poured out the blood on the altar round about. [24] And he took the fat, and the rump, and the fat on the belly, and the lobe of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder. [25] And from the basket of consecration, which was before God, he also took one unleavened loaf, and one loaf made with oil, and one cake; and put them upon the fat, and the right shoulder: [26] and put them all on the hands of Aaron, and upon the hands of his sons, and offered them up for a wave-offering before God. [27] And Moses took them at their hands, and Moses offered them on the altar, on the whole-burnt-offering of consecration, which is a smell of sweet savour: it is a burnt-offering to God. [28] And Moses took the breast, and separated it for a heave-offering before God, from the ram of consecration; and it became Moses' portion, as God commanded Moses.

[29] And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled it on Aaron, and on his garments, and his sons, and the garments of his sons with him. [30] And he sanctified Aaron and his garments, and his sons, and the garments of his sons with him. [31] And Moses said to Aaron and to his sons, Boil the flesh in the tent of the tabernacle of witness in the holy place; and there ye shall eat it and the loaves in the basket of consecration, as it has been appointed me, God saying, Aaron and his sons shall eat them. [32] And that which is left of the flesh and of the loaves burn ye with fire. [33] And ye shall not go out from the door of the tabernacle of witness for seven days, until the day be fulfilled, the day of your consecration; for in seven days shall he consecrate you, [34] as he did in this day on which God commanded me to do so, to make an atonement for you. [35] And ye shall remain seven days at the door of the tabernacle of witness, day and night; ye shall observe the ordinances of God, that ye die not; for so has the Eternal God commanded me. [36] And Aaron and his sons performed all these commands which God commanded Moses.

9 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel, [2] and Moses said to Aaron, Take to thyself a young calf of the herd for a sin-offering, and a ram for a whole-burnt-offering, unblemished, and offer them before God. [3] And speak to the elders of Israel, saying, Take one kid of the goats for a sin-offering, and a young calf, and a lamb of a year old for a whole-burnt-offering, spotless, [4] and a calf and a ram for a peace offering before God, and fine flour mingled with oil, for to-day God will appear among you. [5] And they took as Moses commanded them before the tabernacle of witness, and all the congregation drew nigh, and they stood before God. [6] And Moses said, This is the thing which God has spoken; do it, and the glory of God shall appear among you. [7] And Moses said to Aaron, Draw nigh to the altar, and offer thy sin-offering, and thy whole-burnt-offering, and make atonement for thyself, and for thy house; and offer the gifts of the people, and make atonement for them, as God commanded Moses. [8] And Aaron drew nigh to the altar, and slew the calf of his sin-offering. [9] And the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, and he poured out the blood at the bottom of the altar. [10] And he offered up on the altar the fat and the kidneys and the lobe of the liver of the sin-offering, according as God commanded Moses. [11] And the flesh and the hide he burnt with fire outside of the camp. [12] And he slew the whole-burnt-offering; and the sons of Aaron brought the blood to him, and he poured it on the altar round about. [13] And they brought the whole-burnt-offering, according to its pieces; them and the head he put upon the altar. [14] And he washed the belly and the feet with water, and he put them on the whole-burnt-offering on the altar.

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

10 And the two sons of Aaron, Nadab and Abiud, took each his censer, and put fire therein, and threw incense thereon, and offered strange fire before God, which God did not command them, [2] and fire came forth from God, and devoured them, and they died before God. [3] And Moses said to Aaron, This is the thing which God spoke, saying, I will be sanctified among them that draw nigh to me, and I will be glorified in the whole congregation; and Aaron was pricked in his heart. [4] And Moses called Misadaë, and Elisaphan, sons of Oziel, sons of the brother of Aaron's father, and said to them, Draw near and take your brethren from before the sanctuary out of the camp. [5] And they came near and took them in their coats out of the camp, as Moses said. [6] And Moses said to Aaron, and Eleazar and Ithamar his sons that were left, Ye shall not make bare your heads, and ye shall not tear your garments; that ye die not, and so there should be wrath on all the congregation: but your brethren, even all the house of Israel, shall lament for the burning, with which they were burnt by God. [7] And ye shall not go forth from the door of the tabernacle of witness, that ye die not; for God's anointing oil is upon you: and they did according to the word of Moses.

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

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

11 And God spoke to Moses and Aaron, saying, [2] Speak ye to the sons of Israel, saying, These are the beasts which ye shall eat of all beasts that are upon the earth. [3] Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these ye shall eat. [4] But of these ye shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws; the camel, because it chews the cud, but does not divide the hoof, this is unclean to you. [5] And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. [6] And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you. [7] And the swine, because this animal divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you. [8] Ye shall not eat of their flesh, and ye shall not touch their carcases; these are unclean to you.

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

[29] And these are unclean to you of reptiles upon the earth, the weasel, and the mouse, and the lizard, [30] the ferret, and the chameleon, and the evet, and the newt, and the mole. [31] These are unclean to you of all the reptiles which are on the earth; every one who touches their carcases shall be unclean till evening. [32] And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and then it shall be clean. [33] And every

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

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

[6] And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole-burnt-offering, and a young pigeon or turtle-dove for a sin-offering to the door of the tabernacle of witness, to the priest. [7] And he shall present it before God, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female. [8] And if she cannot afford a lamb, then shall she take two turtle-doves or two young pigeons, one for a whole-burnt-offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

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

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

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

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

[24] And if the flesh be in his skin in a state of fiery inflammation, and there should be in his skin the part which is healed of the inflammation, bright, clear,

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

[29] And if a man or a woman have in them a plague of leprosy in the head or the beard; [30] then the priest shall look on the plague, and, behold, if the appearance of it be beneath the skin, and in it there be thin yellowish hair, then the priest shall pronounce him unclean: it is a scurf, it is a leprosy of the head or a leprosy of the beard. [31] And if the priest should see the plague of the scurf, and, behold, the appearance of it be not beneath the skin, and there is no yellowish hair in it, then the priest shall set apart him that has the plague of the scurf seven days. [32] And the priest shall look at the plague on the seventh day; and, behold, if the scurf be not spread, and there be no yellowish hair on it, and the appearance of the scurf is not hollow under the skin; [33] then the skin shall be shaven, but the scurf shall not be shaven; and the priest shall set aside the person having the scurf the second time for seven days. [34] And the priest shall see the scurf on the seventh day; and, behold, if the scurf is not spread in the skin after the man's being shaved, and the appearance of the scurf is not hollow beneath the skin, then the priest shall pronounce him clean; and he shall wash his garments, and be clean. [35] But if the scurf be indeed spread in the skin after he has been purified, [36] then the priest shall look, and, behold, if the scurf be spread in the skin, the priest shall not examine concerning the yellow hair, for he is unclean. [37] But if the scurf remain before him in its place, and a dark hair should have arisen in it, the scurf is healed: he is clean, and the priest shall pronounce him clean. [38] And if a man or woman should have in the skin of their flesh spots of a bright whiteness, [39] then the priest shall look; and, behold, there being bright spots of a bright whiteness in the skin of their flesh, it is a tetter; it bursts forth in the skin of his flesh; he is clean. [40] And if any one's head should lose the hair, he is only bald, he is clean. [41] And if his head should lose the hair in front, he is forehead bald: he is clean. [42] And if there should be in his baldness of head, or his baldness of forehead, a white or fiery plague, it is leprosy in his baldness of head, or baldness of forehead. [43] And the priest shall look upon him, and, behold, if the appearance of the plague be white or inflamed in his baldness of head or baldness in front, as the appearance of leprosy in the skin of his flesh, [44] he is a leprous man: the priest shall surely pronounce him unclean, his plague is in his head. [45] And the leper in whom the plague is, let his garments be ungirt, and his head uncovered; and let him have a covering put upon his mouth, and he shall be called unclean. [46] All the days in which the plague shall be upon him, being unclean, he shall be esteemed unclean; he shall dwell apart, his place of sojourn shall be without the camp.

[47] And if a garment have in it the plague of leprosy, a garment of wool, or a garment of flax, [48] either in the warp or in the

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

[53] And if the priest should see, and the plague be not spread in the garments, either in the warp or in the woof, or in any utensil of skin, [54] then the priest shall give directions, and one shall wash that on which there may have been the plague, and the priest shall set it aside a second time for seven days. [55] And the priest shall look upon it after the plague has been washed; and if this, even the plague, has not changed its appearance, and the plague does not spread, it is unclean; it shall be burnt with fire: it is fixed in the garment, in the warp, or in the woof. [56] And if the priest should look, and the spot be dark after it has been washed, he shall tear it off from the garment, either from the warp or from the woof, or from the skin. [57] And if it should still appear in the garment, either in the warp or in the woof, or in any article of skin, it is a leprosy bursting forth: that wherein is the plague shall be burnt with fire. [58] And the garment, or the warp, or the woof, or any article of skin, which shall be washed, and the plague depart from it, shall also be washed again, and shall be clean. [59] This is the law of the plague of leprosy of a woollen or linen garment, either of the warp, or woof, or any leathern article, to pronounce it clean or unclean.

14 And God spoke to Moses, saying, [2] This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest. [3] And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper. [4] And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop. [5] And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water. [6] And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water. [7] And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field. [8] And the man that has been cleansed shall wash his garments, and shall shave off all his hair, and shall wash himself in water, and shall be clean; and after that he shall go into the camp, and shall remain out of his house seven days. [9] And it shall come to pass on the seventh day, he shall shave off all his hair, his head and his beard, and his eye-brows, even all his hair shall he shave; and he shall wash his garments, and wash his body with water, and shall be clean. [10] And on the eighth day he shall take two lambs without spot of a year old, and one ewe lamb without spot of a year old, and three-tenths of fine flour for sacrifice kneaded with oil, and one small cup of oil. [11] And the priest that cleanses shall present the man under purification, and these offerings be-

fore God, at the door of the tabernacle of witness. [12] And the priest shall take one lamb, and offer him for a trespass-offering, and the cup of oil, and set them apart for a special offering before God. [13] And they shall kill the lamb in the place where they kill the whole-burnt-offerings, and the sin-offerings, in the holy places; for it is a sin-offering: as the trespass-offering, it belongs to the priest, it is most holy. [14] And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the tip of the right ear of the person under cleansing, and on the thumb of his right hand, and on the great toe of his right foot. [15] And the priest shall take of the cup of oil, and shall pour it upon his own left hand. [16] And he shall dip with the finger of his right hand into some of the oil that is in his left hand, and he shall sprinkle with his finger seven times before God. [17] And the remaining oil that is in his hand, the priest shall put on the tip of the right ear of him that is under cleansing, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering. [18] And the remaining oil that is on the hand of the priest, the priest shall put on the head of the cleansed leper, and the priest shall make atonement for him before God. [19] And the priest shall sacrifice the sin-offering, and the priest shall make atonement for the person under purification to cleanse him from his sin, and afterwards the priest shall slay the whole-burnt-offering. [20] And the priest shall offer the whole-burnt-offering, and the sacrifice upon the altar before God; and the priest shall make atonement for him, and he shall be cleansed. [21] And if he should be poor, and cannot afford so much, he shall take one lamb for his transgression for a separate-offering, so as to make propitiation for him, and a tenth deal of fine flour mingled with oil for a sacrifice, and one cup of oil, [22] and two turtle-doves, or two young pigeons, as he can afford; and the one shall be for a sin-offering, and the other for a whole-burnt-offering. [23] And he shall bring them on the eighth day, to purify him, to the priest, to the door of the tabernacle of witness before God. [24] And the priest shall take the lamb of the trespass-offering, and the cup of oil, and place them for a set-offering before God. [25] And he shall slay the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot. [26] And the priest shall pour of the oil on his own left hand. [27] And the priest shall sprinkle with the finger of his right hand some of the oil that is in his left hand seven times before God. [28] And the priest shall put of the oil that is on his hand on the tip of the right ear of him that is under purification, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass-offering. [29] And that which is left of the oil which is on the hand of the priest he shall put on the head of him that is purged, and the priest shall make atonement for him before God.

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

[33] And God spoke to Moses and Aaron, saying, [34] Whensoever ye shall enter into the land of the Chananites, which I give you for a possession, and I shall put the plague of leprosy in the houses of the land of your possession; [35] then the owner of the house shall come and re-

port to the priest, saying, I have seen as it were a plague in the house. [36] And the priest shall give orders to remove the furniture of the house, before the priest comes in to see the plague, and thus none of the things in the house shall become unclean; and afterwards the priest shall go in to examine the house. [37] And he shall look on the plague, and, behold, if the plague is in the walls of the house, he will see greenish or reddish cavities, and the appearance of them will be beneath the surface of the walls. [38] And the priest shall come out of the house to the door of the house, and the priest shall separate the house seven days. [39] And the priest shall return on the seventh day and view the house; and, behold, if the plague is spread in the walls of the house, [40] then the priest shall give orders, and they shall take away the stones in which the plague is, and shall cast them out of the city into an unclean place. [41] And they shall scrape the house within round about, and shall pour out the dust scraped off outside the city into an unclean place. [42] And they shall take other scraped stones, and put them in the place of the former stones, and they shall take other plaster and plaster the house. [43] And if the plague should return again, and break out in the house after they have taken away the stones and after the house is scraped, and after it has been plastered, [44] then the priest shall go in and see if the plague is spread in the house: it is a confirmed leprosy in the house, it is unclean. [45] And they shall take down the house, and its timbers and its stones, and they shall carry out all the mortar without the city into an unclean place. [46] And he that goes into the house at any time, during its separation, shall be unclean until evening. [47] And he that sleeps in the house shall wash his garments, and be unclean until evening; and he that eats in the house shall wash his garments, and be unclean until evening.

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

15 And God spoke to Moses and Aaron, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whatever man shall have an issue out of his body, his issue is unclean. [3] And this is the law of his uncleanness; whoever has a gonorrhœa out of his body, this is his uncleanness in him by reason of the issue, by which his body is affected through the issue: all the days of the issue of his body, by which his body is affected through the issue, there is his uncleanness. [4] Every bed on which he that has the issue shall happen to lie, is unclean; and every seat on which he that has the issue may happen to sit, shall be unclean. [5] And the man who shall

touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening. [6] And whosoever sits on the seat on which he that has the issue may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening. [7] And he that touches the skin of him that has the issue, shall wash his garments and bathe himself in water, and shall be unclean till evening. [8] And if he that has the issue should spit upon one that is clean, that person shall wash his garments, and bathe himself in water, and be unclean until evening. [9] And every ass's saddle, on which the man with the issue shall have mounted, shall be unclean till evening. [10] And every one that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening. [11] And whomsoever he that has the issue shall touch, if he have not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening. [12] And the earthen vessel which he that has the issue shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean. [13] And if he that has the issue should be cleansed of his issue, then shall he number to himself seven days for his purification; and he shall wash his garments, and bathe his body in water, and shall be clean. [14] And on the eighth day he shall take to himself two turtle-doves or two young pigeons, and he shall bring them before God to the doors of the tabernacle of witness, and shall give them to the priest. [15] And the priest shall offer them one for a sin-offering, and the other for a whole-burnt-offering; and the priest shall make atonement for him before God for his issue.

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

[24] And if any one shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean. [25] And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. [26] And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation. [27] Every one that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening. [28] But if

she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean. [29] And on the eighth day she shall take two turtle-doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness. [30] And the priest shall offer one for a sin-offering, and the other for a whole-burnt-offering, and the priest shall make atonement for her before God for her unclean flux.

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

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

[15] And he shall kill the goat for the sin-offering that is for the people, before God; and he shall bring in of its blood within the veil, and shall do with its blood as he did with the blood of the calf, and shall sprinkle its blood on the mercy-seat, in front of the mercy-seat. [16] And he shall make atonement for the sanctuary on account of the uncleanness of the children of Israel, and for their trespasses in the matter of all their sins; and thus shall he do to the tabernacle of witness established among them in the midst of their uncleanness. [17] And there shall be no

man in the tabernacle of witness, when he goes in to make atonement in the holy place, until he shall have come out; and he shall make atonement for himself, and for his house, and for all the congregation of the children of Israel. [18] And he shall come forth to the altar that is before God, and he shall make atonement upon it; and he shall take of the blood of the calf, and of the blood of the goat, and shall put it on the horns of the altar round about. [19] And he shall sprinkle some of the blood upon it seven times with his finger, and shall purge it, and hallow it from the uncleanness of the children of Israel. [20] And he shall finish making atonement for the sanctuary and for the tabernacle of witness, and for the altar; and he shall make a cleansing for the priests, and he shall bring the living goat; [21] and Aaron shall lay his hands on the head of the live goat, and he shall declare over him all the iniquities of the children of Israel, and all their unrighteousnesses, and all their sins; and he shall lay them upon the head of the live goat, and shall send him by the hand of a ready man into the wilderness. [22] And the goat shall bear their unrighteousnesses upon him into a desert land; and Aaron shall send away the goat into the wilderness. [23] And Aaron shall enter into the tabernacle of witness, and shall put off the linen garment, which he had put on, as he entered into the holy place, and shall lay it by there. [24] And he shall bathe his body in water in the holy place, and shall put on his raiment, and shall go out and offer the whole-burnt-offering for himself and the whole-burnt-offering for the people: and shall make atonement for himself and for his house, and for the people, as for the priests. [25] And he shall offer the fat for the sin-offering on the altar.

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

[29] And this shall be a perpetual statute for you; in the seventh month, on the tenth day of the month, ye shall humble your souls, and shall do no work, the native and the stranger who abides among you. [30] For in this day he shall make an atonement for you, to cleanse you from all your sins before God, and ye shall be purged. [31] This shall be to you a most holy sabbath, a rest, and ye shall humble your souls; it is a perpetual ordinance. [32] The priest whomsoever they shall anoint shall make atonement, and whomsoever they shall consecrate to exercise the priestly office after his father; and he shall put on the linen robe, the holy garment. [33] And he shall make atonement for the most holy place, and the tabernacle of witness; and he shall make atonement for the altar, and for the priests; and he shall make atonement for all the congregation. [34] And this shall be to you a perpetual statute to make atonement for the children of Israel for all their sins: it shall be done once in the year, as God commanded Moses.

17 And God spoke to Moses, saying, 2 Speak to Aaron and to his sons, and to all the children of Israel, and thou shalt say to them, This is the word which God has commanded, saying, 3 Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it out of the camp, 4 and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole-burnt-offering or peace-offering to God to be acceptable for a sweet-smelling savour: and whosoever shall slay it without, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to God before the tabernacle of God; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people. 5 That the children of Israel may offer their sacrifices, all that they shall slay in the fields, and bring them to God unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to God. 6 And the priest shall pour the blood on the altar round about before God by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savour to God.

7 And they shall no longer offer their sacrifices to vain gods after which they go a whoring; it shall be a perpetual statute to you for your generations. 8 And thou shalt say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole-burnt-offering or a sacrifice, 9 and shall not bring it to the door of the tabernacle of witness to sacrifice it to God, that man shall be destroyed from among his people. 10 And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set my face against that soul that eats blood, and will destroy it from its people. 11 For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul. 12 Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood. 13 And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust. 14 For the blood of all flesh is its life; and I said to the children of Israel, Ye shall not eat the blood of any flesh, for the life of all flesh is its blood: every one that eats it shall be destroyed. 15 And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean. 16 But if he do not wash his garments, and do not bathe his body in water, then shall he bear his iniquity.

18 And God spoke to Moses, saying, 2 Speak to the children of Israel, and thou shalt say to them, I am the Eternal your God. 3 Ye shall not do according to the devices of Egypt, in which ye dwelt: and according to the devices of the land of Chanaan, into which I bring you, ye shall not do; and ye shall not walk in their ordinances. 4 Ye shall observe my judgments, and shall keep my ordinances, and shall walk in them: I am the Eternal your God. 5 So ye shall keep all my ordinances, and all my judgments, and do them; which if a man do, he shall live in them: I am the Eternal your God. 6 No man shall draw nigh to any of his near kindred to uncover their nakedness; I am God. 7 Thou shalt not uncover the nakedness of thy father, or the nakedness of thy mother, for she is thy mother; thou shalt not uncover her nakedness. 8 Thou shalt not uncover the nakedness of thy father's

wife; it is thy father's nakedness. [9] The nakedness of thy sister by thy father or by thy mother, born at home or abroad, their nakedness thou shalt not uncover. [10] The nakedness of thy son's daughter, or thy daughter's daughter, their nakedness thou shalt not uncover; because it is thy nakedness. [11] Thou shalt not uncover the nakedness of the daughter of thy father's wife; she is thy sister by the same father: thou shalt not uncover her nakedness. [12] Thou shalt not uncover the nakedness of thy father's sister, for she is near akin to thy father. [13] Thou shalt not uncover the nakedness of thy mother's sister, for she is near akin to thy mother. [14] Thou shalt not uncover the nakedness of thy father's brother, and thou shalt not go in to his wife; for she is thy relation. [15] Thou shalt not uncover the nakedness of thy daughter-in-law, for she is thy son's wife, thou shalt not uncover her nakedness. [16] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. [17] The nakedness of a woman and her daughter shalt thou not uncover; her son's daughter, and her daughter's daughter, shalt thou not take, to uncover their nakedness, for they are thy kinswomen: it is impiety. [18] Thou shalt not take a wife in addition to her sister, as a rival, to uncover her nakedness in opposition to her, while she is yet living.

[19] And thou shalt not go in to a woman under separation for her uncleanness, to uncover her nakedness. [20] And thou shalt not lie with thy neighbour's wife, to defile thyself with her. [21] And thou shalt not give of thy seed to serve a ruler; and thou shalt not profane my holy name; I am God. [22] And thou shalt not lie with a man as with a woman, for it is an abomination. [23] Neither shalt thou lie with any quadruped for copulation, to be polluted with it: neither shall a woman present herself before any quadruped to have connexion with it; for it is an abomination. [24] Do not defile yourselves with any of these things; for in all these things the nations are defiled, which I drive out before you, [25] and the land is polluted; and I have recompensed their iniquity to them because of it, and the land is aggrieved with them that dwell upon it. [26] And ye shall keep all my statutes and all my ordinances, and ye shall do none of these abominations; neither the native, nor the stranger that joins himself with you: [27] (for all these abominations the men of the land did who were before you, and the land was defiled,) [28] and lest the land be aggrieved with you in your polluting it, as it was aggrieved with the nations before you. [29] For whosoever shall do any of these abominations, the souls that do them shall be destroyed from among their people. [30] And ye shall keep mine ordinances, that ye may not do any of the abominable practices, which have taken place before your time: and ye shall not be polluted in them; for I am the Eternal your God.

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

ple.

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

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

[19] Ye shall observe my law: thou shalt not let thy cattle gender with one of a different kind, and thou shalt not sow thy vineyard with diverse seed; and thou shalt not put upon thyself a mingled garment woven of two materials. [20] And if any one lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, and her freedom has not been given to her, they shall be visited with punishment; but they shall not die, because she was not set at liberty. [21] And he shall bring for his trespass to God to the door of the tabernacle of witness, a ram for a trespass-offering. [22] And the priest shall make atonement for him with the ram of the trespass-offering, before God, for the sin which he sinned; and the sin which he sinned shall be forgiven him. [23] And whenever ye shall enter into the land which the Eternal your God gives you, and shall plant any fruit-tree, then shall ye purge away its uncleanness; its fruit shall be three years uncleansed to you, it shall not be eaten. [24] And in the fourth year all its fruit shall be holy, a subject of praise to God. [25] And in the fifth year ye shall eat the fruit, its produce is an increase to you. I am the Eternal your God.

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

act unrighteously in judgment, in measures and weights and scales. [36] There shall be among you just balances and just weights and a just liquid measure. I am the Eternal your God, who brought you out of the land of Egypt. [37] And ye shall keep all my law and all my ordinances, and ye shall do them: I am the Eternal your God.

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

[6] And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set my face against that soul, and will destroy it from among its people. [7] And ye shall be holy, for I the Eternal your God am holy. [8] And ye shall observe my ordinances, and do them: I am God that sanctifies you. [9] Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? he shall be guilty.

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

[22] And keep ye all my ordinances, and my judgments; and ye shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it.

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

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

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

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

ary of his God, for I am God that sanctifies them. [24] And Moses spoke to Aaron and his sons, and to all the children of Israel.

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

[17] And God spoke to Moses, saying, [18] Speak to Aaron and his sons, and to all the congregation of Israel, and thou shalt say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to God for whole-burnt-offerings— [19] your free-will-offerings shall be males without blemish of the herds, or of the sheep, or of the goats. [20] They shall not bring to God anything that has a blemish in it, for it shall not be acceptable for you. [21] And whatsoever man shall offer a peace-offering to God, discharging a vow, or in the way of free-will-offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it. [22] One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to God; neither shall ye offer any of them for a burnt-offering on the altar of God. [23] And a calf or a sheep with the ears cut off, or that has lost its tail, thou shalt slay them for thyself; but they

shall not be accepted for thy vow. [24] That which has broken testicles, or is crushed or gelt or mutilated,—thou shalt not offer them to God, neither shall ye sacrifice them upon your land. [25] Neither shall ye offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you. [26] And God spoke to Moses, saying, [27] As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt-offering to God. [28] And a bullock and a ewe, it and its young, thou shalt not kill in one day.

[29] And if thou shouldest offer a sacrifice, a vow of rejoicing to God, ye shall offer it so as to be accepted for you. [30] In that same day it shall be eaten; ye shall not leave of the flesh till the morrow: I am God. [31] And ye shall keep my commandments and do them. [32] And ye shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I am God that sanctifies you, [33] who brought you out of the land of Egypt, to be your God: I am God.

23 [2] And God spoke to Moses, saying, Speak to the children of Israel, and thou shalt say unto them, The feasts of God which ye shall call holy assemblies, these are my feasts. [3] Six days shalt thou do works, but on the seventh day is the sabbath; a rest, a holy convocation to God: thou shalt not do any work, it is a sabbath to God in all your dwellings.

[4] These are the feasts to God, holy convocations, which ye shall call in their seasons. [5] In the first month, on the fourteenth day of the month, between the evening times is God's passover. [6] And on the fifteenth day of this month is the feast of unleavened bread to God; seven days shall ye eat unleavened bread. [7] And the first day shall be a holy convocation to you: ye shall do no servile work. [8] And ye shall offer whole-burnt-offerings to God seven days; and the seventh day shall be a holy convocation to you: ye shall do no servile work. [9] And God spoke to Moses, saying, [10] Speak to the children of Israel, and thou shalt say to them, When ye shall enter into the land which I give you, and reap the harvest of it, then shall ye bring a sheaf, the first-fruits of your harvest, to the priest; [11] and he shall lift up the sheaf before God, to be accepted for you. On the morrow of the first day the priest shall lift it up. [12] And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to God. [13] And its meat-offering two tenth portions of fine flour mingled with oil: it is a sacrifice to God, a smell of sweet savour to God, and its drink-offering the fourth part of a hin of wine. [14] And ye shall not eat bread, or the new parched corn, until this same day, until ye offer the sacrifices to your God: it is a perpetual statute throughout your generations in all your dwellings.

[15] And ye shall number to yourselves from the day after the sabbath, from the day on which ye shall offer the sheaf of the heave-offering, seven full weeks: [16] until the morrow after the last week ye shall number fifty days, and shall bring a new meat-offering to God. [17] Ye shall bring from your dwelling loaves, as a heave-offering, two loaves: they shall be of two tenth portions of fine flour, they shall be baked with leaven of the first-fruits to God. [18] And ye shall bring with the loaves seven unblemished lambs of a year old, and one calf of the herd, and two rams without blemish, and they shall be a whole-burnt-offering to God: and their meat-offerings and their drink-offerings shall be a sacrifice, a smell of sweet savour to God. [19] And they shall sacrifice one kid of the goats for a sin-offering, and two lambs of a year old for a peace-offering, with the loaves of

the first-fruits. [20] And the priest shall place them with the loaves of the first-fruits an offering before God with the two lambs, they shall be holy to God; they shall belong to the priest that brings them. [21] And ye shall call this day a convocation: it shall be holy to you; ye shall do no servile work on it: it is a perpetual ordinance throughout your generations in all your habitations. [22] And when ye shall reap the harvest of your land, ye shall not fully reap the remainder of the harvest of your field when thou reapest, and thou shalt not gather that which falls from thy reaping; thou shalt leave it for the poor and the stranger: I am the Eternal your God.

[23] And God spoke to Moses, saying, [24] Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest, a memorial of trumpets: it shall be to you a holy convocation. [25] Ye shall do no servile work, and ye shall offer a whole-burnt-offering to God.

[26] And God spoke to Moses, saying, [27] Also on the tenth day of this seventh month is a day of atonement: it shall be a holy convocation to you; and ye shall humble your souls, and offer a whole-burnt-offering to God. [28] Ye shall do no work on this self-same day: for this is a day of atonement for you, to make atonement for you before the Eternal your God. [29] Every soul that shall not be humbled in that day, shall be cut off from among its people. [30] And every soul which shall do work on that day, that soul shall be destroyed from among its people. [31] Ye shall do no manner of work: it is a perpetual statute throughout your generations in all your habitations. [32] It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.

[33] And God spoke to Moses, saying, [34] Speak to the children of Israel, saying, On the fifteenth day of this seventh month, there shall be a feast of tabernacles seven days to God. [35] And on the first day shall be a holy convocation; ye shall do no servile work. [36] Seven days shall ye offer whole-burnt-offerings to God, and the eighth-day shall be a holy convocation to you; and ye shall offer whole-burnt-offerings to God: it is a time of release, ye shall do no servile work. [37] These are the feasts to God, which ye shall call holy convocations, to offer burnt-offerings to God, whole-burnt-offerings and their meat-offerings, and their drink-offerings, that for each day on its day: [38] besides the sabbaths of God, and besides your gifts, and besides all your vows, and besides your free-will-offerings, which ye shall give to God. [39] And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to God seven days; on the first day there shall be a rest, and on the eighth day a rest. [40] And on the first day ye shall take goodly fruit of trees, and branches of palm trees, and thick boughs of trees, and willows, and branches of osiers from the brook, to rejoice before the Eternal your God seven days in the year. [41] It is a perpetual statute for your generations: in the seventh month ye shall keep it. [42] Seven days ye shall dwell in tabernacles: every native in Israel shall dwell in tents, [43] that your posterity may see, that I made the children of Israel to dwell in tents, when I brought them out of the land of Egypt: I am the Eternal your God. [44] And Moses recounted the feasts of God to the children of Israel.

24 And God spoke to Moses, saying,
2 Charge the children of Israel, and
let them take for thee pure olive oil
beaten for the light, to burn a lamp con-
tinually, 3 outside the veil in the taber-
nacle of witness; and Aaron and his
sons shall burn it from evening until
morning before God continually, a per-
petual statute throughout your genera-
tions. 4 Ye shall burn the lamps on the
pure lamp-stand before God till the mor-
row. 5 And ye shall take fine flour, and
make of it twelve loaves; each loaf shall
be of two tenth parts. 6 And ye shall
put them in two rows, each row contain-
ing six loaves, on the pure table before
God. 7 And ye shall put on each row pure
frankincense and salt; and these things
shall be for loaves for a memorial, set
forth before God. 8 On the sabbath-day
they shall be set forth before God contin-
ually before the children of Israel, for an
everlasting covenant. 9 And they shall be
for Aaron and his sons, and they shall eat
them in the holy place: for this is their
most holy portion of the offerings made
to God, a perpetual statute.

10 And there went forth a son of an
Israelitish woman, and he was son of
an Egyptian man among the sons of Is-
rael; and they fought in the camp, the
son of the Israelitish woman, and a man
who was an Israelite. 11 And the son
of the Israelitish woman named THE
NAME and cursed; and they brought
him to Moses: and his mother's name
was Salomith, daughter of Dabri of the
tribe of Dan. 12 And they put him in
ward, to judge him by the command of
God. 13 And God spoke to Moses, saying,
14 Bring forth him that cursed outside the
camp, and all who heard shall lay their
hands upon his head, and all the congre-
gation shall stone him. 15 And speak to
the sons of Israel, and thou shalt say to
them, Whosoever shall curse God shall
bear his sin. 16 And he that names the
name of God, let him die the death: let
all the congregation of Israel stone him
with stones; whether he be a stranger or
a native, let him die for naming the name
of God. 17 And whosoever shall smite a
man and he die, let him die the death.
18 And whosoever shall smite a beast, and
it shall die, let him render life for life.
19 And whosoever shall inflict a blemish
on his neighbour, as he has done to him,
so shall it be done to himself in return;
20 bruise for bruise, eye for eye, tooth for
tooth: as any one may inflict a blemish
on a man, so shall it be rendered to him.
21 Whosoever shall smite a man, and he
shall die, let him die the death. 22 There
shall be one judgment for the stranger
and the native, for I am the Eternal your
God. 23 And Moses spoke to the children
of Israel, and they brought him that had
cursed out of the camp, and stoned him
with stones: and the children of Israel
did as God commanded Moses.

25 And God spoke to Moses in the
mount Sina, saying, 2 Speak to the
children of Israel, and thou shalt say to
them, Whensoever ye shall have entered
into the land, which I give to you, then
the land shall rest which I give to you, for
its sabbaths to God. 3 Six years thou shalt
sow thy field, and six years thou shalt
prune thy vine, and gather in its fruit.
4 But in the seventh year shall be a sab-
bath, it shall be a rest to the land, a sab-
bath to God: thou shalt not sow thy field,
and thou shalt not prune thy vine. 5 And
thou shalt not gather the spontaneous
produce of thy field, and thou shalt not
gather fully the grapes of thy dedication:
it shall be a year of rest to the land. 6 And
the sabbaths of the land shall be food for
thee, and for thy man-servant, and for
thy maid-servant, and thy hireling, and
the stranger that abides with thee. 7 And
for thy cattle, and for the wild beasts that
are in thy land, shall every fruit of it be
for food.

8 And thou shalt reckon to thyself
seven sabbaths of years, seven times

seven years; and they shall be to thee seven weeks of years, nine and forty years. [9] In the seventh month, on the tenth day of the month, ye shall make a proclamation with the sound of a trumpet in all your land; on the day of atonement ye shall make a proclamation with a trumpet in all your land. [10] And ye shall sanctify the year, the fiftieth year, and ye shall proclaim a release upon the land to all that inhabit it; it shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and ye shall go each to his family. [11] This is a jubilee of release, the year shall be to you the fiftieth year: ye shall not sow, nor reap the produce that comes of itself from the land, neither shall ye gather its dedicated fruits. [12] For it is a jubilee of release; it shall be holy to you, ye shall eat its fruits off the fields. [13] In the year of the release even the jubilee of it, shall each one return to his possession. [14] And if thou shouldest sell a possession to thy neighbour, or if thou shouldest buy of thy neighbour, let not a man oppress his neighbour. [15] According to the number of years after the jubilee shalt thou buy of thy neighbour, according to the number of years of the fruits shall he sell to thee. [16] According as there may be a greater number of years he shall increase the value of his possession, and according as there may be a less number of years he shall lessen the value of his possession; for according to the number of his crops, so shall he sell to thee. [17] Let not a man oppress his neighbour, and thou shalt fear the Eternal thy God: I am the Eternal thy God.

[18] And ye shall keep all my ordinances, and all my judgments; and do ye observe them, and ye shall keep them, and dwell securely in the land. [19] And the land shall yield her increase, and ye shall eat to fulness, and shall dwell securely in it. [20] And if ye should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits? [21] Then will I send my blessing upon you in the sixth year, and the land shall produce its fruits for three years. [22] And ye shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, ye shall eat old fruits of the old. [23] And the land shall not be sold for a permanence; for the land is mine, because ye are strangers and sojourners before me. [24] And in every land of your possession, ye shall allow ransoms for the land. [25] And if thy brother who is with thee be poor, and should have sold part of his possession, and his kinsman who is nigh to him come, then he shall redeem the possession which his brother has sold. [26] And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, even his ransom; [27] then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession. [28] But if his hand have not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

[29] And if any one should sell an inhabited house in a walled city, then there shall be the ransom of it, until the time is fulfilled: its time of ransom shall be a full year. [30] And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release. [31] But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release. [32] And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites. [33] And if any

one shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel. 34 And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

35 And if thy brother who is with thee become poor, and he fail in resources with thee, thou shalt help him as a stranger and a sojourner, and thy brother shall live with thee. 36 Thou shalt not receive from him interest, nor increase: and thou shalt fear thy God: I am God: and thy brother shall live with thee. 37 Thou shalt not lend thy money to him at interest, and thou shalt not lend thy meat to him to be returned with increase. 38 I am the Eternal your God, who brought you out of the land of Egypt, to give you the land of Chanaan, so as to be your God.

39 And if thy brother by thee be lowered, and be sold to thee, he shall not serve thee with the servitude of a slave. 40 He shall be with thee as a hireling or a sojourner, he shall work for thee till the year of release: 41 and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his patrimony. 42 Because these are my servants, whom I brought out of the land of Egypt; such an one shall not be sold as a common servant. 43 Thou shalt not oppress him with labour, and shalt fear the Eternal thy God. 44 And whatever number of menservants and maid-servants thou shalt have, thou shalt purchase male and female servants from the nations that are round about thee. 45 And of the sons of the sojourners that are among you, of these ye shall buy and of their relations, all that shall be in your lands; let them be to you for a possession. 46 And ye shall distribute them to your children after you, and they shall be to you permanent possessions for ever: but of your brethren the children of Israel, one shall not oppress his brother in labours.

47 And if a stranger or sojourner with thee wax rich, and thy brother in distress be sold to the stranger or the sojourner that is with thee, or to a proselyte by extraction; 48 after he is sold to him there shall be redemption for him, one of his brethren shall redeem him. 49 A brother of his father, or son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself, 50 then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year. 51 And if any have a greater number of years than enough, according to these he shall pay his ransom out of his purchase-money. 52 And if but a little time be left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom 53 as a hireling; he shall be with him from year to year; thou shalt not oppress him with labour before thee. 54 And if he do not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him. 55 For the children of Israel are my servants: they are my attendants, whom I brought out of the land of Egypt.

26 I am the Eternal your God: ye shall not make to yourselves gods made with hands, or graven; neither shall ye rear up a pillar for yourselves, neither shall ye set up a stone for an object in your land to worship it: I am the Eternal your God. 2 Ye shall keep my sabbaths, and reverence my sanctuaries: I am God. 3 If ye will walk in my ordinances, and keep my commandments, and do them, 4 then will I give you the rain in its season, and the land shall produce its fruits, and the trees of the field

shall yield their fruit. [5] And your threshing time shall overtake the vintage, and your vintage shall overtake your seed time; and ye shall eat your bread to the full; and ye shall dwell safely upon your land, and war shall not go through your land. [6] And I will give peace in your land, and ye shall sleep, and none shall make you afraid; and I will destroy the evil beasts out of your land, [7] and ye shall pursue your enemies, and they shall fall before you with slaughter. [8] And five of you shall chase a hundred, and a hundred of you shall chase tens of thousands; and your enemies shall fall before you by the sword. [9] And I will look upon you, and increase you, and multiply you, and establish my covenant with you. [10] And ye shall eat that which is old and very old, and bring forth the old to make way for the new. [11] And I will set my tabernacle among you, and my soul shall not abhor you; [12] and I will walk among you, and be your God, and ye shall be my people. [13] I am the Eternal your God, who brought you out of the land of Egypt, where ye were slaves; and I broke the band of your yoke, and brought you forth openly.

[14] But if ye will not hearken to me, nor obey these my ordinances, [15] but disobey them, and your soul should loathe my judgments, so that ye should not keep all my commands, so as to break my covenant, [16] then will I do thus to you: I will even bring upon you perplexity and the itch, and the fever that causes your eyes to waste away, and disease that consumes your life; and ye shall sow your seeds in vain, and your enemies shall eat them. [17] And I will set my face against you, and ye shall fall before your enemies, and they that hate you shall pursue you; and ye shall flee, no one pursuing you. [18] And if ye still refuse to hearken to me, then will I chasten you yet more even seven times for your sins. [19] And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth as it were brass. [20] And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.

[21] And if after this ye should walk perversely, and not be willing to obey me, I will further bring upon you seven plagues according to your sins. [22] And I will send upon you the wild beasts of the land, and they shall devour you, and shall consume your cattle: and I will make you few in number, and your ways shall be desolate. [23] And if hereupon ye are not corrected, but walk perversely towards me, [24] I also will walk with you with a perverse spirit, and I also will smite you seven times for your sins. [25] And I will bring upon you a sword avenging the cause of my covenant, and ye shall flee for refuge to your cities; and I will send out death against you, and ye shall be delivered into the hands of your enemies. [26] When I afflict you with famine of bread, then ten women shall bake your loaves in one oven, and they shall render your loaves by weight; and ye shall eat, and not be satisfied.

[27] And if hereupon ye will not obey me, but walk perversely towards me, [28] then will I walk with you with a froward mind, and I will chasten you sevenfold according to your sins. [29] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. [30] And I will render your pillars desolate, and will utterly destroy your wooden images made with hands; and I will lay your carcases on the carcases of your idols, and my soul shall loathe you. [31] And I will lay your cities waste, and I will make your sanctuaries desolate, and I will not smell the savour of your sacrifices. [32] And I will lay your land desolate, and your enemies who dwell in it shall wonder at it. [33] And I will scatter you among the nations, and the sword shall come upon you and consume you; and your land shall be desolate, and your cities shall be desolate.

[34] Then the land shall enjoy its sabbaths all the days of its desolation. [35] And ye shall be in the land of your enemies; then the land shall keep its sabbaths, and the land shall enjoy its sabbaths all the days of its desolation: it shall keep sabbaths which it kept not among your sabbaths, when ye dwelt in it. [36] And to those who are left of you I will bring bondage into their heart in the land of their enemies; and the sound of a shaken leaf shall chase them, and they shall flee as fleeing from war, and shall fall when none pursues them. [37] And brother shall disregard brother as in war, when none pursues; and ye shall not be able to withstand your enemies. [38] And ye shall perish among the Gentiles, and the land of your enemies shall devour you. [39] And those who are left of you shall perish, because of their sins, and because of the sins of their fathers: in the land of their enemies shall they consume away.

[40] And they shall confess their sins, and the sins of their fathers, that they have transgressed and neglected me, and that they have walked perversely before me, [41] and I walked with them with a perverse mind; and I will destroy them in the land of their enemies: then shall their uncircumcised heart be ashamed, and then shall they acquiesce in the punishment of their sins. [42] And I will remember the covenant of Jacob, and the covenant of Isaac, and the covenant of Abraam will I remember.

[43] And I will remember the land, and the land shall be left of them; then the land shall enjoy her sabbaths, when it is deserted through them: and they shall accept the punishment of their iniquities, because they neglected my judgments, and in their soul loathed my ordinances. [44] And yet not even thus, while they were in the land of their enemies, did I overlook them, nor did I loathe them so as to consume them, to break my covenant made with them; for I am the Eternal their God. [45] And I will remember their former covenant, when I brought them out of the land of Egypt, out of the house of bondage before the nations, to be their God; I am God. [46] These are my judgments and my ordinances, and the law which God gave between himself and the children of Israel, in the mount Sina, by the hand of Moses.

27 And God spoke to Moses, saying, [2] Speak to the children of Israel, and thou shalt say to them, Whosoever shall vow a vow as the valuation of his soul for God, [3] the valuation of a male from twenty years old to sixty years old shall be—his valuation shall be fifty didrachms of silver by the standard of the sanctuary. [4] And the valuation of a female shall be thirty didrachms. [5] And if it be from five years old to twenty, the valuation of a male shall be twenty didrachms, and of a female ten didrachms. [6] And from a month old to five years old, the valuation of a male shall be five didrachms, and of a female, three didrachms of silver. [7] And if from sixty years old and upward, if it be a male, his valuation shall be fifteen didrachms of silver, and if a female, ten didrachms. [8] And if the man be too poor for the valuation, he shall stand before the priest; and the priest shall value him: according to what the man who has vowed can afford, the priest shall value him.

[9] And if it be from the cattle that are offered as a gift to God, whoever shall offer one of these to God, it shall be holy. [10] He shall not change it, a good for a bad, or a bad for a good; and if he do at all change it, a beast for a beast, it and the substitute shall be holy. [11] And if it be any unclean beast, of which none are offered as a gift to God, he shall set the beast before the priest. [12] And the priest shall make a valuation between the good and the bad, and accordingly as the priest shall value it, so shall it stand. [13] And if the worship-

per will at all redeem it, he shall add the fifth part to its value. [14] And whatsoever man shall consecrate his house as holy to God, the priest shall make a valuation of it between the good and the bad: as the priest shall value it, so shall it stand. [15] And if he that has sanctified it should redeem his house, he shall add to it the fifth part of the money of the valuation, and it shall be his.

[16] And if a man should hallow to God a part of the field of his possession, then the valuation shall be according to its seed, fifty didrachms of silver for a homer of barley. [17] And if he should sanctify his field from the year of release, it shall stand according to his valuation. [18] And if he should sanctify his field in the latter time after the release, the priest shall reckon to him the money for the remaining years, until the next year of release, and it shall be deducted as an equivalent from his full valuation. [19] And if he that sanctified the field would redeem it, he shall add to its value the fifth part of the money, and it shall be his. [20] And if he do not redeem the field, but should sell the field to another man, he shall not after redeem it. [21] But the field shall be holy to God after the release, as separated land; the priest shall have possession of it. [22] And if he should consecrate to God of a field which he has bought, which is not of the field of his possession, [23] the priest shall reckon to him the full valuation from the year of release, and he shall pay the valuation in that day as holy to God. [24] And in the year of release the land shall be restored to the man of whom the other bought it, whose the possession of the land was. [25] And every valuation shall be by holy weights: the didrachm shall be twenty oboli. [26] And every first-born which shall be produced among thy cattle shall be God's, and no man shall sanctify it: whether calf or sheep, it is God's. [27] But if he should redeem an unclean beast, according to its valuation, then he shall add the fifth part to it, and it shall be his; and if he redeem it not, it shall be sold according to its valuation.

[28] And every dedicated thing which a man shall dedicate to God of all that he has, whether man or beast, or of the field of his possession, he shall not sell it, nor redeem it: every devoted thing shall be most holy to God. [29] And whatever shall be dedicated of men, shall not be ransomed, but shall be surely put to death. [30] Every tithe of the land, both of the seed of the land, and of the fruit of trees, is God's, holy to God. [31] And if a man should at all redeem his tithe, he shall add the fifth part to it, and it shall be his. [32] And every tithe of oxen, and of sheep, and whatsoever may come in numbering under the rod, the tenth shall be holy to God. [33] Thou shalt not change a good for a bad, or a bad for a good; and if thou shouldest at all change it, its equivalent also shall be holy, it shall not be redeemed.

[34] These are the commandments which God commanded Moses for the sons of Israel in mount Sina.

NUMBERS

1 And God spoke to Moses in the wilderness of Sina, in the tabernacle of witness, on the first day of the second month, in the second year of their departure from the land of Egypt, saying, 2 Take the sum of all the congregation of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male 3 from twenty years old and upwards, every one that goes forth in the forces of Israel, take account of them with their strength; thou and Aaron take account of them.[a] 4 And with you there shall be each one of the rulers according to the tribe of each: they shall be according to the houses of their families.

5 And these are the names of the men who shall be present with you; of the tribe of Ruben, Elisur the son of Sediur. 6 Of Symeon, Salamiel the son of Surisadai. 7 Of Juda, Naasson the son of Aminadab. 8 Of Issachar, Nathanael the son of Sogar. 9 Of Zabulon, Eliab the son of Chælon. 10 Of the sons of Joseph, of Ephraim, Elisama the son of Emiud: of Manasses, Gamaliel the son of Phadasur. 11 Of Benjamin, Abidan the son of Gadeoni. 12 Of Dan, Achiezer the son of Amisadai. 13 Of Aser, Phagaiel the son of Echran. 14 Of Gad, Elisaph the son of Raguel. 15 Of Nephthali, Achire the son of Ænan. 16 These were famous men of the congregation, heads of the tribes according to their families: these are heads of thousands in Israel.

17 And Moses and Aaron took these men who were called by name. 18 And they assembled all the congregation on the first day of the month in the second year; and they registered them after their lineage, after their families, after the number of their names, from twenty years old and upwards, every male according to their number:[bc] 19 as God commanded Moses, so they were numbered in the wilderness of Sina.

20 And the sons of Ruben the first-born of Israel according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their heads, were—all males from twenty years old and upward, every one that went out with the host— 21 the numbering of them of the tribe of Ruben, was forty-six thousand and four hundred. 22 For the children of Symeon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, 23 the numbering of them of the tribe of Symeon, was fifty-nine thousand and three hundred.

24 For the sons of Juda according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, 25 the numbering of them of the

1:3 Gr. force. **1:18** ἄξονες dicebantur olim tabulae publicae; atque inde ἐπαξοοῦν, quod videtur esse, in tabulas referre. L. Bos. **1:18** Gr. head or poll.

tribe of Juda, was seventy-four thousand and six hundred.

[26] For the sons of Issachar according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [27] the numbering of them of the tribe of Issachar, was fifty-four thousand and four hundred. [28] For the sons of Zabulon according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [29] the numbering of them of the tribe of Zabulon, was fifty-seven thousand and four hundred.[a]

[30] For the sons of Joseph, the sons of Ephraim, according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [31] the numbering of them of the tribe of Ephraim, was forty thousand and five hundred. [32] For the sons of Manasse according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes out with the host, [33] the numbering of them of the tribe of Manasse, was thirty-two thousand and two hundred. [34] For the sons of Benjamin according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, [35] the numbering of them of the tribe of Benjamin, was thirty-five thousand and four hundred. [36] For the sons of Gad according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [37] the numbering of them of the tribe of Gad, was forty and five thousand and six hundred and fifty.

[38] For the sons of Dan according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, all males from twenty years old and upward, every one that goes forth with the host, [39] the numbering of them of the tribe of Dan, was sixty and two thousand and seven hundred. [40] For the sons of Aser according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one that goes forth with the host, [41] the numbering of them of the tribe of Aser, was forty and one thousand and five hundred.

[42] For the sons of Nephthali according to their kindreds, according to their divisions, according to the houses of their families, according to the number of their names, according to their polls, every male from twenty years old and upward, every one who goes forth with the host, [43] the numbering of them of the tribe of Nephthali, was fifty-three thousand and four hundred.

[44] This is the numbering which Moses and Aaron and the rulers of Israel, being twelve men, conducted: there was a man for each tribe, they were according to the tribe of the houses of their family. [45] And the whole numbering of the

1:29 Alex. 500.

children of Israel with their host from twenty years old and upward, every one that goes out to set himself in battle array in Israel, came to [46] six hundred thousand and three thousand and five hundred and fifty.

[47] But the Levites of the tribe of their family were not counted among the children of Israel. [48] And God spoke to Moses, saying, [49] See, thou shalt not muster the tribe of Levi, and thou shalt not take their numbers, in the midst of the children of Israel. [50] And do thou set the Levites over the tabernacle of witness, and over all its furniture, and over all things that are in it; and they shall do service in it, and they shall encamp round about the tabernacle. [51] And in removing the tabernacle, the Levites shall take it down, and in pitching the tabernacle they shall set it up: and let the stranger that advances to touch it die. [52] And the children of Israel shall encamp, every man in his own order, and every man according to his company, with their host.[a] [53] But let the Levites encamp round about the tabernacle of witness fronting it, and so there shall be no sin among the children of Israel; and the Levites themselves shall keep the guard of the tabernacle of witness. [54] And the children of Israel did according to all that God commanded Moses and Aaron, so did they.

2 And God spoke to Moses and Aaron, saying, [2] Let the children of Israel encamp fronting each other, every man keeping his own rank, according to their standards, according to the houses of their families; the children of Israel shall encamp round about the tabernacle of witness. [3] And they that encamp first toward the east shall be the order of the camp of Juda with their host, and the prince of the sons of Juda, Naasson the son of Aminadab. [4] His forces that were numbered, were seventy-four thousand and six hundred. [5] And they that encamp next shall be of the tribe of Issachar, and the prince of the sons of Issachar shall be Nathanael the son of Sogar. [6] His forces that were numbered, were fifty-four thousand and four hundred. [7] And they that encamp next shall be of the tribe of Zabulon, and the prince of the sons of Zabulon shall be Eliab the son of Chælon. [8] His forces that were numbered, were fifty-seven thousand and four hundred. [9] All that were numbered of the camp of Juda were a hundred and eighty thousand and six thousand and four hundred: they shall move first with their forces. [10] This is the order of the camp of Ruben; their forces shall be toward the south, and the prince of the children of Ruben shall be Elisur the son of Sediur. [11] His forces that were numbered, were forty-six thousand and five hundred. [12] And they that encamp next to him shall be of the tribe of Symeon, and the prince of the sons of Symeon shall be Salamiel the son of Surisadai. [13] His forces that were numbered, were fifty-nine thousand and three hundred. [14] And they that encamp next to them shall be the tribe of Gad; and the prince of the sons of Gad, Elisaph the son of Raguel. [15] His forces that were numbered, were forty-five thousand and six hundred and fifty. [16] All who were numbered of the camp of Ruben, were a hun-

1:52 Or, headship, i. e. according to the situation of his captain or prince. **2:18** Gr. by the sea.

dred and fifty-one thousand and four hundred and fifty: they with their forces shall proceed in the second place.

17 And then the tabernacle of witness shall be set forward, and the camp of the Levites shall be between the camps; as they shall encamp, so also shall they commence their march, each one next in order to his fellow according to their companies. 18 The station of the camp of Ephraim shall be westward with their forces, and the head of the children of Ephraim shall be Elisama the son of Emiud.[a] 19 His forces that were numbered, are forty thousand and five hundred.

20 And they that encamp next shall be of the tribe of Manasse, and the prince of the sons of Manasse, Gamaliel the son of Phadassur. 21 His forces that were numbered, were thirty-two thousand and two hundred. 22 And they that encamp next shall be of the tribe of Benjamin, and the prince of the sons of Benjamin, Abidan the son of Gadeoni. 23 His forces that were numbered, were thirty-five thousand and four hundred. 24 All that were numbered of the camp of Ephraim, were one hundred and eight thousand and one hundred: they with their forces shall set out third.

25 The order of the camp of Dan shall be northward with their forces; and the prince of the sons of Dan, Achiezer the son of Amisadai. 26 His forces that were numbered, were sixty-two thousand and seven hundred. 27 And they that encamp next to him shall be the tribe of Aser; and the prince of the sons of Aser, Phagiel the son of Echran. 28 His forces that were numbered, were forty-one thousand and five hundred. 29 And they that encamp next shall be of the tribe of Nephthali; and the prince of the children of Nephthali, Achire son of Ænan. 30 His forces that were numbered were fifty-three thousand and four hundred. 31 All that were numbered of the camp of Dan, were a hundred and fifty-seven thousand and six hundred: they shall set out last according to their order.

32 This is the numbering of the children of Israel according to the houses of their families: all the numbering of the camps with their forces, was six hundred and three thousand, five hundred and fifty. 33 But the Levites were not numbered with them, as God commanded Moses. 34 And the children of Israel did all things that God commanded Moses; thus they encamped in their order, and thus they began their march in succession each according to their divisions, according to the houses of their families.

3 And these are the generations of Aaron and Moses, in the day in which God spoke to Moses in mount Sina. 2 And these are the names of the sons of Aaron; Nadab the first-born; and Abiud, Eleazar and Ithamar. 3 These are the names of the sons of Aaron, the anointed priests whom they consecrated to the priesthood.[b] 4 And Nadab and Abiud died before God, when they offered strange fire before God, in the wilderness of Sina; and they had no children; and Eleazar and Ithamar ministered in the priests' office with Aaron their father.

5 And God spoke to Moses, saying, 6 Take the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him, 7 and shall keep his charges, and the charges of the children of Israel, before the tabernacle of witness, to do the works of the tabernacle. 8 And they shall keep all the furniture of the tabernacle of witness, and the charges of the children of Israel as to all the works of the tabernacle. 9 And thou shalt give the Levites to Aaron, and to his sons the priests; they are given for a gift to me of the children of Israel. 10 And thou shalt appoint Aaron and his sons over the tabernacle of witness; and they shall

3:3 Gr. accomplished their hands to minister: according to the Hebrew idiom, filled their hands.

keep their charge of priesthood, and all things belonging to the altar, and within the veil; and the stranger that touches them shall die. [11] And God spoke to Moses, saying, [12] Behold, I have taken the Levites from the midst of the children of Israel, instead of every male that opens the womb from among the children of Israel: they shall be their ransom, and the Levites shall be mine. [13] For every first-born is mine; in the day in which I smote every first-born in the land of Egypt, I sanctified to myself every first-born in Israel: both of man and beast, they shall be mine: I am God.

[14] And God spoke to Moses in the wilderness of Sina, saying, [15] Take the number of the sons of Levi, according to the houses of their families, according to their divisions; number ye them every male from a month old and upwards. [16] And Moses and Aaron numbered them by the word of God, as God commanded them.[a]

[17] And these were the sons of Levi by their names; Gedson, Caath, and Merari. [18] And these are the names of the sons of Gedson according to their families; Lobeni and Semei: [19] and the sons of Caath according to their families; Amram and Issaar, Chebron and Oziel: [20] and the sons of Merari according to their families, Mooli and Musi; these are the families of the Levites according to the houses of their families. [21] To Gedson belongs the family of Lobeni, and the family of Semei: these are the families of Gedson. [22] The numbering of them according to the number of every male from a month old and upwards, their numbering was seven thousand and five hundred. [23] And the sons of Gedson shall encamp westward behind the tabernacle. [24] And the ruler of the household of the family of Gedson was Elisaph the son of Dael. [25] And the charge of the sons of Gedson in the tabernacle of witness was the tent and the veil, and the covering of the door of the tabernacle of witness, [26] and the curtains of the court, and the veil of the door of the court, which is by the tabernacle, and the remainder of all its works.

[27] To Caath belonged one division, that of Amram, and another division, that of Issaar, and another division, that of Chebron, and another division, that of Oziel: these are the divisions of Caath, according to number. [28] Every male from a month old and upward, eight thousand and six hundred, keeping the charges of the holy things. [29] The families of the sons of Caath, shall encamp beside the tabernacle toward the south. [30] And the chief of the house of the families of the divisions of Caath, was Elisaphan the son of Oziel.

[31] And their charge was the ark, and the table, and the candlestick, and the altars, and all the vessels of the sanctuary wherewith they do holy service, and the veil, and all their works. [32] And the chief over the chief of the Levites, was Eleazar the son of Aaron the priest, appointed to keep the charges of the holy things. [33] To Merari belonged the family of Mooli, and the family of Musi: these are the families of Merari. [34] The mustering of them according to number, every male from a month old and upwards, was six thousand and fifty. [35] And the head of the house of the families of the division of Merari, was Suriel the son of Abichail: they shall encamp by the side of the tabernacle northwards. [36] The oversight of the charge of the sons of Merari included the chapiters of the tabernacle, and its bars, and its pillars, and its sockets, and all their furniture, and their works, [37] and the pillars of the court round about, and their bases, and their pins, and their cords.

[38] They that encamp before the tabernacle of witness on the east shall be

3:16 Gr. voice.

Moses and Aaron and his sons, keeping the charges of the sanctuary according to the charges of the children of Israel; and the stranger that touches them, shall die. [39] All the numbering of the Levites, whom Moses and Aaron numbered by the word of God, according to their families, every male from a month old and upwards, were two and twenty thousand.

[40] And God spoke to Moses, saying, Count every first-born male of the children of Israel from a month old and upwards, and take the number by name. [41] And thou shalt take the Levites for me—I am God—instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel. [42] And Moses counted, as God commanded him, every first-born among the children of Israel. [43] And all the male first-born in number by name, from a month old and upwards, were according to their numbering twenty-two thousand and two hundred and seventy-three. [44] And God spoke to Moses, saying, [45] Take the Levites instead of all the first-born of the sons of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine; I am God. [46] And for the ransoms of the two hundred and seventy-three which exceed the Levites in number of the first-born of the sons of Israel; [47] thou shalt even take five shekels a head; thou shalt take them according to the holy didrachm, twenty oboli to the shekel. [48] And thou shalt give the money to Aaron and to his sons, the ransom of those who exceed in number among them. [49] And Moses took the silver, the ransom of those that exceeded in number the redemption of the Levites.[a] [50] He took the silver from the first-born of the sons of Israel, a thousand three hundred and sixty-five shekels, according to the holy shekel. [51] And Moses gave the ransom of them that were over to Aaron and his sons, by the word of God, as God commanded Moses.[b]

4 And God spoke to Moses and Aaron, saying, [2] Take the sum of the children of Caath from the midst of the sons of Levi, after their families, according to the houses of their fathers' households; [3] from twenty-five years old and upward until fifty years, every one that goes in to minister, to do all the works in the tabernacle of witness.

[4] And these are the works of the sons of Caath in the tabernacle of witness; it is most holy. [5] And Aaron and his sons shall go in, when the camp is about to move, and shall take down the shadowing veil, and shall cover with it the ark of the testimony. [6] And they shall put on it a cover, even a blue skin, and put on it above a garment all of blue, and shall put the staves through the rings.

[7] And they shall put on the table set forth for shew-bread a cloth all of purple, and the dishes, and the censers, and the cups, and the vessels with which one offers drink-offerings; and the continual loaves shall be upon it. [8] And they shall put upon it a scarlet cloth, and they shall cover it with a blue covering of skin, and they shall put the staves into it. [9] And they shall take a blue covering, and cover the candlestick that gives light, and its lamps, and its snuffers, and its funnels, and all the vessels of oil with which they minister. [10] And they shall put it, and all its vessels, into a blue skin cover; and they shall put it on bearers. [11] And they shall put a blue cloth for a cover on the golden altar, and shall cover it with a blue skin cover, and put in its staves.

[12] And they shall take all the instruments of service, with which they minister in the sanctuary: and shall place them in a cloth of blue, and shall cover them with blue skin covering, and put them upon staves. [13] And he shall put

3:49 i. e. the number redeemed by the Levites. **3:51** Gr. voice.

the covering on the altar, and they shall cover it with a cloth all of purple. 14 And they shall put upon it all the vessels with which they minister upon it, and the fire-pans, and the flesh-hooks, and the cups, and the cover, and all the vessels of the altar; and they shall put on it a blue cover of skins, and shall put in its staves; and they shall take a purple cloth, and cover the laver and its foot, and they shall put it into a blue cover of skin, and put it on bars. 15 And Aaron and his sons shall finish covering the holy things, and all the holy vessels, when the camp begins to move; and afterwards the sons of Caath shall go in to take up the furniture; but shall not touch the holy things, lest they die: these shall the sons of Caath bear in the tabernacle of witness.

16 Eleazar the son of Aaron the priest is overseer—the oil of the light, and the incense of composition, and the daily meat-offering and the anointing oil, are his charge; even the oversight of the whole tabernacle, and all things that are in it in the holy place, in all the works.

17 And God spoke to Moses and Aaron, saying, 18 Ye shall not destroy the family of Caath from the tribe out of the midst of the Levites. 19 This do ye to them, and they shall live and not die, when they approach the holy of holies: Let Aaron and his sons advance, and they shall place them each in his post for bearing. 20 And so they shall by no means go in to look suddenly upon the holy things, and die.

21 And God spoke to Moses, saying, 22 Take the sum of the children of Gedson, and these according to the houses of their lineage, according to their families. 23 Take the number of them from five and twenty years old and upwards until the age of fifty, every one that goes in to minister, to do his business in the tabernacle of witness. 24 This is the public service of the family of Gedson, to minister and to bear. 25 And they shall bear the skins of the tabernacle, and the tabernacle of witness, and its veil, and the blue cover that was on it above, and the cover of the door of the tabernacle of witness.[a] 26 And all the curtains of the court which were upon the tabernacle of witness, and the appendages, and all the vessels of service that they minister with they shall attend to. 27 According to the direction of Aaron and his sons shall be the ministry of the sons of Gedson, in all their ministries, and in all their works; and thou shalt take account of them by name in all things borne by them. 28 This is the service of the sons of Gedson in the tabernacle of witness, and their charge by the hand of Ithamar the son of Aaron the priest.

29 The sons of Merari according to their families, according to the houses of their lineage, take ye the number of them. 30 Take the number of them from five and twenty years old and upwards until fifty years old, every one that goes in to perform the services of the tabernacle of witness. 31 And these are the charges of the things borne by them according to all their works in the tabernacle of witness: they shall bear the chapiters of the tabernacle, and the bars, and its pillars, and its sockets, and the veil, and there shall be their sockets, and their pillars, and the curtain of the door of the tabernacle. 32 And they shall bear the pillars of the court round about, and there shall be their sockets, and they shall bear the pillars of the veil of the door of the court, and their sockets and their pins, and their cords, and all their furniture, and all their instruments of service: take ye their number by name, and all the articles of the charge of the things borne by them. 33 This is the ministration of the family of the sons of Merari in all their works in the tabernacle of witness, by the hand of Ithamar the son of Aaron the priest.

4:25 Gr. it, i. e. the family.

34 And Moses and Aaron and the rulers
of Israel took the number of the sons of
Caath according to their families, accord-
ing to the houses of their lineage; 35 from
five and twenty years old and upwards
to the age of fifty years, every one that
goes in to minister and do service in the
tabernacle of witness. 36 And the num-
bering of them according to their families
was two thousand, seven hundred and
fifty.[a] 37 This is the numbering of the fam-
ily of Caath, every one that ministers in
the tabernacle of witness, as Moses and
Aaron numbered them by the word of
God, by the hand of Moses.

38 And the sons of Gedson were num-
bered according to their families, accord-
ing to the houses of their lineage, 39 from
five and twenty years old and upward
till fifty years old, every one that goes in
to minister and to do the services in the
tabernacle of witness. 40 And the num-
bering of them according to their fam-
ilies, according to the houses of their
lineage, was two thousand six hundred
and thirty. 41 This is the numbering of
the family of the sons of Gedson, every
one who ministers in the tabernacle of
witness; whom Moses and Aaron num-
bered by the word of God, by the hand
of Moses.

42 And also the family of the sons
of Merari were numbered according to
their divisions, according to the house
of their fathers; 43 from five and twenty
years old and upward till fifty years old,
every one that goes in to minister in
the services of the tabernacle of witness.
44 And the numbering of them accord-
ing to their families, according to the
houses of their lineage, was three thou-
sand and two hundred. 45 This is the
numbering of the family of the sons of
Merari, whom Moses and Aaron num-
bered by the word of God, by the hand
of Moses.[b] 46 All that were numbered,
whom Moses and Aaron and the rulers
of Israel numbered, namely, the Levites,
according to their families and accord-
ing to the houses of their lineage, 47 from
five and twenty years old and upward till
fifty years old, every one that goes in to
the service of the works, and the charge
of the things that are carried in the taber-
nacle of witness.[c] 48 And they that were
numbered were eight thousand five hun-
dred and eighty.[d] 49 He reviewed them
by the word of God by the hand of Moses,
appointing each man severally over their
respective work, and over their burdens;
and they were numbered, as God com-
manded Moses.

5 And God spoke to Moses, saying,
2 Charge the children of Israel, and let
them send forth out of the camp every
leper, and every one who has an issue of
the reins, and every one who is unclean
from a dead body.[e] 3 Whether male or fe-
male, send them forth out of the camp;
and they shall not defile their camps in
which I dwell among them. 4 And the
children of Israel did so, and sent them
out of the camp: as God said to Moses,
so did the children of Israel.

5 And God spoke to Moses, saying,
6 Speak to the children of Israel, saying,
Every man or woman who shall commit
any sin that is common to man, or if that
soul shall in anywise have neglected the
commandment and transgressed; 7 that
person shall confess the sin which he has
committed, and shall make satisfaction
for his trespass: he shall pay the prin-
cipal, and shall add to it the fifth part,
and shall make restoration to him against
whom he has trespassed. 8 But if a man
have no near kinsman, so as to make
satisfaction for his trespass to him, the
trespass-offering paid to God shall be for
the priest, besides the ram of atonement,
by which he shall make atonement with
it for him.

9 And every first-fruits in all the sancti-
fied things among the children of Israel,

4:36 Alex. 350. **4:45** Gr. voice. **4:47** Gr. work. **4:48** Alex. 450. **5:2** Gr. soul.

whatsoever they shall offer to God, shall be for the priest himself. [10] And the hallowed things of every man shall be his; and whatever man shall give any thing to the priest, the gift shall be his.

[11] And God spoke to Moses, saying, [12] Speak to the children of Israel, and thou shalt say to them, Whosesoever wife shall transgress against him, and slight and despise him, [13] and supposing any one shall lie with her carnally, and the thing shall be hid from the eyes of her husband, and she should conceal it and be herself defiled, and there be no witness with her, and she should not be taken; [14] and there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she be defiled; or there should come upon him a spirit of jealousy, and he should be jealous of his wife, and she should not be defiled; [15] then shall the man bring his wife to the priest, and shall bring his gift for her, the tenth part of an ephah of barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a sacrifice of memorial, recalling sin to remembrance.

[16] And the priest shall bring her, and cause her to stand before God. [17] And the priest shall take pure running water in an earthen vessel, and he shall take of the dust that is on the floor of the tabernacle of witness, and the priest having taken it shall cast it into the water. [18] And the priest shall cause the woman to stand before God, and shall uncover the head of the woman, and shall put into her hands the sacrifice of memorial, the sacrifice of jealousy; and in the hand of the priest shall be the water of this conviction that brings the curse. [19] And the priest shall adjure her, and shall say to the woman, If no one has lain with thee, and if thou hast not transgressed so as to be polluted, being under the power of thy husband, be free from this water of the conviction that causes the curse. [20] But if being a married woman thou hast transgressed, or been polluted, and any one has lain with thee, beside thy husband: [21] then the priest shall adjure the woman by the oaths of this curse, and the priest shall say to the woman, God bring thee into a curse and under an oath in the midst of thy people, in that God should cause thy thigh to rot and thy belly to swell; [22] and this water bringing the curse shall enter into thy womb to cause thy belly to swell, and thy thigh to rot. And the woman shall say, So be it, So be it.

[23] And the priest shall write these curses in a book, and shall blot them out with the water of the conviction that brings the curse.[a] [24] And he shall cause the woman to drink the water of the conviction that brings the curse; and the water of the conviction that brings the curse shall enter into her.

[25] And the priest shall take from the hand of the woman the sacrifice of jealousy, and shall present the sacrifice before God, and shall bring it to the altar. [26] And the priest shall take a handful of the sacrifice as a memorial of it, and shall offer it up upon the altar; and afterwards he shall cause the woman to drink the water. [27] And it shall come to pass, if she be defiled, and have altogether escaped the notice of her husband, then the water of the conviction that brings the curse shall enter into her; and she shall swell in her belly, and her thigh shall rot, and the woman shall be for a curse in the midst of her people. [28] But if the woman have not been polluted, and be clean, then shall she be guiltless and shall conceive seed.[b] [29] This is the law of jealousy, wherein a married woman should happen to transgress, and be defiled; [30] or in the case of a man on whomsoever the spirit of jealousy should come, and he should be jealous of his wife, and he should place his wife before God, and

5:23 Gr. in. **5:28** Gr. give out seed.

the priest shall execute towards her all this law. 31 Then the man shall be clear from sin, and that woman shall bear her sin.

6 And God spoke to Moses, saying, 2 Speak to the children of Israel, and thou shalt say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to God, 3 he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins, 4 all the days of his vow: he shall eat no one of all the things that come from the vine, wine from the grape-stones to the husk,[a] 5 all the days of his separation:—a razor shall not come upon his head, until the days be fulfilled which he vowed to God: he shall be holy, cherishing the long hair of the head,[b] 6 all the days of his vow to God: he shall not come nigh to any dead body, 7 to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him on his head.

8 All the days of his vow he shall be holy to God. 9 And if any one should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved. 10 And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, to the doors of the tabernacle of witness.

11 And the priest shall offer one for a sin-offering; and the other for a whole-burnt-offering; and the priest shall make atonement for him in the things wherein he sinned respecting the dead body, and he shall sanctify his head in that day, 12 in which he was consecrated to God, all the days of his vow; and he shall bring a lamb of a year old for a trespass-offering; and the former days shall not be reckoned, because the head of his vow was polluted.

13 And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness. 14 And he shall bring his gift to God; one he-lamb of a year old without blemish for a whole-burnt-offering, and one ewe-lamb of a year old without blemish for a sin-offering, and one ram without blemish for a peace-offering; 15 and a basket of unleavened bread of fine flour, even loaves kneaded with oil, and unleavened cakes anointed with oil, and their meat-offering, and their drink-offering. 16 And the priest shall bring them before God, and shall offer his sin-offering, and his whole-burnt-offering. 17 And he shall offer the ram as a sacrifice of peace-offering to God with the basket of unleavened bread; and the priest shall offer its meat-offering and its drink-offering. 18 And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace-offering.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the votary after he has shaved off his holy hair.[c] 20 And the priest shall present them as an offering before God; it shall be the holy portion for the priest beside the breast of the heave-offering, and beside the shoulder of the wave-offering: and afterwards the votary shall drink wine. 21 This is the law of the votary who shall have vowed to God his gift to God, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

22 And God spoke to Moses, saying,

6:4 Gr. grape-stones. **6:5** Gr. a head of hair even hair, etc. **6:19** Gr. his vow, compare Acts 18. 18.

[23] Speak to Aaron and to his sons, saying, Thus ye shall bless the children of Israel, saying to them, [24] God bless thee and keep thee; [25] God make his face to shine upon thee, and have mercy upon thee; [26] God lift up his countenance upon thee, and give thee peace. [27] And they shall put my name upon the children of Israel, and I God will bless them.

7 And it came to pass in the day in which Moses finished the setting-up of the tabernacle, that he anointed it, and consecrated it, and all its furniture, and the altar and all its furniture, he even anointed them, and consecrated them.[a] [2] And the princes of Israel brought gifts, twelve princes of their fathers' houses: these were the heads of tribes, these are they that presided over the numbering. [3] And they brought their gift before God, six covered waggons, and twelve oxen; a waggon from two princes, and a calf from each: and they brought them before the tabernacle. [4] And God spoke to Moses, saying, [5] Take of them, and they shall be for the works of the services of the tabernacle of witness: and thou shalt give them to the Levites, to each one according to his ministration. [6] And Moses took the waggons and the oxen, and gave them to the Levites. [7] And he gave two waggons and four oxen to the sons of Gedson, according to their ministrations. [8] And four waggons and eight oxen he gave to the sons of Merari according to their ministrations, by Ithamar the son of Aaron the priest. [9] But to the sons of Caath he gave them not, because they have the ministrations of the sacred things: they shall bear them on their shoulders.

[10] And the rulers brought gifts for the dedication of the altar, in the day in which he anointed it, and the rulers brought their gifts before the altar. [11] And God said to Moses, One chief each day, they shall offer their gifts a chief each day for the dedication of the altar.

[12] And he that offered his gift on the first day, was Naasson the son of Aminadab, prince of the tribe of Juda. [13] And he brought his gift, one silver charger of a hundred and thirty shekels was its weight, one silver bowl, of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [14] One golden censer of ten shekels full of incense.[b] [15] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering; [16] and one kid of the goats for a sin-offering. [17] And for a sacrifice of peace-offering, two heifers, five rams, five he goats, five ewe-lambs of a year old: this was the gift of Naasson the son of Aminadab.

[18] On the second day Nathanael son of Sogar, the prince of the tribe of Issachar, brought his offering. [19] And he brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [20] One censer of ten golden shekels, full of incense. [21] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [22] and one kid of the goats for a sin-offering. [23] And for a sacrifice, a peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Nathanael the son of Sogar.

[24] On the third day the prince of the sons of Zabulon, Eliab the son of Chælon. [25] He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [26] One golden censer of ten shekels, full of incense. [27] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [28] and one kid

7:1 Gr. so as to set up. **7:14** Gr. one censer of ten golden weights.

of the goats for a sin-offering. [29] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Eliab the son of Chælon.

[30] On the fourth day Elisur the son of Sediur, the prince of the children of Ruben. [31] He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [32] One golden censer of ten shekels full of incense. [33] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [34] and one kid of the goats for a sin-offering. [35] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisur the son of Sediur.

[36] On the fifth day the prince of the children of Symeon, Salamiel the son of Surisadai. [37] He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [38] One golden censer of ten shekels, full of incense. [39] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [40] and one kid of the goats for a sin-offering. [41] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Salamiel the son of Surisadai.

[42] On the sixth day the prince of the sons of Gad, Elisaph the son of Raguel. [43] He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat offering. [44] One golden censer of ten shekels, full of incense. [45] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [46] and one kid of the goats for a sin-offering. [47] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisaph the son of Raguel.

[48] On the seventh day the prince of the sons of Ephraim, Elisama the son of Emiud. [49] He brought his gift, one silver charger, its weight was a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour kneaded with oil for a meat-offering. [50] One golden censer of ten shekels, full of incense. [51] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [52] and one kid of the goats for a sin-offering. [53] And for a sacrifice of peace-offering, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Elisama the son of Emiud.

[54] On the eighth day the prince of the sons of Manasse, Gamaliel the son of Phadassur. [55] He brought his gift, one silver charger, its weight one hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. [56] One golden censer of ten shekels, full of incense. [57] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [58] and one kid of the goats for a sin-offering. [59] And for a sacrifice of peace-offering two heifers, five rams, five he-goats, five ewe-lambs of a year old: this was the gift of Gamaliel the son of Phadassur.

[60] On the ninth day the prince of the sons of Benjamin, Abidan the son of Gadeoni. [61] He brought his gift, one silver charger, its weight a hundred and thirty shekels, one silver bowl of seventy shekels according to the holy shekel; both full of fine flour mingled with oil for a meat-offering. [62] One golden censer of ten shekels, full of incense. [63] One calf of the herd, one ram, one he-lamb of a year old for a whole-burnt-offering, [64] and

one kid of the goats for a sin-offering.
65 And for a sacrifice of peace-offering,
two heifers, five rams, five he-goats, five
ewe-lambs of a year old: this was the gift
of Abidan the son of Gadeoni.
66 On the tenth day the prince of
the sons of Dan, Achiezer the son of
Amisadai. 67 He brought his gift, one sil-
ver charger, its weight a hundred and
thirty shekels, one silver bowl of sev-
enty shekels according to the holy shekel;
both full of fine flour kneaded with oil for
a meat-offering. 68 One golden censer of
ten shekels, full of incense. 69 One calf of
the herd, one ram, one he-lamb of a year
old for a whole-burnt-offering, 70 and
one kid of the goats for a sin-offering.
71 And for a sacrifice of peace-offering,
two heifers, five rams, five he-goats, five
ewe-lambs of a year old. This was the gift
of Achiezer the son of Amisadai.
72 On the eleventh day the prince of the
sons of Aser, Phageel the son of Echran.
73 He brought his gift, one silver charger,
its weight a hundred and thirty shekels,
one silver bowl of seventy shekels ac-
cording to the holy shekel; both full of
fine flour mingled with oil for a meat-
offering. 74 One golden censer of ten
shekels, full of incense. 75 One calf of the
herd, one ram, one he-lamb of a year old
for a whole-burnt-offering, 76 and one kid
of the goats for a sin-offering. 77 And for
a sacrifice of peace-offering, two heifers,
five rams, five he-goats, five ewe-lambs
of a year old: this was the gift of Phageel
the son of Echran.
78 On the twelfth day the prince of the
sons of Nephthali, Achire the son of
Ænan. 79 He brought his gift, one sil-
ver charger, its weight a hundred and
thirty shekels; one silver bowl of sev-
enty shekels according to the holy shekel;
both full of fine flour mingled with oil
for a meat offering. 80 One golden censer
of ten shekels, full of incense. 81 One
calf of the herd, one ram, one he-lamb
of a year old for a whole-burnt-offering,
82 and one kid of the goats for a sin-
offering. 83 And for a sacrifice of peace-
offering, two heifers, five rams, five he-
goats, five ewe-lambs of a year old: this
was the gift of Achire the son of Ænan.
84 This was the dedication of the al-
tar in the day in which Moses anointed
it, by the princes of the sons of Is-
rael; twelve silver chargers, twelve sil-
ver bowls, twelve golden censers: 85 each
charger of a hundred and thirty shekels,
and each bowl of seventy shekels: all the
silver of the vessels was two thousand
four hundred shekels, the shekels accord-
ing to the holy shekel.[a] 86 Twelve golden
censers full of incense: all the gold of the
shekels, a hundred and twenty shekels.
87 All the cattle for whole-burnt-offerings,
twelve calves, twelve rams, twelve he-
lambs of a year old, and their meat-
offerings, and their drink-offerings: and
twelve kids of the goats for sin-offering.[b]
88 All the cattle for a sacrifice of peace-
offering, twenty-four heifers, sixty rams,
sixty he-goats of a year old, sixty ewe-
lambs of a year old without blemish: this
is the dedication of the altar, after that
Moses consecrated Aaron, and after he
anointed him.[c]
89 When Moses went into the taberna-
cle of witness to speak to God, then he
heard the voice of God speaking to him
from off the mercy-seat, which is upon
the ark of the testimony, between the two
cherubs; and he spoke to him.[d]

7:85 Gr. one. **7:87** Gr. cows. **7:88** Gr. filled his hands. **7:89** Gr. him.

8 And God spoke to Moses, saying,
2 Speak to Aaron, and thou shalt say
to him, Whenever thou shalt set the
lamps in order, the seven lamps shall
give light opposite the candlestick. 3 And
Aaron did so: on one side opposite
the candlestick he lighted its lamps, as
God appointed Moses. 4 And this is
the construction of the candlestick: it is
solid, golden—its stem, and its lilies—
all solid: according to the pattern which
God shewed Moses, so he made the can-
dlestick.[a]

5 And God spoke to Moses, saying,
6 Take the Levites out of the midst of
the children of Israel, and thou shalt pu-
rify them. 7 And thus shalt thou per-
form their purification: thou shalt sprin-
kle them with water of purification, and
a razor shall come upon the whole of
their body, and they shall wash their gar-
ments, and shall be clean.

8 And they shall take one calf of the
herd, and its meat-offering, fine flour
mingled with oil: and thou shalt take
a calf of a year old of the herd for a
sin-offering. 9 And thou shalt bring the
Levites before the tabernacle of witness;
and thou shalt assemble all the congre-
gation of the sons of Israel. 10 And thou
shalt bring the Levites before God; and
the sons of Israel shall lay their hands
upon the Levites. 11 And Aaron shall sep-
arate the Levites for a gift before God
from the children of Israel: and they
shall be prepared to perform the works
of God.[b] 12 And the Levites shall lay their
hands on the heads of the calves; and
thou shalt offer one for a sin-offering,
and the other for a whole-burnt-offering
to God, to make atonement for them.

13 And thou shalt set the Levites before
God, and before Aaron, and before his
sons; and thou shalt give them as a gift
before God. 14 And thou shalt separate
the Levites from the midst of the sons of
Israel, and they shall be mine. 15 And af-
terwards the Levites shall go in to per-
form the works of the tabernacle of wit-
ness; and thou shalt purify them, and
present them before God. 16 For these are
given to me for a present out of the midst
of the children of Israel: I have taken
them to myself instead of all the first-
born of the sons of Israel that open ev-
ery womb. 17 For every first-born among
the children of Israel is mine, whether of
man or beast: in the day in which I smote
every first-born in the land of Egypt, I
sanctified them to myself. 18 And I took
the Levites in the place of every first-
born among the children of Israel. 19 And
I gave the Levites presented as a gift to
Aaron and his sons out of the midst of the
children of Israel, to do the service of the
children of Israel in the tabernacle of wit-
ness, and to make atonement for the chil-
dren of Israel: thus there shall be none
among the sons of Israel to draw nigh to
the holy things.

20 And Moses and Aaron, and all the
congregation of the children of Israel,
did to the Levites as God commanded
Moses concerning the Levites, so the
sons of Israel did to them. 21 So the
Levites purified themselves and washed
their garments; and Aaron presented
them as a gift before God, and Aaron
made atonement for them to purify them.
22 And afterwards the Levites went in to
minister in their service in the tabernacle
of witness before Aaron, and before his
sons; as God appointed Moses concern-
ing the Levites, so they did to them.

23 And God spoke to Moses, saying,
24 This is the ordinance for the Levites;
From five and twenty years old and up-
ward, they shall go in to minister in the
tabernacle of witness.[c] 25 And from fifty
years old the Levite shall cease from the
ministry, and shall not work any longer.
26 And his brother shall serve in the taber-
nacle of witness to keep charges, but he
shall not do works: so shalt thou do to

8:4 Or, Appointment, or arrangement. **8:11** Gr. so as to perform. **8:24** Gr. do the work.

the Levites in their charges.

9 And God spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying, [2] Speak, and let the children of Israel keep the passover in its season. [3] On the fourteenth day of the first month at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance. [4] And Moses ordered the children of Israel to sacrifice the passover, [5] on the fourteenth day of the first month in the wilderness of Sina, as God appointed Moses, so the children of Israel did.

[6] And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day. [7] And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to God in its season in the midst of the children of Israel?[a] [8] And Moses said to them, Stand there, and I will hear what charge God will give concerning you. [9] And God spoke to Moses, saying, [10] Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to God, [11] in the second month, on the fourteenth day; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it. [12] They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover. [13] And whatsoever man shall be clean, and is not far off on a journey, and shall fail to keep the passover, that soul shall be cut off from his people, because he has not offered the gift to God in its season: that man shall bear his iniquity. [14] And if there should come to you a stranger in your land, and should keep the passover to God, he shall keep it according to the law of the passover and according to its ordinance: there shall be one law for you, both for the stranger, and for the native of the land.

[15] And in the day in which the tabernacle was pitched the cloud covered the tabernacle, the place of the testimony; and in the evening there was upon the tabernacle as the appearance of fire till the morning.[b] [16] So it was continually: the cloud covered it by day, and the appearance of fire by night. [17] And when the cloud went up from the tabernacle, then after that the children of Israel departed; and in whatever place the cloud rested, there the children of Israel encamped. [18] The children of Israel shall encamp by the command of God, and by the command of God they shall remove: all the days in which the cloud overshadows the tabernacle, the children of Israel shall encamp. [19] And whenever the cloud shall be drawn over the tabernacle for many days, then the children of Israel shall keep the charge of God, and they shall not remove. [20] And it shall be, whenever the cloud overshadows the tabernacle a number of days, they shall encamp by the word of God, and shall remove by the command of God.[c] [21] And it shall come to pass, whenever the cloud shall remain from the evening till the morning, and in the morning the cloud shall go up, then shall they remove by day or by night. [22] When the cloud continues a full month overshadowing the tabernacle, the children of Israel shall encamp, and shall not depart.[d] [23] For they shall depart by the command of God:—they kept the charge of God by the command of God by the hand of Moses.

9:7 Gr. him. **9:15** Gr. house. **9:20** Gr. days by number. **9:22** Or, more than a month.

10 And God spoke to Moses, saying,
2 Make to thyself two silver trumpets: thou shalt make them of beaten work; and they shall be to thee for the purpose of calling the assembly, and of removing the camps.[a] 3 And thou shalt sound with them, and all the congregation shall be gathered to the door of the tabernacle of witness. 4 And if they shall sound with one, all the rulers even the princes of Israel shall come to thee. 5 And ye shall sound an alarm, and the camps pitched eastward shall begin to move. 6 And ye shall sound a second alarm, and the camps pitched southward shall move; and ye shall sound a third alarm, and the camps pitched westward shall move forward; and ye shall sound a fourth alarm, and they that encamp toward the north shall move forward: they shall sound an alarm at their departure. 7 And whenever ye shall gather the assembly, ye shall sound, but not an alarm. 8 And the priests the sons of Aaron shall sound with the trumpets; and it shall be a perpetual ordinance for you throughout your generations. 9 And if ye shall go forth to war in your land against your enemies that are opposed to you, then shall ye sound with the trumpets; and ye shall be had in remembrance before God, and ye shall be saved from your enemies. 10 And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets at your whole-burnt-offerings, and at the sacrifices of your peace-offerings; and there shall be a memorial for you before your God: I am the Eternal your God.

11 And it came to pass in the second year, in the second month, on the twentieth day of the month, the cloud went up from the tabernacle of witness. 12 And the children of Israel set forward with their baggage in the wilderness of Sina; and the cloud rested in the wilderness of Pharan. 13 And the first rank departed by the word of God by the hand of Moses.

14 And they first set in motion the order of the camp of the children of Juda with their host; and over their host was Naasson, son of Aminadab. 15 And over the host of the tribe of the sons of Issachar, was Nathanael son of Sogar. 16 And over the host of the tribe of the sons of Zabulon, was Eliab the son of Chælon. 17 And they shall take down the tabernacle, and the sons of Gedson shall set forward, and the sons of Merari, who bear the tabernacle.

18 And the order of the camp of Ruben set forward with their host; and over their host was Elisur the son of Sediur. 19 And over the host of the tribe of the sons of Symeon, was Salamiel son of Surisadai. 20 And over the host of the tribe of the children of Gad, was Elisaph the son of Raguel. 21 And the sons of Caath shall set forward bearing the holy things, and the others shall set up the tabernacle until they arrive.[b] 22 And the order of the camp of Ephraim shall set forward with their forces; and over their forces was Elisama the son of Semiud.

23 And over the forces of the tribe of the sons of Manasse, was Gamaliel the son of Phadassur. 24 And over the forces of the tribe of the children of Benjamin, was Abidan the son of Gadeoni. 25 And the order of the camp of the sons of Dan shall set forward the last of all the camps, with their forces: and over their forces was Achiezer the son of Amisadai. 26 And over the forces of the tribe of the sons of Aser, was Phageel the son of Echran. 27 And over the forces of the tribe of the sons of Nephthali, was Achire the son of Ænan. 28 These are the armies of the children of Israel; and they set forward with their forces.

29 And Moses said to Obab the son of Raguel the Madianite, the father-in-law of Moses, We are going forward to the place concerning which God said, This

10:2 i. e. the successive encampments. **10:21** i. e. the Gershonites and the Merarites. A. V. margin.

will I give to you: Come with us, and we will do thee good, for God has spoken good concerning Israel. [30] And he said to him, I will not go, but I will go to my land and to my kindred. [31] And he said, Leave us not, because thou hast been with us in the wilderness, and thou shalt be an elder among us. [32] And it shall come to pass if thou wilt go with us, it shall even come to pass that in whatsoever things God shall do us good, we will also do thee good.

[33] And they departed from the mount of God a three days' journey; and the ark of the covenant of God went before them a three days' journey to provide rest for them. [34] And it came to pass when the ark set forward, that Moses said, Arise, O God, and let thine enemies be scattered: let all that hate thee flee. [35] And in the resting he said, Turn again, O God, the thousands and tens of thousands in Israel. [36] And the cloud overshadowed them by day, when they departed from the camp.

11 And the people murmured sinfully before God; and God heard them and was very angry; and fire was kindled among them from God, and devoured a part of the camp. [2] And the people cried to Moses: and Moses prayed to God, and the fire was quenched. [3] And the name of that place was called Burning; for a fire was kindled among them from God.[a] [4] And the mixed multitude among them lusted exceedingly; and they and the children of Israel sat down and wept and said, Who shall give us flesh to eat?[b] [5] We remember the fish, which we ate in Egypt freely; and the cucumbers, and the melons, and the leeks, and the garlic, and the onions.[c] [6] But now our soul is dried up; our eyes turn to nothing but to the manna. [7] And the manna is as coriander seed, and the appearance of it the appearance of hoarfrost. [8] And the people went through the field, and gathered, and ground it in the mill, or pounded it in a mortar, and baked it in a pan, and made cakes of it; and the sweetness of it was as the taste of wafer made with oil. [9] And when the dew came upon the camp by night, the manna came down upon it.

[10] And Moses heard them weeping by their families, every one in his door: and God was very angry; and the thing was evil in the sight of Moses. [11] And Moses said to God, Why hast thou afflicted thy servant, and why have I not found grace in thy sight, that thou shouldest lay the weight of this people upon me? [12] Have I conceived all this people, or have I born them? that thou sayest to me, Take them into thy bosom, as a nurse would take her suckling, into the land which thou swarest to their fathers? [13] Whence have I flesh to give to all this people? for they weep to me, saying, Give us flesh, that we may eat. [14] I shall not be able to bear this people alone, for this thing is too heavy for me. [15] And if thou doest thus to me, slay me utterly, if I have found favour with thee, that I may not see my affliction.

[16] And God said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. [17] And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone.[d] [18] And to the people thou shalt say, Purify yourselves for the morrow, and ye shall eat flesh; for ye wept before God, saying, Who shall give us flesh to eat? for it was well with us in Egypt: and God shall

11:3 Heb. Taberah. **11:4** Gr. lusted a lust. **11:5** Or, pumpkins. **11:17** Or, impetus. **11:18** Gr. is.

allow you to eat flesh, and ye shall eat flesh.[a] 19 Ye shall not eat one day, nor two, nor five days, nor ten days, nor twenty days; 20 ye shall eat for a full month, until the flesh come out at your nostrils; and it shall be nausea to you, because ye disobeyed God, who is among you, and wept before him, saying, What had we to do to come out of Egypt?[bc] 21 And Moses said, The people among whom I am are six hundred thousand footmen; and thou saidst, I will give them flesh to eat, and they shall eat a whole month. 22 Shall sheep and oxen be slain for them, and shall it suffice them? or shall all the fish of the sea be gathered together for them, and shall it suffice them? 23 And God said to Moses, Shall not the hand of God be fully sufficient? now shalt thou know whether my word shall come to pass to thee or not.[d]

24 And Moses went out, and spoke the words of God to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle. 25 And God came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased. 26 And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. 27 And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp. 28 And Joshua the son of Naue, who attended on Moses, the chosen one, said, My master Moses, forbid them. 29 And Moses said to him, Art thou jealous on my account? and would that all God's people were prophets; whenever God shall put his spirit upon them. 30 And Moses departed into the camp, himself and the elders of Israel.

31 And there went forth a wind from God, and brought quails over from the sea; and it brought them down upon the camp a day's journey on this side, and a day's journey on that side, round about the camp, as it were two cubits from the earth. 32 And the people rose up all the day, and all the night, and all the next day, and gathered quails; he that gathered least, gathered ten measures; and they refreshed themselves round about the camp.[efg] 33 The flesh was yet between their teeth, before it failed, when God was wroth with the people, and God smote the people with a very great plague. 34 And the name of that place was called the Graves of Lust; for there they buried the people that lusted. 35 The people departed from the Graves of Lust to Aseroth; and the people halted at Aseroth.[hi]

12 And Mariam and Aaron spoke against Moses, because of the Ethiopian woman whom Moses took; for he had taken an Ethiopian woman. 2 And they said, Has God spoken to Moses only? has he not also spoken to us? and God heard it. 3 And the man Moses was very meek beyond all the men that were upon the earth. 4 And God said immediately to Moses and Aaron and Mariam, Come forth all three of you to the tabernacle of witness.[j] 5 And the three came forth to the tabernacle of witness; and God descended in a pillar of a cloud, and stood at the door of the tabernacle of witness; and Aaron and Mariam were called; and both came forth. 6 And he said to them, Hear my words: If there should be of you a prophet to God, I will be made known to him in a vision, and in sleep

11:20 Gr. a month of days. **11:20** Lit. cholera. **11:23** Gr. will overtake thee. **11:32** Gr. little. **11:32** Gr. cors. **11:32** Gr. refreshed refreshments to themselves. Heb. spread a spreading. שטוח וישטחו. **11:35** Heb. התאוה קברות Kibroth-hattaavah. **11:35** Gr. were in. **12:4** Gr. the three.

will I speak to him. [7] My servant Moses is not so; he is faithful in all my house. [8] I will speak to him mouth to mouth apparently, and not in dark speeches; and he has seen the glory of God; and why were ye not afraid to speak against my servant Moses? [9] And the great anger of God was upon them, and he departed. [10] And the cloud departed from the tabernacle; and, behold, Mariam was leprous, white as snow; and Aaron looked upon Mariam, and, behold, she was leprous. [11] And Aaron said to Moses, I beseech thee, my master, do not lay sin upon us, for we were ignorant wherein we sinned. [12] Let her not be as it were like death, as an abortion coming out of his mother's womb, when the disease devours the half of the flesh. [13] And Moses cried to God, saying, O God, I beseech thee, heal her. [14] And God said to Moses, If her father had only spit in her face, would she not be ashamed seven days? let her be set apart seven days without the camp, and afterwards she shall come in.[a]

[15] And Mariam was separated without the camp seven days; and the people moved not forward till Mariam was cleansed.

[16] And afterwards the people set forth from Aseroth, and encamped in the wilderness of Pharan.

13 [2] And God spoke to Moses, saying, Send for thee men, and let them spy the land of the Chananites, which I give to the sons of Israel for a possession; one man for a tribe, thou shalt send them away according to their families, every one of them a prince.

[3] And Moses sent them out of the wilderness of Pharan by the word of God; all these were the princes of the sons of Israel. [4] And these are their names: of the tribe of Ruben, Samuel the son of Zachur. [5] Of the tribe of Symeon, Saphat the son of Suri. [6] Of the tribe of Judah, Chaleb the son of Jephonne. [7] Of the tribe of Issachar, Ilaal the son of Joseph. [8] Of the tribe of Ephraim, Ause the son of Naue. [9] Of the tribe of Benjamin, Phalti the son of Raphu. [10] Of the tribe of Zabulon, Gudiel the son of Sudi. [11] Of the tribe of Joseph of the sons of Manasse, Gaddi the son of Susi. [12] Of the tribe of Dan, Amiel the son of Gamali. [13] Of the tribe of Aser, Sathur the son of Michael. [14] Of the tribe of Nephthali, Nabi the son of Sabi. [15] Of the tribe of Gad, Gudiel the son of Macchi. [16] These are the names of the men whom Moses sent to spy out the land; and Moses called Ause the son of Naue, Joshua.

[17] And Moses sent them to spy out the land of Chanaan, and said to them, Go up by this wilderness; and ye shall go up to the mountain, [18] and ye shall see the land, what it is, and the people that dwells on it, whether it is strong or weak, or whether they are few or many. [19] And what the land is on which they dwell, whether it is good or bad; and what the cities are wherein these dwell, whether they dwell in walled cities or unwalled. [20] And what the land is, whether rich or poor; whether there are trees in it or no: and ye shall persevere and take of the fruits of the land: and the days were the days of spring, the forerunners of the grape.[b]

[21] And they went up and surveyed the land from the wilderness of Sin to Rhoob, as men go in to Æmath. [22] And they went up by the wilderness, and departed as far as Chebron; and there was Achiman, and Sessi, and Thelami, the progeny of Enach. Now Chebron was built seven years before Tanin of Egypt. [23] And they came to the valley of the cluster and surveyed it; and they cut down thence a bough and one cluster of grapes upon it, and bore it on staves, and they took of the pomegranates and the figs. [24] And they called that place, The valley of the cluster, because of the cluster which the

12:14 Gr. will. **13:20** Gr. q. d. neglected.

children of Israel cut down from thence.
25 And they returned from thence, having
surveyed the land, after forty days.

26 And they proceeded and came to
Moses and Aaron and all the congre-
gation of the children of Israel, to the
wilderness of Pharan Cades; and they
brought word to them and to all the con-
gregation, and they shewed the fruit of
the land: 27 and they reported to him,
and said, We came into the land into
which thou sentest us, a land flowing
with milk and honey; and this is the fruit
of it. 28 Only the nation that dwells upon
it is bold, and they have very great and
strong walled towns, and we saw there
the children of Enach. 29 And Amalec
dwells in the land toward the south: and
the Chettite and the Evite, and the Je-
busite, and the Amorite dwells in the hill
country: and the Chananite dwells by
the sea, and by the river Jordan. 30 And
Chaleb stayed the people from speaking
before Moses, and said to him, Nay, but
we will go up by all means, and will in-
herit it, for we shall surely prevail against
them.[a] 31 But the men that went up to-
gether with him said, We will not go up,
for we shall not by any means be able to
go up against the nation, for it is much
stronger than we.[b] 32 And they brought a
horror of that land which they surveyed
upon the children of Israel, saying, The
land which we passed by to survey it, is
a land that eats up its inhabitants; and all
the people whom we saw in it are men
of extraordinary stature. 33 And there we
saw the giants; and we were before them
as locusts, yea even so were we before
them.

14 And all the congregation lifted up
their voice and cried; and the peo-
ple wept all that night. 2 And all the chil-
dren of Israel murmured against Moses
and Aaron; and all the congregation said
to them, 3 Would we had died in the
land of Egypt! or in this wilderness,
would we had died! and why does God
bring us into this land to fall in war?
our wives and our children shall be for
a prey: now then it is better to return
into Egypt. 4 And they said one to an-
other, Let us make a ruler, and return
into Egypt. 5 And Moses and Aaron fell
upon their face before all the congrega-
tion of the children of Israel.

6 But Joshua the son of Naue, and
Chaleb the son of Jephonne, of the num-
ber of them that spied out the land, rent
their garments, 7 and spoke to all the con-
gregation of the children of Israel, saying,
The land which we surveyed is indeed ex-
tremely good. 8 If God choose us, he will
bring us into this land, and give it us; a
land which flows with milk and honey.
9 Only depart not from God; and fear ye
not the people of the land, for they are
meat for us; for the season of prosperity
is departed from them, but God is among
us: fear them not.

10 And all the congregation bade stone
them with stones; and the glory of God
appeared in the cloud on the tabernacle
of witness to all the children of Israel.
11 And God said to Moses, How long
does this people provoke me? and how
long do they refuse to believe me for all
the signs which I have wrought among
them?[c] 12 I will smite them with death,
and destroy them; and I will make of
thee and of thy father's house a great na-
tion, and much greater than this. 13 And
Moses said to God, So Egypt shall hear,
for thou hast brought up this people
from them by thy might. 14 Moreover all
the dwellers upon this land have heard
that thou art God in the midst of this

13:30 Or, to. **13:31** Gr. do not. **14:11** Gr. not believe me.

people, who, O God, art seen by them face to face, and thy cloud rests upon them, and thou goest before them by day in a pillar of a cloud, and by night in a pillar of fire. [15] And if thou shalt destroy this nation as one man; then all the nations that have heard thy name shall speak, saying, [16] Because God could not bring this people into the land which he sware to them, he has overthrown them in the wilderness. [17] And now, O God, let thy strength be exalted, as thou spakest, saying, [18] God is long-suffering and merciful, and true, removing transgressions and iniquities and sins, and he will by no means clear the guilty, visiting the sins of the fathers upon the children to the third and fourth generation. [19] Forgive this people their sin according to thy great mercy, as thou wast favourable to them from Egypt until now.

[20] And God said to Moses, I am gracious to them according to thy word. [21] But as I live and my name is living, so the glory of God shall fill all the earth. [22] For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice, [23] surely they shall not see the land, which I sware to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it. [24] But my servant Chaleb, because there was another spirit in him, and he followed me, I will bring him into the land into which he entered, and his seed shall inherit it. [25] But Amalec and the Chananite dwell in the valley: to-morrow turn and depart for the wilderness by the way of the Red Sea.

[26] And God spoke to Moses and Aaron, saying, [27] How long shall I endure this wicked congregation? I have heard their murmurings against me, even the murmuring of the children of Israel, which they have murmured concerning you. [28] Say to them, As I live, saith God: surely as ye spoke into my ears, so will I do to you. [29] Your carcases shall fall in this wilderness; and all those of you that were reviewed, and those of you that were numbered from twenty years old and upward, all that murmured against me, [30] ye shall not enter into the land for which I stretched out my hand to establish you upon it; except only Chaleb the son of Jephonne, and Joshua the son of Naue. [31] And your little ones, who ye said should be a prey, them will I bring into the land; and they shall inherit the land, which ye rejected.[a] [32] And your carcases shall fall in this wilderness. [33] And your sons shall be fed in the wilderness forty years, and they shall bear your fornication, until your carcases be consumed in the wilderness. [34] According to the number of the days during which ye spied the land, forty days, a day for a year, ye shall bear your sins forty years, and ye shall know my fierce anger. [35] I God have spoken, Surely will I do thus to this evil congregation that has risen up together against me: in this wilderness they shall be utterly consumed, and there they shall die.[b]

[36] And the men whom Moses sent to spy out the land, and who came and murmured against it to the assembly so as to bring out evil words concerning the land,— [37] the men that spoke evil reports against the land, even died of the plague before God. [38] And Joshua the son of Naue and Chaleb the son of Jephonne still lived of those men that went to spy out the land. [39] And Moses spoke these words to all the children of Israel; and the people mourned exceedingly.

[40] And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which God

14:31 Gr. from which ye turned away. **14:35** See ἐπισύστασις, 2 Cor. 11. 28. **14:40** Gr. these men.

has spoken, because we have sinned.[a]
41 And Moses said, Why do ye transgress
the word of God? ye shall not prosper.
42 Go not up, for God is not with you; so
shall ye fall before the face of your ene-
mies. 43 For Amalec and the Chananite
are there before you, and ye shall fall by
the sword; because ye have disobeyed
God and turned aside, and God will not
be among you. 44 And having forced
their passage, they went up to the top of
the mountain; but the ark of the covenant
of God and Moses stirred not out of the
camp. 45 And Amalec and the Chananite
that dwelt in that mountain came down,
and routed them, and destroyed them
unto Herman; and they returned to the
camp.

15 And God spoke to Moses, saying,
2 Speak to the children of Israel,
and thou shalt say to them, When ye are
come into the land of your habitation,
which I give to you, 3 and thou wilt offer
whole-burnt-offerings to God, a whole-
burnt-offering or a meat-offering to per-
form a vow, or a free-will offering, or to
offer in your feasts a sacrifice of sweet
savour to God, whether of the herd or
the flock:[b] 4 then he that offers his gift
to God shall bring a meat-offering of fine
flour, a tenth part of an ephah mingled
with oil, even with the fourth part of a
hin. 5 And for a drink-offering ye shall of-
fer the fourth part of a hin on the whole-
burnt-offering, or on the meat-offering:
for every lamb thou shalt offer so much,
as a sacrifice, a smell of sweet savour to
God. 6 And for a ram, when ye offer it as
a whole-burnt-offering or as a sacrifice,
thou shalt prepare as a meat-offering two
tenths of fine flour mingled with oil, the
third part of a hin. 7 And ye shall offer for
a smell of sweet savour to God wine for
a drink-offering, the third part of a hin.

8 And if ye sacrifice a bullock from the
herd for a whole-burnt-offering or for a
sacrifice, to perform a vow or a peace-
offering to God, 9 then the worshipper
shall offer upon the calf a meat-offering,
three tenth deals of fine flour mingled
with oil, even the half of a hin. 10 And
wine for a drink-offering the half of a hin,
a sacrifice for a smell of sweet savour to
God.

11 Thus shalt thou do to one calf or to
one ram, or to one lamb of the sheep or
kid of the goats. 12 According to the num-
ber of what ye shall offer, so shall ye do
to each one, according to their number.

13 Every native of the country shall do
thus to offer such things as sacrifices for
a smell of sweet savour to God. 14 And if
there should be a stranger among you in
your land, or one who should be born to
you among your generations, and he will
offer a sacrifice, a smell of sweet savour
to God—as ye do, so the whole congre-
gation shall offer to God.

15 There shall be one law for you and
for the strangers abiding among you, a
perpetual law for your generations: as ye
are, so shall the stranger be before God.
16 There shall be one law and one ordi-
nance for you, and for the stranger that
abides among you.

17 And God spoke to Moses, saying,
18 Speak to the sons of Israel, and thou
shalt say to them, When ye are enter-
ing into the land, into which I bring you,
19 then it shall come to pass, when ye
shall eat of the bread of the land, ye
shall separate a wave-offering, a special
offering to God, the first-fruits of your
dough. 20 Ye shall offer your bread a
heave-offering: as a heave-offering from
the threshing-floor, so shall ye separate
it, 21 even the first-fruits of your dough,
and ye shall give God a heave-offering
throughout your generations.

22 But whensoever ye shall transgress,
and not perform all these commands,
which God spoke to Moses; 23 as God ap-
pointed you by the hand of Moses, from
the day which God appointed you and

15:3 Gr. magnify.

forward throughout your generations,
[24] then it shall come to pass, if a trespass
be committed unwillingly, unknown to
the congregation, then shall all the con-
gregation offer a calf of the herd with-
out blemish for a whole-burnt-offering
of sweet savour to God, and its meat-
offering and its drink-offering according
to the ordinance, and one kid of the goats
for a sin-offering. [25] And the priest shall
make atonement for all the congregation
of the children of Israel, and the trespass
shall be forgiven them, because it is in-
voluntary; and they have brought their
gift, a burnt-offering to God for their tres-
pass before God, even for their involun-
tary sins. [26] And it shall be forgiven as
respects all the congregation of the chil-
dren of Israel, and the stranger that is
abiding among you, because it is involu-
ntary to all the people.

[27] And if one soul sin unwillingly, he
shall bring one she-goat of a year old
for a sin-offering. [28] And the priest shall
make atonement for the soul that com-
mitted the trespass unwillingly, and that
sinned unwillingly before God, to make
atonement for him. [29] There shall be one
law for the native among the children of
Israel, and for the stranger that abides
among them, whosoever shall commit a
trespass unwillingly.

[30] And whatever soul either of the na-
tives or of the strangers shall do any thing
with a presumptuous hand, he will pro-
voke God; that soul shall be cut off from
his people, [31] for he has set at nought the
word of God and broken his commands:
that soul shall be utterly destroyed, his
sin is upon him.

[32] And the children of Israel were in the
wilderness, and they found a man gath-
ering sticks on the sabbath-day. [33] And
they who found him gathering sticks on
the sabbath-day brought him to Moses
and Aaron, and to all the congregation of
the children of Israel. [34] And they placed
him in custody, for they did not deter-
mine what they should do to him. [35] And
God spoke to Moses, saying, Let the man
be by all means put to death: do ye all
the congregation, stone him with stones.
[36] And all the congregation brought him
forth out of the camp; and all the congre-
gation stoned him with stones outside
the camp, as God commanded Moses.

[37] And God spoke to Moses, saying,
[38] Speak to the children of Israel, and
thou shalt tell them; and let them make
for themselves fringes upon the borders
of their garments throughout their gener-
ations: and ye shall put upon the fringes
of the borders a lace of blue. [39] And it
shall be on your fringes, and ye shall look
on them, and ye shall remember all the
commands of God, and do them: and ye
shall not turn back after your imagina-
tions, and after the sight of your eyes in
the things after which ye go a whoring;
[40] that ye may remember and perform all
my commands, and ye shall be holy unto
your God. [41] I am the Eternal your God
that brought you out of the land of Egypt,
to be your God: I am the Eternal your
God.

16 And Core the son of Isaar the
son of Caath the son of Levi, and
Dathan and Abiron, sons of Eliab, and
Aun the son of Phaleth the son of Ruben,
spoke; [2] and rose up before Moses, and
two hundred and fifty men of the sons
of Israel, chiefs of the assembly, chosen
councillors, and men of renown. [3] They
rose up against Moses and Aaron, and
said, Let it be enough for you that all
the congregation are holy, and God is
among them; and why do ye set up your-
selves against the congregation of God?
[4] And when Moses heard it, he fell on his
face. [5] And he spoke to Core and all his
assembly, saying, God has visited and
known those that are his and who are
holy, and has brought them to himself;
and whom he has chosen for himself, he
has brought to himself. [6] This do ye: take
to yourselves censers, Core and all his

company; [7] and put fire on them, and put incense on them before God to-morrow; and it shall come to pass that the man whom God has chosen, he shall be holy: let it be enough for you, ye sons of Levi. [8] And Moses said to Core, Hearken to me, ye sons of Levi. [9] Is it a little thing for you, that the God of Israel has separated you from the congregation of Israel, and brought you near to himself to minister in the services of the tabernacle of God, and to stand before the tabernacle to minister for them? [10] and he has brought thee near and all thy brethren the sons of Levi with thee, and do ye seek to be priests also? [11] Thus it is with thee and all thy congregation which is gathered together against God: and who is Aaron, that ye murmur against him?

[12] And Moses sent to call Dathan and Abiron sons of Eliab; and they said, We will not go up.[a] [13] Is it a little thing that thou hast brought us up to a land flowing with milk and honey, to kill us in the wilderness, and that thou altogether rulest over us?[b] [14] Thou art a prince, and hast thou brought us into a land flowing with milk and honey, and hast thou given us an inheritance of land and vineyards? wouldest thou have put out the eyes of those men? we will not go up.[cd] [15] And Moses was exceedingly indignant, and said to God, Do thou take no heed to their sacrifice: I have not taken away the desire of any one of them, neither have I hurt any one of them.[e] [16] And Moses said to Core, Sanctify thy company, and be ready before God, thou and Aaron and they, to-morrow. [17] And take each man his censer, and ye shall put incense upon them, and shall bring each one his censer before God, two hundred and fifty censers, and thou and Aaron shall bring each his censer.

[18] And each man took his censer, and they put on them fire, and laid incense on them; and Moses and Aaron stood by the doors of the tabernacle of witness. [19] And Core raised up against them all his company by the door of the tabernacle of witness; and the glory of God appeared to all the congregation. [20] And God spoke to Moses and Aaron, saying, [21] Separate yourselves from the midst of this congregation, and I will consume them at once. [22] And they fell on their faces, and said, O God, the God of spirits and of all flesh, if one man has sinned, shall the wrath of God be upon the whole congregation? [23] And God spoke to Moses, saying, [24] Speak to the congregation, saying, Depart from the company of Core round about.

[25] And Moses rose up and went to Dathan and Abiron, and all the elders of Israel went with him. [26] And he spoke to the congregation, saying, Separate yourselves from the tents of these stubborn men, and touch nothing that belongs to them, lest ye be consumed with them in all their sin. [27] And they stood aloof from the tent of Core round about; and Dathan and Abiron went forth and stood by the doors of their tents, and their wives and their children and their store.

[28] And Moses said, Hereby shall ye know that God has sent me to perform all these works, that I have not done them of myself. [29] If these men shall die according to the death of all men, if also their visitation shall be according to the visitation of all men, then God has not sent me. [30] But if God shall shew by a wonder, and the earth shall open her mouth and swallow them up, and their houses, and their tents, and all that belongs to them, and they shall go down alive into Hades, then ye shall know that these men have provoked God.[f]

[31] And when he ceased speaking all these words, the ground clave asunder beneath them. [32] And the ground

16:12 Gr. do not. **16:13** Some read, out of. **16:14** Gr. cut out. **16:14** Gr. do not. **16:15** חפד for חפור. **16:30** Or, vision. Some copies read χάσματι.

opened, and swallowed them up, and their houses, and all the men that were with Core, and their cattle. [33] And they went down and all that they had, alive into Hades; and the ground covered them, and they perished from the midst of the congregation. [34] And all Israel round about them fled from the sound of them, for they said, Lest the earth swallow us up also.[a] [35] And fire went forth from God, and devoured the two hundred and fifty men that offered incense.

17 And God said to Moses, [2] and to Eleazar the son of Aaron the priest, Take up the brazen censers out of the midst of the men that have been burnt, and scatter the strange fire yonder, for they have sanctified the censers [3] of these sinners against their own souls, and do thou make them beaten plates a covering to the altar, because they were brought before God and hallowed; and they became a sign to the children of Israel. [4] And Eleazar the son of Aaron the priest took the brazen censers, which the men who had been burnt brought near, and they put them as a covering on the altar: [5] a memorial to the children of Israel that no stranger might draw nigh, who is not of the seed of Aaron, to offer incense before God; so he shall not be as Core and as they that conspired with him, as God spoke to him by the hand of Moses.

[6] And the children of Israel murmured the next day against Moses and Aaron, saying, Ye have killed the people of God. [7] And it came to pass when the congregation combined against Moses and Aaron, that they ran impetuously to the tabernacle of witness; and the cloud covered it, and the glory of God appeared. [8] And Moses and Aaron went in, in front of the tabernacle of witness.

[9] And God spoke to Moses and Aaron, saying, [10] Depart out of the midst of this congregation, and I will consume them at once: and they fell upon their faces. [11] And Moses said to Aaron, Take a censer, and put on it fire from the altar, and put incense on it, and carry it away quickly into the camp, and make atonement for them; for wrath is gone forth from the presence of God, it has begun to destroy the people. [12] And Aaron took as Moses spoke to him, and ran among the congregation, for already the plague had begun among the people; and he put on incense, and made an atonement for the people. [13] And he stood between the dead and the living, and the plague ceased. [14] And they that died in the plague were fourteen thousand and seven hundred, besides those that died on account of Core. [15] And Aaron returned to Moses to the door of the tabernacle of witness, and the plague ceased.

[16] And God spoke to Moses, saying, [17] Speak to the children of Israel, and take rods of them, according to the houses of their families, a rod from all their princes, according to the houses of their families, twelve rods, and write the name of each on his rod.[b] [18] And write the name of Aaron on the rod of Levi; for it is one rod for each: they shall give them according to the tribe of the house of their families. [19] And thou shalt put them in the tabernacle of witness, before the testimony, where I will be made known to thee. [20] And it shall be, the man whom I shall choose, his rod shall blossom; and I will remove from me the murmuring of the children of Israel, which they murmur against you.

[21] And Moses spoke to the children of Israel, and all their chiefs gave him a rod each, for one chief a rod, according to the house of their families, twelve rods; and the rod of Aaron was in the midst of the rods. [22] And Moses laid up the rods before God in the tabernacle of witness. [23] And it came to pass on the morrow, that Moses and Aaron

16:34 Gr. saying. **17:17** Gr. a rod.

went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds. [24] And Moses brought forth all the rods from before God to all the sons of Israel; and they looked, and each one took his rod.

[25] And God said to Moses, Lay up the rod of Aaron before the testimonies to be kept as a sign for the children of the disobedient; and let their murmuring cease from me, and they shall not die. [26] And Moses and Aaron did as God commanded Moses, so did they. [27] And the children of Israel spoke to Moses, saying, Behold, we are cut off, we are destroyed, we are consumed. [28] Every one that touches the tabernacle of God, dies: shall we die utterly?

18 And God spoke to Aaron, saying, Thou and thy sons and thy father's house shall bear the sins of the holy things, and thou and thy sons shall bear the iniquity of your priesthood. [2] And take to thyself thy brethren the tribe of Levi, the family of thy father, and let them be joined to thee, and let them minister to thee; and thou and thy sons with thee shall minister before the tabernacle of witness. [3] And they shall keep thy charges, and the charges of the tabernacle; only they shall not approach the holy vessels and the altar, so both they and you shall not die. [4] And they shall be joined to thee, and shall keep the charges of the tabernacle of witness, in all the services of the tabernacle; and a stranger shall not approach to thee. [5] And ye shall keep the charges of the holy things, and the charges of the altar, and so there shall not be anger among the children of Israel.[a] [6] And I have taken your brethren the Levites out of the midst of the children of Israel, a present given to God, to minister in the services of the tabernacle of witness. [7] And thou and thy sons after thee shall keep up your priestly ministration, according to the whole manner of the altar, and that which is within the veil; and ye shall minister in the services as the office of your priesthood; and the stranger that comes near shall die.

[8] And God said to Aaron, And, behold, I have given you the charge of the first-fruits of all things consecrated to me by the children of Israel; and I have given them to thee as an honour, and to thy sons after thee for a perpetual ordinance. [9] And let this be to you from all the holy things that are consecrated to me, even the burnt-offerings, from all their gifts, and from all their sacrifices, and from every trespass-offering of theirs, and from all their sin-offerings, whatever things they give to me of all their holy things, they shall be thine and thy sons'. [10] In the most holy place shall ye eat them; every male shall eat them, thou and thy sons: they shall be holy to thee.

[11] And this shall be to you of the first-fruits of their gifts, of all the wave-offerings of the children of Israel; to thee have I given them and to thy sons and thy daughters with thee, a perpetual ordinance; every clean person in thy house shall eat them.[b]

[12] Every first-offering of oil, and every first-offering of wine, their first-fruits of corn, whatsoever they may give to God, to thee have I given them. [13] All the first-fruits that are in their land, whatsoever they shall offer to God, shall be thine: every clean person in thy house shall eat them.

[14] Every devoted thing among the children of Israel shall be thine. [15] And every thing that opens the womb of all flesh, whatsoever they bring to God, whether man or beast, shall be thine: only the first-born of men shall be surely redeemed, and thou shalt redeem the first-born of unclean cattle. [16] And the redemption of them shall be from a month

18:5 Gr. in. **18:11** Heb. חנפה. Such appears its general meaning.

old; their valuation of five shekels—it is twenty oboli according to the holy shekel. 17 But thou shalt not redeem the first-born of calves and the first-born of sheep and the first-born of goats; they are holy: and thou shalt pour their blood upon the altar, and thou shalt offer the fat as a burnt-offering for a smell of sweet savour to God.[a]

18 And the flesh shall be thine, as also the breast of the wave-offering and as the right shoulder, it shall be thine. 19 Every special offering of the holy things, whatsoever the children of Israel shall specially offer to God, I have given to thee and to thy sons and to thy daughters with thee, a perpetual ordinance: it is a covenant of salt for ever before God, for thee and thy seed after thee.[b]

20 And God said to Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them; for I am thy portion and thine inheritance in the midst of the children of Israel.

21 And, behold, I have given to the sons of Levi every tithe in Israel for an inheritance for their services, whereinsoever they perform ministry in the tabernacle of witness. 22 And the children of Israel shall no more draw nigh to the tabernacle of witness to incur fatal guilt. 23 And the Levite himself shall perform the service of the tabernacle of witness; and they shall bear their iniquities, it is a perpetual statute throughout their generations; and in the midst of the children of Israel they shall not receive an inheritance. 24 Because I have given as a distinct portion to the Levites for an inheritance the tithes of the children of Israel, whatsoever they shall offer to God; therefore I said to them, In the midst of the children of Israel they shall have no inheritance.

25 And God spoke to Moses, saying, 26 Thou shalt also speak to the Levites, and shalt say to them, If ye take the tithe from the children of Israel, which I have given you from them for an inheritance, then shall ye separate from it a heave-offering to God, a tenth of the tenth. 27 And your heave-offerings shall be reckoned to you as corn from the floor, and an offering from the wine-press. 28 So shall ye also separate them from all the offerings of God out of all your tithes, whatsoever ye shall receive from the children of Israel; and ye shall give of them an offering to God to Aaron the priest. 29 Of all your gifts ye shall offer an offering to God, and of every first-fruit the consecrated part from it. 30 And thou shalt say to them, When ye shall offer the first-fruits from it, then shall it be reckoned to the Levites as produce from the threshing-floor, and as produce from the wine-press. 31 And ye shall eat it in any place, ye and your families; for this is your reward for your services in the tabernacle of witness. 32 And ye shall not bear sin by reason of it, for ye shall have offered an offering of first-fruits from it, and ye shall not profane the holy things of the children of Israel, that ye die not.[c]

19 And God spoke to Moses and Aaron, saying, 2 This is the constitution of the law, as God has commanded, saying, Speak to the sons of Israel, and let them take for thee a red heifer without spot, which has no spot on her, and on which no yoke has been put. 3 And thou shalt give her to Eleazar the priest; and they shall bring her out of the camp into a clean place, and shall kill her before his face. 4 And Eleazar shall take of her blood, and sprinkle of her blood seven times in front of the tabernacle of witness. 5 And they shall burn her to ashes before him; and her skin and her flesh and her blood, with her dung, shall be consumed. 6 And the priest shall take cedar wood and hyssop and scarlet wool, and they shall cast them into the midst of

18:17 i. e. among. But μόσχος is used elsewhere in the LXX. for horned cattle old enough to breed. **18:19** Gr. of perpetual salt. **18:32** Or, because ye shall.

the burning of the heifer.
7 And the priest shall wash his garments, and bathe his body in water, and afterwards he shall go into the camp, and the priest shall be unclean till evening. 8 And he that burns her shall wash his garments, and bathe his body, and shall be unclean till evening. 9 And a clean man shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp; and they shall be for the congregation of the children of Israel to keep: it is the water of sprinkling, a purification. 10 And he that gathers up the ashes of the heifer shall wash his garments, and shall be unclean until evening; and it shall be a perpetual statute for the children of Israel and for the strangers joined to them.
11 He that touches the dead body of any man, shall be unclean seven days. 12 He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean. 13 Every one that touches the carcase of the person of a man, if he should have died, and the other not have been purified, has defiled the tabernacle of God: that soul shall be cut off from Israel, because the water of sprinkling has not been sprinkled upon him; he is unclean; his uncleanness is yet upon him. 14 And this is the law; if a man die in a house, every one that goes into the house, and all things in the house, shall be unclean seven days. 15 And every open vessel which has not a covering bound upon it, shall be unclean. 16 And every one who shall touch a man slain by violence, or a corpse, or human bone, or sepulchre, shall be unclean seven days.
17 And they shall take for the unclean of the burnt ashes of purification, and they shall pour upon them running water into a vessel. 18 And a clean man shall take hyssop, and dip it into the water, and sprinkle it upon the house, and the furniture, and all the souls that are therein, and upon him that touched the human bone, or the slain man, or the corpse, or the tomb. 19 And the clean man shall sprinkle the water on the unclean on the third day and on the seventh day, and on the seventh day he shall purify himself; and the other shall wash his garments, and bathe himself in water, and shall be unclean until evening. 20 And whatever man shall be defiled and shall not purify himself, that soul shall be cut off from the midst of the congregation, because he has defiled the holy things of God, because the water of sprinkling has not been sprinkled upon him; he is unclean. 21 And it shall be to you a perpetual statute; and he that sprinkles the water of sprinkling shall wash his garments; and he that touches the water of sprinkling shall be unclean until evening. 22 And whatsoever the unclean man shall touch shall be unclean, and the soul that touches it shall be unclean till evening.
20 And the children of Israel, even the whole congregation, came into the wilderness of Sin, in the first month, and the people abode in Cades; and Mariam died there, and was buried there. 2 And there was no water for the congregation: and they gathered themselves together against Moses and Aaron. 3 And the people reviled Moses, saying, Would we had died in the destruction of our brethren before God! 4 And wherefore have ye brought up the congregation of God into this wilderness, to kill us and our cattle? 5 And wherefore is this? Ye have brought us up out of Egypt, that we should come into this evil place; a place where there is no sowing, neither figs, nor vines, nor pomegranates, neither is there water to drink.
6 And Moses and Aaron went from before the assembly to the door of the tabernacle of witness, and they fell upon their faces; and the glory of God appeared to them. 7 And God spoke to Moses, say-

ing, [8] Take thy rod, and call the assembly, thou and Aaron thy brother, and speak ye to the rock before them, and it shall give forth its waters; and ye shall bring forth for them water out of the rock, and give drink to the congregation and their cattle. [9] And Moses took his rod which was before God, as God commanded. [10] And Moses and Aaron assembled the congregation before the rock, and said to them, Hear me, ye disobedient ones; must we bring you water out of this rock? [11] And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle. [12] And God said to Moses and Aaron, Because ye have not believed me to sanctify me before the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. [13] This is the water of Strife, because the children of Israel spoke insolently before God, and he was sanctified in them.

[14] And Moses sent messengers from Cades to the king of Edom, saying, Thus says thy brother Israel; Thou knowest all the distress that has come upon us.[a] [15] And how our fathers went down into Egypt, and we sojourned in Egypt many days, and the Egyptians afflicted us and our fathers. [16] And we cried to God, and God heard our voice, and sent an angel and brought us out of Egypt; and now we are in the city of Cades, at the extremity of thy coasts. [17] We will pass through thy land: we will not go through the fields, nor through the vineyards, nor will we drink water out of thy cistern: we will go by the king's highway; we will not turn aside to the right hand or to the left, until we have passed thy borders. [18] And Edom said to him, Thou shalt not pass through me, and if otherwise, I will go forth to meet thee in war. [19] And the children of Israel say to him, We will pass by the mountain; and if I and my cattle drink of thy water, I will pay thee: but it is no matter of importance, we will go by the mountain. [20] And he said, Thou shalt not pass through me; and Edom went forth to meet him with a great host, and a mighty hand. [21] So Edom refused to allow Israel to pass through his borders, and Israel turned away from him. [22] And they departed from Cades; and the children of Israel, even the whole congregation, came to Mount Or.

[23] And God spoke to Moses and Aaron in mount Or, on the borders of the land of Edom, saying, [24] Let Aaron be added to his people; for ye shall certainly not go into the land which I have given the children of Israel, because ye provoked me at the water of strife. [25] Take Aaron, and Eleazar his son, and bring them up to the mount Or before all the congregation; [26] and take Aaron's apparel from off him, and put it on Eleazar his son: and let Aaron die there and be added to his people. [27] And Moses did as God commanded him, and took him up to mount Or, before all the congregation. [28] And he took Aaron's garments off him, and put them on Eleazar his son, and Aaron died on the top of the mountain; and Moses and Eleazar came down from the mountain. [29] And all the congregation saw that Aaron was dead: and they wept for Aaron thirty days, even all the house of Israel.

21 And Arad the Chananitish king who dwelt by the wilderness, heard that Israel came by the way of Atharin; and he made war on Israel, and carried off some of them captives.[b] [2] And Israel vowed a vow to God, and said, If thou wilt deliver this people into my power, I will devote it and its cities to thee. [3] And God hearkened to the voice of Israel, and delivered the Chananite into his power; and Israel devoted him and his cities, and they called the name of that place Anathema.[c]

20:14 Gr. found us. **21:1** Gr. a captivity of them. **21:3** Gr. devoted thing.

[4] And having departed from mount Or by the way leading to the Red Sea, they compassed the land of Edom, and the people lost courage by the way. [5] And the people spoke against God and against Moses, saying, Why is this? Hast thou brought us ought of Egypt to slay us in the wilderness? for there is not bread nor water; and our soul loathes this light bread. [6] And God sent among the people deadly serpents, and they bit the people, and much people of the children of Israel died. [7] And the people came to Moses and said, We have sinned, for we have spoken against God, and against thee: pray therefore to God, and let him take away the serpent from us. [8] And Moses prayed to God for the people; and God said to Moses, Make thee a serpent, and put it on a signal-staff; and it shall come to pass that whenever a serpent shall bite a man, every one so bitten that looks upon it shall live. [9] And Moses made a serpent of brass, and put it upon a signal-staff: and it came to pass that whenever a serpent bit a man, and he looked on the brazen serpent, he lived.

[10] And the children of Israel departed, and encamped in Oboth. [11] And having departed from Oboth, they encamped in Achalgai, on the farther side in the wilderness, which is opposite Moab, toward the east. [12] And thence they departed, and encamped in the valley of Zared. [13] And they departed thence and encamped on the other side of Arnon in the wilderness, the country which extends from the coasts of the Amorites; for Arnon is the borders of Moab, between Moab and the Amorites.[a] [14] Therefore it is said in a book, A war of God has set on fire Zoob, and the brooks of Arnon. [15] And he has appointed brooks to cause Er to dwell there; and it lies near to the coasts of Moab.

[16] And thence they came to the well; this is the well of which God said to Moses, Gather the people, and I will give them water to drink. [17] Then Israel sang this song at the well, Begin to sing of the well;[b] [18] the princes digged it, the kings of the nations in their kingdom, in their dominion sank it in the rock: and they went from the well to Manthanain, [19] and from Manthanain to Naaliel, and from Naaliel to Bamoth, and from Bamoth to Janen, which is in the plain of Moab as seen from the top of the quarried rock that looks toward the wilderness.[c]

[20] And Moses sent ambassadors to Seon king of the Amorites, with peaceable words, saying, [21] We will pass through thy land, we will go by the road; we will not turn aside to the field or to the vineyard. [22] We will not drink water out of thy well; we will go by the king's highway, until we have past thy boundaries. [23] And Seon did not allow Israel to pass through his borders, and Seon gathered all his people, and went out to set the battle in array against Israel into the wilderness; and he came to Jassa, and set the battle in array against Israel. [24] And Israel smote him with the slaughter of the sword, and they became possessors of his land, from Arnon to Jaboc, as far as the children of Amman, for Jazer is the borders of the children of Amman. [25] And Israel took all their cities, and Israel dwelt in all the cities of the Amorites, in Esebon, and in all cities belonging to it. [26] For Esebon is the city of Seon king of the Amorites; and he before fought against the king of Moab, and they took all his land, from Aroer to Arnon. [27] Therefore say they who deal in dark speeches, Come to Esebon, that the city of Seon may be built and prepared. [28] For a fire has gone forth from Esebon, a flame from the city of Seon, and has consumed as far as Moab, and devoured the pillars of Arnon. [29] Woe to thee, Moab; thou art lost, thou people of Chamos: their sons are sold for preserva-

21:13 Gr. Amorite. **21:17** Gr. of the well for it. **21:19** Or, Jané, but the reading is uncertain.

tion, and their daughters are captives to Seon king of the Amorites. [30] And their seed shall perish from Esebon to Dæbon; and their women have yet farther kindled a fire against Moab.

[31] And Israel dwelt in all the cities of the Amorites. [32] And Moses sent to spy out Jazer; and they took it, and its villages, and cast out the Amorite that dwelt there. [33] And having returned, they went up the road that leads to Basan; and Og the king of Basan went forth to meet them, and all his people to war to Edrain. [34] And God said to Moses, Fear him not; for I have delivered him and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites, who dwelt in Esebon. [35] And he smote him and his sons, and all his people, until he left none of his to be taken alive; and they inherited his land.

22 And the children of Israel departed, and encamped on the west of Moab by Jordan toward Jericho. [2] And when Balac son of Sepphor saw all that Israel did to the Amorite, [3] then Moab feared the people exceedingly because they were many; and Moab was grieved before the face of the children of Israel.[a] [4] And Moab said to the elders of Madiam, Now shall this assembly lick up all that are round about us, as a calf would lick up the green herbs of the field:—and Balac son of Sepphor was king of Moab at that time. [5] And he sent ambassadors to Balaam the son of Beor, to Phathura, which is on a river of the land of the sons of his people, to call him, saying, Behold, a people is come out of Egypt, and behold it has covered the face of the earth, and it has encamped close to me. [6] And now come, curse me this people, for it is stronger than we; if we may be able to smite some of them, and I will cast them out of the land: for I know that whomsoever thou dost bless, they are blessed, and whomsoever thou dost curse, they are cursed. [7] And the elders of Moab went, and the elders of Madiam, and their divining instruments were in their hands; and they came to Balaam, and spoke to him the words of Balac. [8] And he said to them, Tarry here the night, and I will answer you the things which God shall say to me; and the princes of Moab stayed with Balaam.

[9] And God came to Balaam, and said to him, Who are these men with thee? [10] And Balaam said to God, Balac son of Sepphor, king of Moab, sent them to me, saying, [11] Behold, a people has come forth out of Egypt, and has covered the face of the land, and it has encamped near to me; and now come, curse it for me, if indeed I shall be able to smite it, and cast it out of the land. [12] And God said to Balaam, Thou shalt not go with them, neither shalt thou curse the people; for they are blessed. [13] And Balaam rose up in the morning, and said to the princes of Balac, Depart quickly to your master; God does not permit me to go with you. [14] And the princes of Moab rose, and came to Balac, and said, Balaam will not come with us.

[15] And Balac yet again sent more princes and more honourable than they. [16] And they came to Balaam, and they say to him, Thus says Balac the son of Sepphor: I beseech thee, delay not to come to me. [17] For I will greatly honour thee, and will do for thee whatsoever thou shalt say; come then, curse me this people. [18] And Balaam answered and said to the princes of Balac, If Balac would give me his house full of silver and gold, I shall not be able to go beyond the word of the Eternal God, to make it little or great in my mind. [19] And now do ye also tarry here this night, and I shall know what God will yet say to me. [20] And God came to Balaam by night, and said to him, If these men are come to call thee, rise and follow them; nevertheless the

22:3 q. d. because of. Hebraism.

word which I shall speak to thee, it shalt thou do.

[21] And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. [22] And God was very angry because he went; and the angel of God rose up to withstand him. Now he had mounted his ass, and his two servants were with him. [23] And when the ass saw the angel of God standing opposite in the way, and his sword drawn in his hand, then the ass turned aside out of the way, and went into the field; and Balaam smote the ass with his staff to direct her in the way.

[24] And the angel of God stood in the avenues of the vines, a fence being on this side and a fence on that. [25] And when the ass saw the angel of God, she thrust herself against the wall, and crushed Balaam's foot against the wall, and he smote her again.

[26] And the angel of God went farther, and came and stood in a narrow place where it was impossible to turn to the right or the left. [27] And when the ass saw the angel of God, she lay down under Balaam; and Balaam was angry, and struck the ass with his staff.[a] [28] And God opened the mouth of the ass, and she says to Balaam, What have I done to thee, that thou hast smitten me this third time? [29] And Balaam said to the ass, Because thou hast mocked me; and if I had had a sword in my hand, I would now have killed thee. [30] And the ass says to Balaam, Am not I thine ass on which thou hast ridden since thy youth till this day? did I ever do thus to thee, utterly disregarding thee? and he said, No. [31] And God opened the eyes of Balaam, and he sees the angel of God withstanding him in the way, and his sword drawn in his hand, and he stooped down and worshipped on his face. [32] And the angel of God said to him, Why hast thou smitten thine ass this third time? and, behold, I came out to withstand thee, for thy way was not seemly before me; and when the ass saw me, she turned away from me this third time. [33] And if she had not turned out of the way, surely now, I should have slain thee, and should have saved her alive. [34] And Balaam said to the angel of God, I have sinned, for I did not know that thou wert standing opposite in the way to meet me; and now if it shall not be pleasing to thee for me to go on, I will return. [35] And the angel of God said to Balaam, Go with the men: nevertheless the word which I shall speak to thee, that thou shalt take heed to speak. And Balaam went with the princes of Balac.

[36] And when Balac heard that Balaam was come, he went out to meet him, to a city of Moab, which is on the borders of Arnon, which is on the extreme part of the borders. [37] And Balac said to Balaam, Did I not send to thee to call thee? why hast thou not come to me? shall I not indeed be able to honour thee? [38] And Balaam said to Balac, Behold, I am now come to thee: shall I be able to say anything? the word which God shall put into my mouth, that I shall speak. [39] And Balaam went with Balac, and they came to the cities of streets.[b] [40] And Balac offered sheep and calves, and sent to Balaam and to his princes who were with him. [41] And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people.

22:27 Gr. sat down. **22:39** Or, cities of villages. Heb. **23:3** Gr. appear to me in meeting.

23 And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams. [2] And Balac did as Balaam told him; and he offered up a calf and a ram on every altar. [3] And Balaam said to Balac, Stand by thy sacrifice, and I will go and see if God will appear to me and meet me, and the word which he shall shew me, I will report to thee. And Balac stood by his sacrifice.[a] [4] And Balaam went to enquire of God; and he went straight forward, and God appeared to Balaam; and Balaam said to him, I have prepared the seven altars, and have offered a calf and a ram on every altar. [5] And God put a word into the mouth of Balaam, and said, Thou shalt return to Balac, and thus shalt thou speak. [6] And he returned to him, and moreover he stood over his whole-burnt-offerings, and all the princes of Moab with him; and the Spirit of God came upon him. [7] And he took up his parable, and said, Balac king of Moab sent for me out of Mesopotamia, out of the mountains of the east, saying, Come, curse me Jacob, and Come, call for a curse for me upon Israel. [8] How can I curse whom God curses not? or how can I devote whom God devotes not? [9] For from the top of the mountains I shall see him, and from the hills I shall observe him: behold, the people shall dwell alone, and shall not be reckoned among the nations. [10] Who has exactly calculated the seed of Jacob, and who shall number the families of Israel? let my soul die with the souls of the righteous, and let my seed be as their seed.

[11] And Balac said to Balaam, What hast thou done to me? I called thee to curse my enemies, and behold thou hast greatly blessed them. [12] And Balaam said to Balac, Whatsoever God shall put into my mouth, shall I not take heed to speak this? [13] And Balac said to him, Come yet with me to another place where thou shalt not see the people, but only thou shalt see a part of them, and shalt not see them all; and curse me them from thence.[b]

[14] And he took him to a high place of the field to the top of the quarried rock, and he built there seven altars, and offered a calf and a ram on every altar. [15] And Balaam said to Balac, Stand by thy sacrifice, and I will go to enquire of God. [16] And God met Balaam, and put a word into his mouth, and said, Return to Balac, and thus shalt thou speak. [17] And he returned to him: and he also was standing by his whole-burnt-sacrifice, and all the princes of Moab with him; and Balac said to him, What has God spoken? [18] And he took up his parable, and said, Rise up, Balac, and hear; hearken as a witness, thou son of Sepphor. [19] God is not as man to waver, nor as the son of man to be threatened; shall he say and not perform? shall he speak and not keep to his word? [20] Behold, I have received commandment to bless: I will bless, and not turn back. [21] There shall not be trouble in Jacob, neither shall sorrow be seen in Israel: the Eternal his God is with him, the glories of rulers are in him. [22] It was God who brought him out of Egypt; he has as it were the glory of a unicorn. [23] For there is no divination in Jacob, nor enchantment in Israel; in season it shall be told to Jacob and Israel what God shall perform.[cde] [24] Behold, the people shall rise up as a lion's whelp, and shall exalt himself as a lion; he shall not lie down till he have eaten the prey, and he shall drink the blood of the slain.

[25] And Balac said to Balaam, Neither curse the people at all for me, nor bless them at all.[f] [26] And Balaam answered and said to Balac, Spoke I not to thee, saying, Whatsoever thing God shall speak to me, that will I do? [27] And Balac said to

23:13 Gr. him or it. **23:23** Or, against. **23:23** Or, against. **23:23** Or, what shall God perform? **23:25** Gr. him.

Balaam, Come and I will remove thee to another place, if it shall please God, and curse me them from thence. 28 And Balac took Balaam to the top of Phogor, which extends to the wilderness. 29 And Balaam said to Balac, Build me here seven altars, and prepare me here seven calves, and seven rams. 30 And Balac did as Balaam told him, and offered a calf and a ram on every altar.

24 And when Balaam saw that it pleased God to bless Israel, he did not go according to his custom to meet the omens, but turned his face toward the wilderness. 2 And Balaam lifted up his eyes, and sees Israel encamped by their tribes; and the Spirit of God came upon him. 3 And he took up his parable and said, Balaam son of Beor says, the man who sees truly says, 4 he says who hears the oracle of the Mighty One, who saw a vision of God in sleep; his eyes were opened: 5 How goodly are thy habitations, Jacob, and thy tents, Israel! 6 as shady groves, and as gardens by a river, and as tents which God pitched, and as cedars by the waters. 7 There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased. 8 God led him out of Egypt; he has as it were the glory of a unicorn: he shall consume the nations of his enemies, and he shall drain their marrow, and with his darts he shall shoot through the enemy.[a] 9 He lay down, he rested as a lion, and as a young lion; who shall stir him up? they that bless thee are blessed, and they that curse thee are cursed.

10 And Balac was angry with Balaam, and clapped his hands together; and Balac said to Balaam, I called thee to curse my enemy, and behold thou hast decidedly blessed him this third time. 11 Now therefore flee to thy place: I said, I will honour thee, but now God has deprived thee of glory. 12 And Balaam said to Balac, Did I not speak to thy messengers also whom thou sentest to me, saying, 13 If Balac should give me his house full of silver and gold, I shall not be able to transgress the word of God to make it good or bad by myself; whatsoever things God shall say, them will I speak.[b] 14 And now, behold, I return to my place; come, I will advise thee of what this people shall do to thy people in the last days.

15 And he took up his parable and said,

Balaam the son of Beor says, the man who sees truly says, 16 hearing the oracles of God, receiving knowledge from the Most High, and having seen a vision of God in sleep; his eyes were opened.[cd] 17 I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth. 18 And Edom shall be an inheritance, and Esau his enemy shall be an inheritance of Israel, and Israel wrought valiantly. 19 And one shall arise out of Jacob, and destroy out of the city him that escapes. 20 And having seen Amalec, he took up his parable and said, Amalec is the first of the nations; yet his seed shall perish. 21 And having seen the Kenite, he took up his parable and said, Thy dwelling-place is strong; yet though thou shouldest put thy nest in a rock, 22 and though Beor should have a skilfully contrived hiding-place, the Assyrians shall carry thee away captive.[e] 23 And he looked upon Og, and took up his parable and said, Oh, oh, who shall live, when God shall do these things?[f] 24 And one shall come forth from the hands of the Citians, and shall afflict Assur, and shall afflict the Hebrews, and they shall perish together.[g] 25 And Balaam rose up and departed and returned to his place,

24:8 Gr. suck the marrow out of their fat bones. **24:13** Or, go beyond. **24:16** Gr. knowing knowledge. **24:16** Or, unveiled. **24:22** Gr. nest of cunning. **24:23** Gr. put. **24:24** Or, men of Heber. **24:25** Gr. q. d. chez lui.

and Balac went to his own home.[a]

25 And Israel sojourned in Sattin, and the people profaned itself by going a-whoring after the daughters of Moab.[b] [2] And they called them to the sacrifices of their idols; and the people ate of their sacrifices, and worshipped their idols. [3] And Israel consecrated themselves to Beel-phegor; and God was very angry with Israel. [4] And God said to Moses, Take all the princes of the people, and make them examples of judgment for God in the face of the sun, and the anger of God shall be turned away from Israel.[c] [5] And Moses said to the tribes of Israel, Slay ye every one his friend that is consecrated to Beel-phegor. [6] And, behold, a man of the children of Israel came and brought his brother to a Madianitish woman before Moses, and before all the congregation of the children of Israel; and they were weeping at the door of the tabernacle of witness. [7] And Phinees the son of Eleazar, the son of Aaron the priest, saw it, and rose out of the midst of the congregation, and took a javelin in his hand,[d] [8] and went in after the Israelitish man into the chamber, and pierced them both through, both the Israelitish man, and the woman through her womb; and the plague was stayed from the children of Israel.[e] [9] And those that died in the plague were four and twenty thousand.

[10] And God spoke to Moses, saying, [11] Phinees the son of Eleazar the son of Aaron the priest has caused my wrath to cease from the children of Israel, when I was exceedingly jealous among them, and I did not consume the children of Israel in my jealousy.[f] [12] Thus do thou say to him, Behold, I give him a covenant of peace: [13] and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel. [14] Now the name of the smitten Israelitish man, who was smitten with the Madianitish woman, was Zambri son of Salmon, prince of a house of the tribe of Symeon. [15] And the name of the Madianitish woman who was smitten, was Chasbi, daughter of Sur, a prince of the nation of Ommoth: it is a chief house among the people of Madiam.

[16] And God spoke to Moses, saying, Speak to the children of Israel, saying, [17] Plague the Madianites as enemies, and smite them, [18] for they are enemies to you by the treachery wherein they ensnare you through Phogor, and through Chasbi their sister, daughter of a prince of Madiam, who was smitten in the day of the plague because of Phogor.

26 And it came to pass after the plague, that God spoke to Moses and Eleazar the priest, saying, [2] Take the sum of all the congregation of the children of Israel, from twenty years old and upward, according to the houses of their lineage, every one that goes forth to battle in Israel.[g][h]

[3] And Moses and Eleazar the priest spoke in Araboth of Moab at the Jordan by Jericho, saying, [4] This is the numbering from twenty years old and upward as God commanded Moses. And the sons of Israel that came out of Egypt are as follows: [5] Ruben was the first-born of Israel: and the sons of Ruben, Enoch, and the family of Enoch; to Phallu belongs the family of the Phalluites. [6] To Asron, the family of Asroni: to Charmi, the family of Charmi. [7] These are the families of Ruben; and their numbering was forty-three thousand and seven hundred and thirty.

[8] And the sons of Phallu were Eliab,— [9] and the sons of Eliab, Namuel, and

25:1 Heb. חלל to begin and to profane, etc. **25:4** Or, put them to shame. See Heb. 6. 6. **25:7** Gr. dagger. **25:8** Gr. furnace, κάμινον. Trom renders lupanar. Heb. הקבה. **25:11** Or, with or against them. Hebraism. **26:2** Gr. of their fathers' families. **26:2** Gr. to set himself in array.

Dathan, and Abiron: these are renowned men of the congregation; these are they that rose up against Moses and Aaron in the gathering of Core, in the rebellion against God. [10] And the earth opened her mouth, and swallowed up them and Core, when their assembly perished, when the fire devoured the two hundred and fifty, and they were made a sign.[a] [11] But the sons of Core died not.

[12] And the sons of Symeon:—the family of the sons of Symeon: to Namuel, belonged the family of the Namuelites; to Jamin the family of the Jaminites; to Jachin the family of the Jachinites. [13] To Zara the family of the Zaraites; to Saul the family of the Saulites. [14] These are the families of Symeon according to their numbering, two and twenty thousand and two hundred.

[15] And the sons of Juda, Er and Aunan; and Er and Aunan died in the land of Chanaan. [16] And these were the sons of Juda, according to their families: to Selom belonged the family of the Selonites; to Phares, the family of the Pharesites; to Zara, the family of the Zaraites. [17] And the sons of Phares were, to Asron, the family of the Asronites; to Jamun, the family of the Jamunites. [18] These are the families of Juda according to their numbering, seventy-six thousand and five hundred.

[19] And the sons of Issachar according to their families: to Thola, the family of the Tholaites; to Phua, the family of the Phuaites. [20] To Jasub, the family of the Jasubites; to Samram, the family of the Samramites. [21] These are the families of Issachar according to their numbering, sixty-four thousand and four hundred.

[22] The sons of Zabulon according to their families: to Sared, the family of the Saredites; to Allon, the family of the Allonites; to Allel, the family of the Allelites. [23] These are the families of Zabulon according to their numbering, sixty thousand and five hundred.

[24] The sons of Gad according to their families: to Saphon, the family of the Saphonites; to Angi, the family of the Angites; to Suni, the family of the Sunites; [25] to Azeni, the family of the Azenites; to Addi, the family of the Addites: [26] to Aroadi, the family of the Aroadites; to Ariel, the family of the Arielites. [27] These are the families of the children of Gad according to their numbering, forty-four thousand and five hundred.

[28] The sons of Aser according to their families; to Jamin, the family of the Jaminites; to Jesu, the family of the Jesusites; to Baria, the family of the Bariaites. [29] To Chober, the family of the Choberites; to Melchiel, the family of the Melchielites. [30] And the name of the daughter of Aser, Sara. [31] These are the families of Aser according to their numbering, forty-three thousand and four hundred.[b]

[32] The sons of Joseph according to their families, Manasse and Ephraim.

[33] The sons of Manasse. To Machir the family of the Machirites; and Machir begot Galaad: to Galaad, the family of the Galaadites. [34] And these are the sons of Galaad; to Achiezer, the family of the Achiezerites; to Cheleg, the family of the Chelegites. [35] To Esriel, the family of the Esrielites; to Sychem, the family of the Sychemites. [36] To Symaer, the family of the Symaerites; and to Opher, the family of the Opherites. [37] And to Salpaad the son of Opher there were no sons, but daughters: and these were the names of the daughters of Salpaad; Mala, and Nua, and Egla, and Melcha, and Thersa. [38] These are the families of Manasse according to their numbering, fifty-two thousand and seven hundred.[c]

[39] And these are the children of Ephraim; to Suthala, the family of the Suthalanites; to Tanach, the family of the Tanachites. [40] These are the sons of

26:10 Or, for a sign. **26:31** Alex. 600. **26:38** Alex. 62,500.

Suthala; to Eden, the family of the Edenites. [41] These are the families of Ephraim according to their numbering, thirty-two thousand and five hundred: these are the families of the children of Joseph according to their families.

[42] The sons of Benjamin according to their families; to Bale, the family of the Balites; to Asyber, the family of the Asyberites; to Jachiran, the family of the Jachiranites. [43] To Sophan, the family of the Sophanites. [44] And the sons of Bale were Adar and Noeman; to Adar, the family of the Adarites; and to Noeman, the family of the Noemanites. [45] These are the sons of Benjamin by their families according to their numbering, thirty-five thousand and five hundred.

[46] And the sons of Dan according to their families; to Same, the family of the Sameites; these are the families of Dan according to their families. [47] All the families of Samei according to their numbering, sixty-four thousand and four hundred.[a]

[48] The sons of Nephthali according to their families; to Asiel, the family of the Asielites; to Gauni, the family of the Gaunites. [49] To Jeser, the family of the Jeserites; to Sellem, the family of the Sellemites. [50] These are the families of Nephthali, according to their numbering, forty thousand and three hundred.

[51] This is the numbering of the children of Israel, six hundred and one thousand and seven hundred and thirty.

[52] And God spoke to Moses, saying, [53] To these the land shall be divided, so that they may inherit according to the number of the names. [54] To the greater number thou shalt give the greater inheritance, and to the less number thou shalt give the less inheritance: to each one, as they have been numbered, shall their inheritance be given. [55] The land shall be divided to the names by lot, they shall inherit according to the tribes of their families. [56] Thou shalt divide their inheritance by lot between the many and the few.

[57] And the sons of Levi according to their families; to Gedson, the family of the Gedsonites; to Caath, the family of the Caathites; to Merari, the family of the Merarites. [58] These are the families of the sons of Levi; the family of the Lobenites, the family of the Chebronites, the family of the Coreites, and the family of the Musites; and Caath begot Amram. [59] And the name of his wife was Jochabed, daughter of Levi, who bore these to Levi in Egypt, and she bore to Amram, Aaron and Moses, and Mariam their sister. [60] And to Aaron were born both Nadab and Abiud, and Eleazar, and Ithamar. [61] And Nadab and Abiud died when they offered strange fire before God in the wilderness of Sina. [62] And there were according to their numbering, twenty-three thousand, every male from a month old and upward; for they were not numbered among the children of Israel, because they have no inheritance in the midst of the children of Israel.

[63] And this is the numbering of Moses and Eleazar the priest, who numbered the children of Israel in Araboth of Moab, at Jordan by Jericho. [64] And among these there was not a man numbered by Moses and Aaron, whom, even the children of Israel, they numbered in the wilderness of Sinai. [65] For God said to them, They shall surely die in the wilderness; and there was not left even one of them, except Chaleb the son of Jephonne, and Joshua the son of Naue.

26:47 Alex. 600.

27 And the daughters of Salpaad the son of Opher, the son of Galaad, the son of Machir, of the tribe of Manasse, of the sons of Joseph, came near; and these were their names, Maala, and Nua, and Egla, and Melcha, and Thersa; [2] and they stood before Moses, and before Eleazar the priest, and before the princes, and before all the congregation at the door of the tabernacle of witness, saying, [3] Our father died in the wilderness, and he was not in the midst of the congregation that rebelled against God in the gathering of Core; for he died for his own sin, and he had no sons. Let not the name of our father be blotted out of the midst of his people, because he has no son: give us an inheritance in the midst of our father's brethren. [4] And Moses brought their case before God.

[5] And God spoke to Moses, saying, [6] The daughters of Salpaad have spoken rightly: thou shalt surely give them a possession of inheritance in the midst of their father's brethren, and thou shalt assign their father's inheritance to them. [7] And thou shalt speak to the children of Israel, saying, [8] If a man die, and have no son, ye shall assign his inheritance to his daughter. [9] And if he have no daughter, ye shall give his inheritance to his brother. [10] And if he have no brethren, ye shall give his inheritance to his father's brother. [11] And if there be no brethren of his father, ye shall give the inheritance to his nearest relation of his tribe, to inherit his possessions; and this shall be to the children of Israel an ordinance of judgment, as God commanded Moses.

[12] And God said to Moses, Go up to the mountain that is in the country beyond Jordan, this mount Nabau, and behold the land Chanaan, which I give to the sons of Israel for a possession. [13] And thou shalt see it, and thou also shalt be added to thy people, as Aaron thy brother was added to them in mount Or: [14] because ye transgressed my commandment in the wilderness of Sin, when the congregation resisted and refused to sanctify me; ye sanctified me not at the water before them. This is the water of Strife in Cades in the wilderness of Sin. [15] And Moses said to God, [16] Let the Eternal God of spirits and of all flesh look out for a man over this congregation, [17] who shall go out before them, and who shall come in before them, and who shall lead them out, and who shall bring them in; so the congregation of God shall not be as sheep without a shepherd. [18] And God spoke to Moses, saying, Take to thyself Joshua the son of Naue, a man who has the Spirit in him, and thou shalt lay thy hands upon him. [19] And thou shalt set him before Eleazar the priest, and thou shalt give him a charge before all the congregation, and thou shalt give a charge concerning him before them. [20] And thou shalt put of thy glory upon him, that the children of Israel may hearken to him. [21] And he shall stand before Eleazar the priest, and they shall ask of him before God the judgment of the Urim: they shall go forth at his word, and at his word they shall come in, he and the children of Israel with one accord, and all the congregation.

[22] And Moses did as God commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation. [23] And he laid his hands on him, and appointed him as God ordered Moses.

28 And God spoke to Moses, saying,
2 Charge the children of Israel, and thou shalt speak to them, saying, Ye shall observe to offer to me in my feasts my gifts, my presents, my burnt-offerings for a sweet-smelling savour. 3 And thou shalt say to them, These are the burnt-offerings, all that ye shall bring to God; two lambs of a year old without blemish daily, for a whole-burnt offering perpetually. 4 Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb towards evening.

5 And thou shalt offer the tenth part of an ephah of fine flour for a meat-offering, mingled with oil, with the fourth part of a hin. 6 It is a perpetual whole-burnt-offering, a sacrifice offered in the mount of Sina for a sweet-smelling savour to God. 7 And its drink-offering, the fourth part of a hin to each lamb; in the holy place shalt thou pour strong drink as a drink-offering to God. 8 And the second lamb thou shalt offer toward evening; thou shalt offer it according to its meat-offering and according to its drink-offering for a smell of sweet savour to God. 9 And on the sabbath-day ye shall offer two lambs of a year old without blemish, and two tenth deals of fine flour mingled with oil for a meat-offering, and a drink-offering. 10 It is a whole-burnt-offering of the sabbaths on the sabbath days, besides the continued whole-burnt-offering, and its drink offering.

11 And at the new moons ye shall bring a whole-burnt-offering to God, two calves of the herd, and one ram, seven lambs of a year old without blemish. 12 Three tenth deals of fine flour mingled with oil for one calf, and two tenth deals of fine flour mingled with oil for one ram. 13 A tenth deal of fine flour mingled with oil for each lamb, as a meat-offering, a sweet-smelling savour, a burnt-offering to God.[a] 14 Their drink-offering shall be the half of a hin for one calf; and the third of a hin for one ram; and the fourth part of a hin of wine for one lamb: this is the whole-burnt-offering monthly throughout the months of the year.

15 And he shall offer one kid of the goats for a sin-offering to God; it shall be offered beside the continual whole-burnt-offering and its drink-offering.

16 And in the first month, on the fourteenth day of the month, is the passover to God. 17 And on the fifteenth day of this month is a feast; seven days ye shall eat unleavened bread. 18 And the first day shall be to you a holy convocation; ye shall do no servile work. 19 And ye shall bring whole-burnt-offerings, a sacrifice to God, two calves of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. 20 And their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. 21 Thou shalt offer a tenth for each lamb, for the seven lambs. 22 And thou shalt offer one kid of the goats for a sin-offering, to make atonement for you. 23 Beside the perpetual whole-burnt-offering in the morning, which is a whole-burnt-sacrifice for a continuance, 24 these shall ye thus offer daily for seven days, a gift, a sacrifice for a sweet-smelling savour to God; beside the continual whole-burnt-offering, thou shalt offer its drink-offering.[b] 25 And the seventh day shall be to you a holy convocation; ye shall do no servile work in it.

26 And on the day of the new corn, when ye shall offer a new sacrifice at the festival of weeks to God, there shall be to you a holy convocation; ye shall do no servile work, 27 and ye shall bring whole-burnt-offerings for a sweet-smelling savour to God, two calves of the herd, one ram, seven lambs without blemish. 28 Their meat-offering shall be fine flour mingled with oil; there shall be three tenth deals for one calf,

28:13 This seems to be the general meaning of κάρπωμα in LXX. **28:24** Alex. two days.

and two tenth deals for one ram. [29] A tenth for each lamb separately, for the seven lambs; and a kid of the goats, [30] for a sin-offering, to make atonement for you; beside the perpetual whole-burnt-offering: and [31] ye shall offer to me their meat-offering. They shall be to you unblemished, and ye shall offer their drink-offerings.

29 And in the seventh month, on the first day of the month, there shall be to you a holy convocation: ye shall do no servile work: it shall be to you a day of blowing the trumpets. [2] And ye shall offer whole-burnt-offerings for a sweet savour to God, one calf of the herd, one ram, seven lambs of a year old without blemish. [3] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram: [4] a tenth deal for each several ram, for the seven lambs. [5] And one kid of the goats for a sin-offering, to make atonement for you. [6] Beside the whole-burnt-offerings for the new moon, and their meat-offerings, and their drink-offerings, and their perpetual whole-burnt-offering; and their meat-offerings and their drink-offerings according to their ordinance for a sweet-smelling savour to God.

[7] And on the tenth of this month there shall be to you a holy convocation; and ye shall afflict your souls, and ye shall do no work. [8] And ye shall bring near whole-burnt-offerings for a sweet-smelling savour to God; burnt-sacrifices to God, one calf of the herd, one ram, seven lambs of a year old; they shall be to you without blemish. [9] Their meat-offering shall be fine flour mingled with oil; three tenth deals for one calf, and two tenth deals for one ram. [10] A tenth deal for each several lamb, for the seven lambs. [11] And one kid of the goats for a sin-offering, to make atonement for you; beside the sin-offering for atonement, and the continual whole-burnt-offering, its meat-offering, and its drink-offering according to its ordinance for a smell of sweet savour, a burnt-sacrifice to God.

[12] And on the fifteenth day of this seventh month ye shall have a holy convocation; ye shall do no servile work; and ye shall keep it a feast to God seven days. [13] And ye shall bring near whole-burnt-offerings, a sacrifice for a smell of sweet savour to God, on the first day thirteen calves of the herd, two rams, fourteen lambs of a year old; they shall be without blemish. [14] Their meat-offerings shall be fine flour mingled with oil; there shall be three tenth deals for one calf, for the thirteen calves; and two tenth deals for one ram, for the two rams. [15] A tenth deal for every lamb, for the fourteen lambs. [16] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering: there shall be their meat-offerings and their drink-offerings.

[17] And on the second day twelve calves, two rams, fourteen lambs of a year old without blemish. [18] Their meat-offering and their drink-offering shall be for the calves and the rams and the lambs according to their number, according to their ordinance. [19] And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; their meat-offerings and their drink-offerings.

[20] On the third day eleven calves, two rams, fourteen lambs of a year old without blemish. [21] Their meat-offering and their drink-offering shall be to the calves and to the rams and to the lambs according to their number, according to their ordinance. [22] And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

[23] On the fourth day ten calves, two rams, fourteen lambs of a year old without spot. [24] There shall be their meat-offerings and their drink-offerings to the calves and the rams and the lambs according to their number, according to

their ordinance. 25 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering there shall be their meat-offerings and their drink-offerings.

26 On the fifth day nine calves, two rams, fourteen lambs of a year old without spot. 27 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance. 28 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

29 On the sixth day eight calves, two rams, fourteen lambs of a year old without blemish. 30 There shall be their meat-offerings and their drink-offerings to the calves and rams and lambs according to their number, according to their ordinance. 31 And one kid of the goats for a sin-offering; beside the perpetual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

32 On the seventh day seven calves, two rams, fourteen lambs of a year old without blemish. 33 Their meat-offerings and their drink-offerings shall be to the calves and the rams and the lambs according to their number, according to their ordinance. 34 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings. 35 And on the eighth day there shall be to you a release: ye shall do no servile work in it.[a] 36 And ye shall offer whole-burnt-offerings as sacrifices to God, one calf, one ram, seven lambs of a year old without spot. 37 There shall be their meat-offerings and their drink-offerings for the calf and the ram and the lambs according to their number, according to their ordinance. 38 And one kid of the goats for a sin-offering; beside the continual whole-burnt-offering; there shall be their meat-offerings and their drink-offerings.

39 These sacrifices shall ye offer to God in your feasts, besides your vows; and ye shall offer your free-will-offerings and your whole-burnt-offerings, and your meat-offerings and your drink-offerings, and your peace-offerings.

30 And Moses spoke to the children of Israel according to all that God commanded Moses. 2 And Moses spoke to the heads of the tribes of the children of Israel, saying, This is the thing which God has commanded. 3 Whatsoever man shall vow a vow to God, or swear an oath, or bind himself with an obligation upon his soul, he shall not break his word; all that shall come out of his mouth he shall do.[b] 4 And if a woman shall vow a vow to God, or bind herself with an obligation in her youth in her father's house; and her father should hear her vows and her obligations, wherewith she has bound her soul, and her father should hold his peace at her, then all her vows shall stand, 5 and all the obligations with which she has bound her soul, shall remain to her. 6 But if her father straitly forbid her in the day in which he shall hear all her vows and her obligations, which she has contracted upon her soul, they shall not stand; and God shall hold her guiltless, because her father forbade her.

7 But if she should be indeed married, and her vows be upon her according to the utterance of her lips, in respect of the obligations which she has contracted upon her soul;[c] 8 and her husband should hear, and hold his peace at her in the day in which he should hear, then thus shall all her vows be binding, and her obligations, which she has contracted upon her soul shall stand. 9 But if her husband should straitly forbid her in the day in which he should hear her, none of her vows or obligations which

29:35 Or, solemn assembly. See Lev. 23. 36. **30:3** Gr. profane. **30:7** It would seem that the relative in respect of οὓς must refer to ὁρισμοὺς, understood.

she has contracted upon her soul shall stand, because her husband has disallowed her, and God shall hold her guiltless.[a]

10 And the vow of a widow and of her that is put away, whatsoever she shall bind upon her soul, shall stand to her.[b] 11 And if her vow be made in the house of her husband, or the obligation upon her soul with an oath, 12 and her husband should hear, and hold his peace at her, and not disallow her, then all her vows shall stand, and all the obligations which she contracted against her soul, shall stand against her. 13 But if her husband should utterly cancel the vow in the day in which he shall hear it, none of the things which shall proceed out of her lips in her vows, and in the obligations contracted upon her soul, shall stand to her; her husband has cancelled them, and God shall hold her guiltless.[c] 14 Every vow, and every binding oath to afflict her soul, her husband shall confirm it to her, or her husband shall cancel it. 15 But if he be wholly silent at her from day to day, then shall he bind upon her all her vows; and he shall confirm to her the obligations which she has bound upon herself, because he held his peace at her in the day in which he heard her. 16 And if her husband should in any wise cancel them after the day in which he heard them, then he shall bear his iniquity.[d] 17 These are the ordinances which God commanded Moses, between a man and his wife, and between a father and daughter in her youth in the house of her father.

31 And God spoke to Moses, saying, 2 Avenge the wrongs of the children of Israel on the Madianites, and afterwards thou shalt be added to thy people.[ef] 3 And Moses spoke to the people, saying, Arm some of you, and set yourselves in array before God against Madian, to inflict vengeance on Madian from God.[g] 4 Send a thousand of each tribe from all the tribes of the children of Israel to set themselves in array. 5 And they numbered of the thousands of Israel a thousand of each tribe, twelve thousands; these were armed for war. 6 And Moses sent them away a thousand of every tribe with their forces, and Phinees the son of Eleazar the son of Aaron the priest: and the holy instruments, and the signal trumpets were in their hands.

7 And they set themselves in array against Madian, as God commanded Moses; and they slew every male. 8 And they slew the kings of Madian together with their slain subjects; even Evi and Rocon, and Sur, and Ur, and Roboc, five kings of Madian; and they slew with the sword Balaam the son of Beor with their other slain. 9 And they made a prey of the women of Madian, and their store, and their cattle, and all their possessions: and they spoiled their forces. 10 And they burnt with fire all their cities in the places of their habitation, and they burnt their villages with fire. 11 And they took all their plunder, and all their spoils, both man and beast. 12 And they brought to Moses and to Eleazar the priest, and to all the children of Israel, the captives, and the spoils, and the plunder, to the camp to Araboth Moab, which is at Jordan by Jericho. 13 And Moses and Eleazar the priest and all the rulers of the synagogue went forth out of the camp to meet them. 14 And Moses was angry with the captains of the host, the heads of thousands and the heads of hundreds who

30:9 Or, in any wise. **30:10** Gr. vow. **30:13** Or, forbid; lit. take away. **30:16** Or, utterly. **31:2** Gr. vengeance. **31:2** Gr. last. **31:3** Gr. men.

came from the battle-array. [15] And Moses said to them, Why have ye saved every female alive? [16] For they were the occasion to the children of Israel by the word of Balaam of their revolting and despising the word of God, because of Phogor; and there was a plague in the congregation of God. [17] Now then slay every male in all the spoil, slay every woman, who has known the lying with man. [18] And as for all the captivity of women, who have not known the lying with man, save ye them alive. [19] And ye shall encamp outside the great camp seven days; every one who has slain and who touches a dead body, shall be purified on the third day, and ye and your captivity shall purify yourselves on the seventh day.[ab] [20] And ye shall purify every garment and every leathern utensil, and all furniture of goat skin, and every wooden vessel.[c]

[21] And Eleazar the priest said to the men of the host that came from the battle-array, This is the ordinance of the law which God has commanded Moses. [22] Beside the gold, and the silver, and the brass, and the iron, and lead, and tin, [23] every thing that shall pass through the fire shall so be clean, nevertheless it shall be purified with the water of sanctification; and whatsoever will not pass through the fire shall pass through water. [24] And on the seventh day ye shall wash your garments, and be clean; and afterwards ye shall come into the camp.

[25] And God spoke to Moses, saying, [26] Take the sum of the spoils of the captivity both of man and beast, thou and Eleazar the priest, and the heads of the families of the congregation. [27] And ye shall divide the spoils between the warriors that went out to battle, and the whole congregation. [28] And ye shall take a tribute for God from the warriors that went out to battle; one soul out of five hundred, from the men, and from the cattle, even from the oxen, and from the sheep, and from the asses; and ye shall take from their half. [29] And thou shalt give them to Eleazar the priest as the first-fruits of God. [30] And from the half belonging to the children of Israel thou shalt take one in fifty from the men, and from the oxen, and from the sheep, and from the asses, and from all the cattle; and thou shalt give them to the Levites that keep the charges in the tabernacle of God.[d]

[31] And Moses and Eleazar the priest did as God commanded Moses. [32] And that which remained of the spoil which the warriors took, was—of the sheep, six hundred and seventy-five thousand: [33] and oxen, seventy-two thousand: [34] and asses, sixty-one thousand. [35] And persons of women who had not known lying with man, all the souls, thirty-two thousand. [36] And the half, even the portion of them that went out to war, from the number of the sheep, was three hundred and thirty-seven thousand and five hundred. [37] And the tribute to God from the sheep was six hundred and seventy-five. [38] And the oxen, six and thirty thousand, and the tribute to God, seventy-two. [39] And asses, thirty thousand and five hundred, and the tribute to God, sixty-one: [40] and the persons, sixteen thousand, and the tribute of them to God, thirty-two souls.

[41] And Moses gave the tribute to God, the heave-offering of God, to Eleazar the priest, as God commanded Moses; [42] from the half belonging to the children of Israel, whom Moses separated from the men of war. [43] And the half taken from the sheep, belonging to the congregation, was three hundred and thirty-seven thousand and five hundred. [44] And the oxen, thirty-six thousand; [45] asses, thirty thousand and five hundred; [46] and persons, sixteen thousand.

31:19 i. e. of a slain man. **31:19** Or, shall purify himself. **31:20** Gr. every work. **31:30** Gr. from or of.

47 And Moses took of the half belonging
to the children of Israel the fiftieth part,
of men and of cattle, and he gave them to
the Levites who keep the charges of the
tabernacle of God, as God commanded
Moses.[a]
48 And all those who were appointed
to be officers of thousands of the host,
captains of thousands and captains of
hundreds, approached Moses, and said
to Moses, 49 Thy servants have taken the
sum of the men of war with us, and not
one is missing. 50 And we have brought
our gift to God, every man who has
found an article of gold, whether an arm-
let, or a chain, or a ring, or a bracelet,
or a clasp for hair, to make atonement
for us before God. 51 And Moses and
Eleazar the priest took the gold from
them, even every wrought article. 52 And
all the wrought gold, even the offering
that they offered to God, was sixteen
thousand and seven hundred and fifty
shekels from the captains of thousands
and the captains of hundreds. 53 For the
men of war took plunder every one for
himself. 54 And Moses and Eleazar the
priest took the gold from the captains
of thousands and captains of hundreds,
and brought the vessels into the taberna-
cle of witness, a memorial of the children
of Israel before God.[b]

32 And the children of Ruben and the
children of Gad had a multitude
of cattle, very great; and they saw the
land of Jazer, and the land of Galaad; and
the place was a place for cattle:[c] 2 and
the children of Ruben and the children
of Gad came, and spoke to Moses, and to
Eleazar the priest, and to the princes of
the congregation, saying, 3 Ataroth, and
Dæbon, and Jazer, and Namra, and Ese-
bon, and Eleale, and Sebama, and Nabau,
and Bæan, 4 the land which God has de-
livered up before the children of Israel, is
pasture land, and thy servants have cat-
tle. 5 And they said, If we have found
grace in thy sight, let this land be given
to thy servants for a possession, and do
not cause us to pass over Jordan.
6 And Moses said to the sons of Gad
and the sons of Ruben, Shall your
brethren go to war, and shall ye sit here?
7 And why do ye pervert the minds of
the children of Israel, that they should
not cross over into the land, which God
gives them? 8 Did not your fathers thus,
when I sent them from Cades Barne to
spy out the land? 9 and they went up to
the valley of the cluster, and spied the
land, and turned aside the heart of the
children of Israel, that they should not
go into the land, which God gave them.
10 And God was very angry in that day,
and sware, saying, 11 Surely these men
who came up out of Egypt from twenty
years old and upward, who know good
and evil, shall not see the land which I
sware to give to Abraam and Isaac and Ja-
cob, for they have not closely followed af-
ter me: 12 save Caleb the son of Jephonne,
who was set apart, and Joshua the son
of Naue, for they closely followed after
God. 13 And God was very angry with Is-
rael; and for forty years he caused them
to wander in the wilderness, until all the
generation which did evil in the sight of
God was extinct.[d] 14 Behold, ye are risen
up in the room of your fathers, a combi-
nation of sinful men, to increase yet far-
ther the fierce wrath of God against Is-
rael.[e] 15 For ye will turn away from him
to desert him yet once more in the wilder-
ness, and ye will sin against this whole
congregation.
16 And they came to him, and said, We
will build here folds for our cattle, and
cities for our possessions; 17 and we will
arm ourselves and go as an advanced
guard before the children of Israel, un-
til we shall have brought them into their
place; and our possessions shall remain

31:47 Gr. the one out of the fifty. **31:54** Gr. them. **32:1** Gr. cattle, a multitude, greatly a multitude. **32:13** Or, before. **32:14** Or, an evil race, lit. a destruction, but some read, σύστρεμμα.

in walled cities because of the inhabitants of the land. 18 We will not return to our houses till the children of Israel shall have been distributed, each to his own inheritance. 19 And we will not any longer inherit with them from the other side of Jordan and onwards, because we have our full inheritance on the side beyond Jordan eastward.

20 And Moses said to them, If ye will do according to these words, if ye will arm yourselves before God for battle,[a] 21 and every one of you will pass over Jordan fully armed before God, until his enemy be destroyed from before his face, 22 and the land shall be subdued before God, then afterwards ye shall return, and be guiltless before God, and as regards Israel; and this land shall be to you for a possession before God. 23 But if ye will not do so, ye will sin against God; and ye shall know your sin, when afflictions shall come upon you. 24 And ye shall build for yourselves cities for your store, and folds for your cattle; and ye shall do that which proceeds out of your mouth.

25 And the sons of Ruben and the sons of Gad spoke to Moses, saying, Thy servants will do as our master commands. 26 Our store, and our wives, and all our cattle shall be in the cities of Galaad. 27 But thy servants will go over all armed and set in order before God to battle, as our master says.

28 And Moses appointed to them for judges Eleazar the priest, and Joshua the son of Naue, and the chiefs of the families of the tribes of Israel. 29 And Moses said to them, If the sons of Ruben and the sons of Gad will pass over Jordan with you, every one armed for war before God, and ye shall subdue the land before you, then ye shall give to them the land of Galaad for a possession. 30 But if they will not pass over armed with you to war before God, then shall ye cause to pass over their possessions and their wives and their cattle before you into the land of Chanaan, and they shall inherit with you in the land of Chanaan. 31 And the sons of Ruben and the sons of Gad answered, saying, Whatsoever God says to his servants, that will we do.[b] 32 We will go over armed before God into the land of Chanaan, and ye shall give us our inheritance beyond Jordan.

33 And Moses gave to them, even to the sons of Gad and the sons of Ruben, and to the half tribe of Manasse of the sons of Joseph, the kingdom of Seon king of the Amorites, and the kingdom of Og king of Basan, the land and its cities with its coasts, the cities of the land round about.[c] 34 And the sons of Gad built Dæbon, and Ataroth, and Aroer, 35 and Sophar, and Jazer, and they set them up, 36 and Namram, and Bætharan, strong cities, and folds for sheep. 37 And the sons of Ruben built Esebon, and Eleale, and Kariatham, 38 and Beelmeon, surrounded with walls, and Sebama; and they called the names of the cities which they built, after their own names. 39 And a son of Machir the son of Manasse went to Galaad, and took it, and destroyed the Amorite who dwelt in it. 40 And Moses gave Galaad to Machir the son of Manasse, and he dwelt there. 41 And Jair the son of Manasse went and took their villages, and called them the villages of Jair.[d] 42 And Nabau went and took Caath and her villages, and called them Naboth after his name.

32:20 Gr. this word. **32:31** Or, our God, or, our master, i. e. Moses. **32:33** Gr. the cities. **32:41** Or, folds.

33 And these are the stages of the children of Israel, as they went out from the land of Egypt with their host by the hand of Moses and Aaron. 2 And Moses wrote their removals and their stages, by the word of God: and these are the stages of their journeying. 3 They departed from Ramesses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went forth with a high hand before all the Egyptians. 4 And the Egyptians buried those that died of them, even all that God smote, every first-born in the land of Egypt; also God executed vengeance on their gods. 5 And the children of Israel departed from Ramesses, and encamped in Socchoth: 6 and they departed from Socchoth and encamped in Buthan, which is a part of the wilderness. 7 And they departed from Buthan and encamped at the mouth of Iroth, which is opposite Beel-sepphon, and encamped opposite Magdol. 8 And they departed from before Iroth, and crossed the middle of the sea into the wilderness; and they went a journey of three days through the wilderness, and encamped in Picriæ.[a] 9 And they departed from Picriæ, and came to Ælim; and in Ælim were twelve fountains of water, and seventy palm-trees, and they encamped there by the water. 10 And they departed from Ælim, and encamped by the Red Sea. 11 And they departed from the Red Sea, and encamped in the wilderness of Sin.

12 And they departed from the wilderness of Sin, and encamped in Raphaca. 13 And they departed from Raphaca, and encamped in Ælus. 14 And they departed from Ælus, and encamped in Raphidin; and there was no water there for the people to drink. 15 And they departed from Raphidin, and encamped in the wilderness of Sina. 16 And they departed from the wilderness of Sina, and encamped at the Graves of Lust.[b] 17 And they departed from the Graves of Lust, and encamped in Aseroth. 18 And they departed from Aseroth, and encamped in Rathama.

19 And they departed from Rathama, and encamped in Remmon Phares. 20 And they departed from Remmon Phares, and encamped in Lebona. 21 And they departed from Lebona, and encamped in Ressan. 22 And they departed from Ressan, and encamped in Makellath. 23 And they departed from Makellath, and encamped in Saphar. 24 And they departed from Saphar, and encamped in Charadath. 25 And they departed from Charadath, and encamped in Makeloth. 26 And they departed from Makeloth, and encamped in Kataath. 27 And they departed from Kataath, and encamped in Tarath. 28 And they departed from Tarath, and encamped in Mathecca. 29 And they departed from Mathecca, and encamped in Selmona. 30 And they departed from Selmona, and encamped in Masuruth. 31 And they departed from Masuruth, and encamped in Banæa. 32 And they departed from Banæa, and encamped in the mountain Gadgad.

33 And they departed from the mountain Gadgad, and encamped in Etebatha. 34 And they departed from Etebatha, and encamped in Ebrona. 35 And they departed from Ebrona, and encamped in Gesion Gaber. 36 And they departed from Gesion Gaber, and encamped in the wilderness of Sin; and they departed from the wilderness of Sin, and encamped in the wilderness of Pharan; this is Cades. 37 And they departed from Cades, and encamped in mount Or near the land of Edom.

38 And Aaron the priest went up by the command of God, and died there in the fortieth year of the departure of the children of Israel from the land of Egypt, in the fifth month, on the first day of

33:8 Heb. Marah. lit. Bitternesses. **33:16** Heb. Kibroth-hattaavah.

the month. [39] And Aaron was a hundred and twenty-three years old, when he died in mount Or. [40] And Arad the Chananitish king (he too dwelt in the land of Chanaan) having heard when the children of Israel were entering the land— [41] then they departed from mount Or, and encamped in Selmona. [42] And they departed from Selmona, and encamped in Phino. [43] And they departed from Phino, and encamped in Oboth.

[44] And they departed from Oboth, and encamped in Gai, on the other side Jordan on the borders of Moab. [45] And they departed from Gai, and encamped in Dæbon Gad. [46] And they departed from Dæbon Gad, and encamped in Gelmon Deblathaim. [47] And they departed from Gelmon Deblathaim, and encamped on the mountains of Abarim, over against Nabau. [48] And they departed from the mountains of Abarim, and encamped on the west of Moab, at Jordan by Jericho. [49] And they encamped by Jordan between Æsimoth, as far as Belsa to the west of Moab.

[50] And God spoke to Moses at the west of Moab by Jordan at Jericho, saying, [51] Speak to the children of Israel, and thou shalt say to them, Ye are to pass over Jordan into the land of Chanaan. [52] And ye shall destroy all that dwell in the land before your face, and ye shall abolish their high places, and all their molten images ye shall destroy, and ye shall demolish all their pillars. [53] And ye shall destroy all the inhabitants of the land, and ye shall dwell in it, for I have given their land to you for an inheritance. [54] And ye shall inherit their land according to your tribes; to the greater number ye shall give the larger possession, and to the smaller ye shall give the less possession; to whatsoever part a man's name shall go forth by lot, there shall be his property: ye shall inherit according to the tribes of your families.[a] [55] But if ye will not destroy the dwellers in the land from before you, then it shall come to pass that whomsoever of them ye shall leave shall be thorns in your eyes, and darts in your sides, and they shall be enemies to you on the land on which ye shall dwell; [56] and it shall come to pass that as I had determined to do to them, so I will do to you.

34 And God spoke to Moses, saying, [2] Charge the children of Israel, and thou shalt say to them, Ye are entering into the land of Chanaan: it shall be to you for an inheritance, the land of Chanaan with its boundaries. [3] And your southern side shall be from the wilderness of Sin to the border of Edom, and your border southward shall extend on the side of the salt sea eastward.[b] [4] And your border shall go round you from the south to the ascent of Acrabin, and shall proceed by Ennac, and the going forth of it shall be southward to Cades Barne, and it shall go forth to the village of Arad, and shall proceed by Asemona. [5] And the border shall compass from Asemona to the river of Egypt, and the sea shall be the termination. [6] And ye shall have your border on the west, the great sea shall be the boundary: this shall be to you the border on the west.[c]

[7] And this shall be your northern border; from the great sea ye shall measure to yourselves, by the side of the mountain.[d] [8] And ye shall measure to yourselves the mountain from mount Hor at the entering in to Emath, and the termination of it shall be the coasts of Saradac. [9] And the border shall go out to Dephrona, and its termination shall be at Arsenain; this shall be your border from the north. [10] And ye shall measure to yourselves the eastern border from Arsenain to Sepphamar. [11] And the border shall go down from Sepphamar to Bela

33:54 Gr. his. **34:3** Gr. be. **34:6** Gr. sea. **34:7** Gr. the mountain, the mountain. By this repetition is perhaps meant mount Hor.

eastward to the fountains, and the border
shall go down from Bela behind the sea
Chenereth eastward. 12 And the border
shall go down to Jordan, and the termi-
nation shall be the salt sea; this shall be
your land and its borders round about.
13 And Moses charged the children of
Israel, saying, This is the land which ye
shall inherit by lot, even as God com-
manded us to give it to the nine tribes
and the half-tribe of Manasse. 14 For the
tribe of the children of Ruben, and the
tribe of the children of Gad have received
their inheritance according to their fam-
ilies; and the half-tribe of Manasse have
received their inheritances.[a] 15 Two tribes
and half a tribe have received their inher-
itance beyond Jordan by Jericho from the
south eastwards.
16 And God spoke to Moses, saying,
17 These are the names of the men who
shall divide the land to you for an inheri-
tance; Eleazar the priest and Joshua the
son of Naue.[b] 18 And ye shall take one
ruler from each tribe to divide the land
to you by lot.
19 And these are the names of the men;
of the tribe of Juda, Chaleb the son of
Jephonne. 20 Of the tribe of Symeon,
Salamiel the son of Semiud. 21 Of the
tribe of Benjamin, Eldad the son of
Chaslon. 22 Of the tribe of Dan the prince
was Bacchir the son of Egli. 23 Of the
sons of Joseph of the tribe of the sons
of Manasse, the prince was Aniel the
son of Suphi. 24 Of the tribe of the sons
of Ephraim, the prince was Camuel the
son of Sabathan. 25 Of the tribe of Zab-
ulon, the prince was Elisaphan the son
of Pharnac. 26 Of the tribe of the sons of
Issachar, the prince was Phaltiel the son
of Oza. 27 Of the tribe of the children of
Aser, the prince was Achior the son of
Selemi. 28 Of the tribe of Nephthali, the
prince was Phadael the son of Jamiud.
29 These did God command to dis-
tribute the inheritances to the children of
Israel in the land of Chanaan.

35 And God spoke to Moses to the
west of Moab by Jordan near Jeri-
cho, saying, 2 Give orders to the chil-
dren of Israel, and they shall give to the
Levites cities to dwell in from the lot
of their possession, and they shall give
to the Levites the suburbs of the cities
round about them.[c d] 3 And the cities
shall be for them to dwell in, and their
enclosures shall be for their cattle and all
their beasts.[e] 4 And the suburbs of the
cities which ye shall give to the Levites,
shall be from the wall of the city and out-
wards two thousand cubits round about.
5 And thou shalt measure outside the city
on the east side two thousand cubits, and
on the south side two thousand cubits,
and on the west side two thousand cu-
bits, and on the north side two thousand
cubits; and your city shall be in the midst
of this, and the suburbs of the cities as
described. 6 And ye shall give the cities
to the Levites, the six cities of refuge
which ye shall give for the slayer to flee
thither, and in addition to these, forty-
two cities. 7 Ye shall give to the Levites
in all forty-eight cities, them and their
suburbs. 8 And as for the cities which
ye shall give out of the possession of the
children of Israel, from those that have
much ye shall give much, and from those
that have less ye shall give less: they shall
give of their cities to the Levites each one
according to his inheritance which they
shall inherit.
9 And God spoke to Moses, saying,
10 Speak to the children of Israel, and
thou shalt say to them, Ye are to cross
over Jordan into the land of Chanaan.
11 And ye shall appoint to yourselves
cities: they shall be to you cities of
refuge for the slayer to flee to, every one

34:14 Gr. the houses of their families. **34:17** Gr. inherit the land for you. **35:2** Or, lots. **35:2** i. e. the Levites. **35:3** Or, districts, i. e. spaces marked off. Gr. special offerings of land, q. d. glebe lands. This latter sense is probably the right one here. **35:11** Gr. smitten a life.

who has killed another unintentionally.[a]
12 And the cities shall be to you places of
refuge from the avenger of blood, and
the slayer shall not die until he stands
before the congregation for judgment.[b]
13 And the cities which ye shall assign,
even the six cities, shall be places of
refuge for you. 14 Ye shall assign three
cities on the other side of Jordan, and
ye shall assign three cities in the land of
Chanaan.

15 It shall be a place of refuge for the
children of Israel, and for the stranger,
and for him that sojourns among you;
these cities shall be for a place of refuge,
for every one to flee thither who has
killed a man unintentionally.

16 And if he should smite him with an
iron instrument, and the man should die,
he is a murderer; let the murderer by
all means be put to death. 17 And if he
should smite him with a stone thrown
from his hand, whereby a man may die,
and he thus die, he is a murderer; let
the murderer by all means be put to
death. 18 And if he should smite him
with an instrument of wood from his
hand, whereby he may die, and he thus
die, he is a murderer; let the murderer by
all means be put to death.

19 The avenger of blood himself shall
slay the murderer: whensoever he shall
meet him he shall slay him. 20 And if
he should thrust him through enmity, or
cast any thing upon him from an ambus-
cade, and the man should die, 21 or if he
have smitten him with his hand through
anger, and the man should die, let the
man that smote him be put to death by
all means, he is a murderer: let the mur-
derer by all means be put to death: the
avenger of blood shall slay the murderer
when he meets him.

22 But if he should thrust him suddenly,
not through enmity, or cast any thing
upon him, not from an ambuscade,[c] 23 or
smite him with any stone, whereby a
man may die, unawares, and it should
fall upon him, and he should die, but he
was not his enemy, nor sought to hurt
him; 24 then the assembly shall judge
between the smiter and the avenger of
blood, according to these judgments.
25 And the congregation shall rescue the
slayer from the avenger of blood, and the
congregation shall restore him to his city
of refuge, whither he fled for refuge; and
he shall dwell there till the death of the
high-priest, whom they anointed with
the holy oil.

26 But if the slayer should in any wise
go out beyond the bounds of the city
whither he fled for refuge, 27 and the
avenger of blood should find him with-
out the bounds of the city of his refuge,
and the avenger of blood should kill the
slayer, he is not guilty. 28 For he ought
to have remained in the city of refuge till
the high-priest died; and after the death
of the high-priest the slayer shall return
to the land of his possession.[d]

29 And these things shall be to you for
an ordinance of judgment throughout
your generations in all your dwellings.
30 Whoever kills a man, thou shalt slay
the murderer on the testimony of wit-
nesses; and one witness shall not testify
against a soul that he should die.[ef] 31 And
ye shall not accept ransoms for life from a
murderer who is worthy of death, for he
shall be surely put to death. 32 Ye shall
not accept a ransom to excuse his fleeing
to the city of refuge, so that he should
again dwell in the land, until the death of
the high-priest. 33 So shall ye not pollute
with murder the land in which ye dwell;
for this blood pollutes the land, and the
land shall not be purged from the blood
shed upon it, but by the blood of him that
shed it. 34 And ye shall not defile the land
whereon ye dwell, on which I dwell in
the midst of you; for I am God dwelling

35:12 Gr. him that as kinsman represents the blood. **35:22** Gr. any vessel or weapon. **35:28** Gr. let him remain. **35:30** Gr. smites a life. **35:30** Gr. by witnesses.

in the midst of the children of Israel.

36 And the heads of the tribe of the sons of Galaad the son of Machir the son of Manasse, of the tribe of the sons of Joseph, drew near, and spoke before Moses, and before Eleazar the priest, and before the heads of the houses of the families of the children of Israel: [2] and they said, God commanded our master to render the land of inheritance by lot to the children of Israel; and God appointed our master to give the inheritance of Salpaad our brother to his daughters. [3] And they will become wives in one of the tribes of the children of Israel; so their inheritance shall be taken away from the possession of our fathers, and shall be added to the inheritance of the tribe into which the women shall marry, and shall be taken away from the portion of our inheritance. [4] And if there shall be a release of the children of Israel, then shall their inheritance be added to the inheritance of the tribe into which the women marry, and their inheritance shall be taken away from the inheritance of our family's tribe.

[5] And Moses charged the children of Israel by the commandment of God, saying, Thus says the tribe of the children of Joseph.[a] [6] This is the thing which God has appointed the daughters of Salpaad, saying, Let them marry where they please, only let them marry men of their father's tribe.[b] [7] So shall not the inheritance of the children of Israel go about from tribe to tribe, for the children of Israel shall steadfastly continue each in the inheritance of his family's tribe.[c] [8] And whatever daughter is heiress to a property of the tribes of the children of Israel, such women shall be married each to one of her father's tribe, that the sons of Israel may each inherit the property of his father's tribe. [9] And the inheritance shall not go about from one tribe to another, but the children of Israel shall steadfastly continue each in his own inheritance.

[10] As God commanded Moses, so did they to the daughters of Salpaad. [11] So Thersa, and Egla, and Melcha, and Nua, and Malaa, the daughters of Salpaad, married their cousins; [12] they were married to men of the tribe of Manasse of the sons of Joseph; and their inheritance was attached to the tribe of their father's family. [13] These are the commandments, and the ordinances, and the judgments, which God commanded by the hand of Moses, at the west of Moab, at Jordan by Jericho.

36:5 Gr. say. **36:6** Gr. be wives. **36:7** Gr. be cemented. See Mat. 19. 5; Acts 5. 26.

DEUTERONOMY

1 These are the words which Moses spoke to all Israel on this side Jordan in the desert towards the west near the Red Sea, between Pharan Tophol, and Lobon, and Aulon, and the gold works. [2] It is a journey of eleven days from Choreb to mount Seir as far as Cades Barne. [3] And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to all the children of Israel, according to all things which God commanded him for them: [4] after he had smitten Seon king of the Amorites who dwelt in Esebon, and Og the king of Basan who dwelt in Astaroth and in Edrain; [5] beyond Jordan in the land of Moab, Moses began to declare this law, saying, [6] The Eternal your God spoke to us in Choreb, saying, Let it suffice you to have dwelt so long in this mountain.[a] [7] Turn ye and depart and enter into the mountain of the Amorites, and go to all that dwell near about Araba, to the mountain and the plain and to the south, and the land of the Chananites near the sea, and Antilibanus, as far as the great river, the river Euphrates. [8] Behold, God has delivered the land before you; go in and inherit the land, which I sware to your fathers, Abraam, and Isaac, and Jacob, to give it to them and to their seed after them.

[9] And I spoke to you at that time, saying, I shall not be able by myself to bear you. [10] The Eternal your God has multiplied you, and, behold, ye are today as the stars of heaven for multitude. [11] The Eternal God of your fathers add to you a thousand-fold more than you are, and bless you as he has spoken to you.[b] [12] How shall I alone be able to bear your labour, and your burden, and your gainsayings? [13] Take to yourselves wise and understanding and prudent men for your tribes, and I will set your leaders over you.[c] [14] And ye answered me and said, The thing which thou hast told us is good to do. [15] So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges.[d] [16] And I charged your judges at that time, saying, Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger that is with him.[e] [17] Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's; and whatsoever matter shall be too hard for you, ye shall bring it to me, and I will hear it.[fg] [18] And I charged upon you at that time all the commands which ye shall perform.

[19] And we departed from Choreb, and went through all that great wilderness and terrible, which ye saw, by the way of the mountain of the Amorite, as the Eternal our God charged us, and we came as far as Cades Barne. [20] And I said to you, Ye have come as far as the mountain of

1:6 Gr. to dwell. **1:11** Or, increase you. **1:13** Gr. give. **1:15** Perhaps, recorders: more lit. instructors in reading and writing. **1:16** Gr. his stranger. **1:17** Gr. a face. **1:17** Gr. according to small and great.

the Amorite, which the Eternal our God gives to you: [21] behold, the Eternal your God has delivered to us the land before you: go up and inherit it as the Eternal God of your fathers said to you; fear not, neither be afraid. [22] And ye all came to me, and said, Let us send men before us, and let them go up to the land for us; and let them bring back to us a report of the way by which we shall go up, and of the cities into which we shall enter. [23] And the saying pleased me: and I took of you twelve men, one man of a tribe. [24] And they turned and went up to the mountain, and they came as far as the valley of the cluster, and surveyed it. [25] And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Eternal our God gives us.

[26] Yet ye would not go up, but rebelled against the words of the Eternal our God. [27] And ye murmured in your tents, and said, Because God hated us, he has brought us out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us. [28] Whither do we go up? and your brethren drew away your heart, saying, It is a great nation and populous, and mightier than we; and there are cities great and walled up to heaven: moreover we saw there the sons of the giants. [29] And I said to you, Fear not, neither be ye afraid of them; [30] the Eternal your God who goes before your face, he shall fight against them together with you effectually, according to all that he wrought for you in the land of Egypt; [31] and in this wilderness which ye saw, by the way of the mountain of the Amorite; how the Eternal thy God will bear thee as a nursling, as if any man should nurse his child, through all the way which ye have gone until ye came to this place.[a]

[32] And in this matter ye believed not the Eternal our God, [33] who goes before you in the way to choose you a place, guiding you in fire by night, shewing you the way by which ye go, and a cloud by day.

[34] And God heard the voice of your words, and being greatly provoked he sware, saying, [35] Not one of these men shall see this good land, which I sware to their fathers,[b] [36] except Chaleb the son of Jephonne, he shall see it; and to him I will give the land on which he went up, and to his sons, because he attended to the things of God.[c] [37] And God was angry with me for your sake, saying, Neither shalt thou by any means enter therein. [38] Joshua the son of Naue, who stands by thee, he shall enter in there; do thou strengthen him, for he shall cause Israel to inherit it. [39] And every young child who this day knows not good or evil,—they shall enter therein, and to them I will give it, and they shall inherit it. [40] And ye turned and marched into the wilderness, in the way by the Red Sea.

[41] And ye answered and said, We have sinned before the Eternal our God; we will go up and fight according to all that the Eternal our God has commanded us: and having taken every one his weapons of war, and being gathered together, ye went up to the mountain.[d] [42] And God said to me, Tell them, Ye shall not go up, neither shall ye fight, for I am not with you; thus shall ye not be destroyed before your enemies. [43] And I spoke to you, and ye did not hearken to me; and ye transgressed the commandment of God; and ye forced your way and went up into the mountain. [44] And the Amorite who dwelt in that mountain came out to meet you, and pursued you as bees do, and wounded you from Seir to Herma. [45] And ye sat down and wept before the Eternal our God, and God hearkened not to your voice, neither did he take heed to you.

[46] And ye dwelt in Cades many days, as

1:31 See Acts 13. 18, and note in the margin of English Bible on ἐτροφόρησεν. **1:35** Gr. If one. **1:36** Or, followed closely after God. **1:41** Gr. go up.

many days as ye dwelt there.

2 And we turned and departed into the wilderness, by the way of the Red Sea, as God spoke to me, and we compassed mount Seir many days. [2] And God said to me, [3] Ye have compassed this mount long enough; turn therefore toward the north.[a] [4] And charge the people, saying, Ye are going through the borders of your brethren the children of Esau, who dwell in Seir; and they shall fear you, and dread you greatly. [5] Do not engage in war against them, for I will not give you of their land even enough to set your foot upon, for I have given mount Seir to the children of Esau as an inheritance. [6] Buy food of them for money and eat, and ye shall receive water of them by measure for money, and drink. [7] For the Eternal our God has blessed thee in every work of thy hands. Consider how thou wentest through that great and terrible wilderness: behold, the Eternal thy God has been with thee forty years; thou didst not lack any thing.

[8] And we passed by our brethren the children of Esau, who dwelt in Seir, by the way of Araba from Ælon and from Gesion Gaber; and we turned and passed by the way of the desert of Moab. [9] And God said to me, Do not ye quarrel with the Moabites, and do not engage in war with them; for I will not give you of their land for an inheritance, for I have given Aroer to the children of Lot to inherit. [10] Formerly the Ommin dwelt in it, a great and numerous nation and powerful, like the Enakim. [11] These also shall be accounted Raphain like the Enakim; and the Moabites call them Ommin.[b] [12] And the Chorrhite dwelt in Seir before, and the sons of Esau destroyed them, and utterly consumed them from before them; and they dwelt in their place, as Israel did to the land of his inheritance, which God gave to them. [13] Now then, arise ye, said I, and depart, and cross the valley of Zaret.

[14] And the days in which we travelled from Cades Barne till we crossed the valley of Zaret, were thirty and eight years, until the whole generation of the men of war failed, dying out of the camp, as the Eternal God sware to them. [15] And the hand of God was upon them to destroy them out of the midst of the camp, until they were consumed.

[16] And it came to pass when all the men of war dying out of the midst of the people had fallen, [17] that God spoke to me, saying, [18] Thou shalt pass over this day the borders of Moab to Aroer;[c] [19] and ye shall draw nigh to the children of Amman: do not quarrel with them, nor wage war with them; for I will not give thee of the land of the children of Amman for an inheritance, because I have given it to the children of Lot for an inheritance. [20] It shall be accounted a land of Raphain, for the Raphain dwelt there before, and the Ammanites call them Zochommin. [21] A great nation and populous, and mightier than you, as also the Enakim: yet God destroyed them from before them, and they inherited their land, and they dwelt there instead of them until this day. [22] As they did to the children of Esau that dwell in Seir, even as they destroyed the Chorrhite from before them, and inherited their country, and dwelt therein instead of them until this day.[d] [23] And the Evites who dwell in Asedoth to Gaza, and the Cappadocians who came out of Cappadocia, destroyed them, and dwelt in their room.

[24] Now then arise and depart, and pass over the valley of Arnon: behold, I have delivered into thy hands Seon the king of Esebon the Amorite, and his land: begin to inherit it: engage in war with him this day. [25] Begin to put thy terror and thy fear on the face of all the nations un-

2:3 Or, Let it suffice you to compass. **2:11** Heb. giants. **2:18** Or, even Aroer. **2:22** Gr. them. **2:25** Or, for fear of thee. Hebraism.

der heaven, who shall be troubled when they have heard thy name, and shall be in anguish before thee.[a]

[26] And I sent ambassadors from the wilderness of Kedamoth to Seon king of Esebon with peaceable words, saying, [27] I will pass through thy land: I will go by the road, I will not turn aside to the right hand or to the left. [28] Thou shalt give me food for money, and I will eat; and thou shalt give me water for money, and I will drink; I will only go through on my feet: [29] as the sons of Esau did to me, who dwelt in Seir, and the Moabites who dwelt in Aroer, until I shall have passed Jordan into the land which the Eternal our God gives us. [30] And Seon king of Esebon would not that we should pass by him, because the Eternal our God hardened his spirit, and made his heart stubborn, that he might be delivered into thy hands, as on this day.

[31] And God said to me, Behold, I have begun to deliver before thee Seon the king of Esebon the Amorite, and his land, and do thou begin to inherit his land. [32] And Seon the king of Esebon came forth to meet us, he and all his people to war at Jassa. [33] And the Eternal our God delivered him before our face, and we smote him, and his sons, and all his people. [34] And we took possession of all his cities at that time, and we utterly destroyed every city in succession, and their wives, and their children; we left no living prey. [35] Only we took the cattle captive, and took the spoil of the cities. [36] From Aroer, which is by the brink of the brook of Arnon, and the city which is in the valley, and as far as the mount of Galaad; there was not a city which escaped us: the Eternal our God delivered all of them into our hands. [37] Only we did not draw near to the children of Amman, even all the parts bordering on the brook Jaboc, and the cities in the mountain country, as the Eternal our God charged us.

3 And we turned and went by the way leading to Basan; and Og the king of Basan came out to meet us, he and all his people, to battle at Edraim. [2] And God said to me, Fear him not, for I have delivered him, and all his people, and all his land, into thy hands; and thou shalt do to him as thou didst to Seon king of the Amorites who dwelt in Esebon. [3] And the Eternal our God delivered him into our hands, even Og the king of Basan, and all his people; and we smote him until we left none of his seed.

[4] And we mastered all his cities at that time; there was not a city which we took not from them; sixty cities, all the country round about Argob, belonging to king Og in Basan: [5] all strong cities, lofty walls, gates and bars; besides the very many cities of the Pherezites. [6] We utterly destroyed them as we dealt with Seon the king of Esebon, so we utterly destroyed every city in order, and the women and the children, [7] and all the cattle; and we took for a prey to ourselves the spoil of the cities.

[8] And we took at that time the land out of the hands of the two kings of the Amorites, who were beyond Jordan, extending from the brook of Arnon even unto Aermon. [9] The Phœnicians call Aermon Sanior, but the Amorite has called it Sanir. [10] All the cities of Misor, and all Galaad, and all Basan as far as Elcha and Edraim, cities of the kingdom of Og in Basan. [11] For only Og the king of Basan was left of the Raphain: behold, his bed was a bed of iron; behold, it is in the chief city of the children of Ammon; the length of it is nine cubits, and the breadth of it four cubits, according to the cubit of a man.[b] [12] And we inherited that land at that time from Aroer, which is by the border of the torrent Arnon, and half the mount of Galaad; and I gave his cities to Ruben and to Gad. [13] And the rest of

3:11 Or, acropolis, citadel: or extremity of the land of the Ammonites.

Galaad, and all Basan the kingdom of Og I gave to the half-tribe of Manasse, and all the country round about Argob, all that Basan; it shall be accounted the land of Raphain. [14] And Jair the son of Manasse took all the country round about Argob as far as the borders of Gargasi and Machathi: he called them by his name Basan Thavoth Jair until this day. [15] And to Machir I gave Galaad. [16] And to Ruben and to Gad I gave the land under Galaad as far as the brook of Arnon, the border between the brook and as far as Jaboc; the brook is the border to the children of Amman. [17] And Araba and Jordan are the boundary of Machanareth, even to the sea of Araba, the salt sea under Asedoth Phasga eastward.

[18] And I charged you at that time, saying, The Eternal your God has given you this land by lot; arm yourselves, every one that is powerful, and go before your brethren the children of Israel. [19] Only your wives and your children and your cattle (I know that ye have much cattle), let them dwell in your cities which I have given you; [20] until the Eternal your God give your brethren rest, as also he has given to you, and they also shall inherit the land, which the Eternal our God gives them on the other side of Jordan; then ye shall return, each one to his inheritance which I have given you.

[21] And I commanded Joshua at that time, saying, Your eyes have seen all things, which the Eternal our God did to these two kings: so shall the Eternal our God do to all the kingdoms against which thou crossest over thither. [22] Ye shall not be afraid of them, because the Eternal our God himself shall fight for you.

[23] And I besought God at that time, saying, [24] The Eternal God, thou hast begun to shew to thy servant thy strength, and thy power, and thy mighty hand, and thy high arm: for what God is there in heaven or on the earth, who will do as thou hast done, and according to thy might? [25] I will therefore go over and see this good land that is beyond Jordan, this good mountain and Antilibanus.

[26] And God because of you did not regard me, and hearkened not to me; and God said to me, Let it suffice thee, speak not of this matter to me any more. [27] Go up to the top of the quarried rock, and look with thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan.[a] [28] And charge Joshua, and strengthen him, and encourage him; for he shall go before the face of this people, and he shall give them the inheritance of all the land which thou hast seen. [29] And we abode in the valley near the house of Phogor.

4 And now, Israel, hear the ordinances and judgments, all that I teach you this day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Eternal God of your fathers gives you. [2] Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Eternal our God, all that I command you this day. [3] Your eyes have seen all that the Eternal our God did in the case of Beel-phegor; for every man that went after Beel-phegor, the Eternal your God has utterly destroyed him from among you. [4] But ye that kept close to the Eternal your God are all alive to-day.

[5] Behold, I have shewn you ordinances and judgments as God commanded me, that ye should do so in the land into which ye go to inherit it. [6] And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation is a wise and understanding people. [7] For what manner of na-

3:27 i. e. Pisgah.

tion is so great, which has God so near to them as the Eternal our God is in all things in whatsoever we may call upon him? [8] And what manner of nation is so great, which has righteous ordinances and judgments according to all this law, which I set before you this day?

[9] Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons,[a] [10] even the things that happened in the day in which ye stood before the Eternal our God in Choreb in the day of the assembly; for God said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons. [11] And ye drew nigh and stood under the mountain; and the mountain burned with fire up to heaven: there was darkness, blackness, and tempest. [12] And God spoke to you out of the midst of the fire a voice of words, which ye heard: and ye saw no likeness, only ye heard a voice. [13] And he announced to you his covenant, which he commanded you to keep, even the ten commandments; and he wrote them on two tables of stone.[b]

[14] And God commanded me at that time, to teach you ordinances and judgments, that ye should do them on the land, into which ye go to inherit it. [15] And take good heed to your hearts, for ye saw no similitude in the day in which God spoke to you in Choreb in the mountain out of the midst of the fire: [16] lest ye transgress, and make to yourselves a carved image, any kind of figure, the likeness of male or female, [17] the likeness of any beast of those that are on the earth, the likeness of any winged bird which flies under heaven, [18] the likeness of any reptile which creeps on the earth, the likeness of any fish of those which are in the waters under the earth; [19] and lest having looked up to the sky, and having seen the sun and the moon and the stars, and all the heavenly bodies, thou shouldest go astray and worship them, and serve them, which the Eternal thy God has distributed to all the nations under heaven.[c] [20] But God took you, and led you forth out of the land of Egypt, out of the iron furnace, out of Egypt, to be to him a people of inheritance, as at this day.

[21] And the Eternal God was angry with me for the things said by you, and sware that I should not go over this Jordan, and that I should not enter into the land, which the Eternal thy God giveth thee for an inheritance. [22] For I am to die in this land, and shall not pass over this Jordan; but ye are to pass over, and shall inherit this good land.[d] [23] Take heed to yourselves, lest ye forget the covenant of the Eternal our God, which he made with you, and ye transgress, and make to yourselves a graven image of any of the things concerning which the Eternal thy God commanded thee. [24] For the Eternal thy God is a consuming fire, a jealous God.

[25] And when thou shalt have begotten sons, and shalt have sons' sons, and ye shall have dwelt a long time on the land, and shall have transgressed, and made a graven image of any thing, and shall have done wickedly before the Eternal your God to provoke him; [26] I call heaven and earth this day to witness against you, that ye shall surely perish from off the land, into which ye go across Jordan to inherit it there; ye shall not prolong your days upon it, but shall be utterly cut off. [27] And God shall scatter you among all nations, and ye shall be left few in number among all the nations, among which God shall bring you. [28] And ye shall there serve other gods, the works of the hands of men, wood and stones, which

4:9 Gr. soul. **4:13** Gr. words or sayings. **4:19** Gr. order of heaven. **4:22** Gr. I die.

cannot see, nor can they hear, nor eat, nor smell.[a] 29 And there ye shall seek the Eternal your God, and ye shall find him whenever ye shall seek him with all your heart, and with all your soul in your affliction.[bcd] 30 And all these things shall come upon thee in the last days, and thou shalt turn to the Eternal thy God, and shalt hearken to his voice.[e] 31 Because the Eternal thy God is a God of pity: he will not forsake thee, nor destroy thee; he will not forget the covenant of thy fathers, which God sware to them.

32 Ask of the former days which were before thee, from the day when God created man upon the earth, and beginning at the one end of heaven to the other end of heaven, if there has happened any thing like to this great event, if such a thing has been heard: 33 if a nation have heard the voice of the living God speaking out of the midst of the fire, as thou hast heard and hast lived; 34 if God has assayed to go and take to himself a nation out of the midst of another nation with trial, and with signs, and with wonders, and with war, and with a mighty hand, and with a high arm, and with great sights, according to all the things which the Eternal our God did in Egypt in thy sight.[f] 35 So that thou shouldest know that the Eternal thy God he is God, and there is none beside him. 36 His voice was made audible from heaven to instruct thee, and he shewed thee upon the earth his great fire, and thou heardest his words out of the midst of the fire.

37 Because he loved thy fathers, he also chose you their seed after them, and he brought thee himself with his great strength out of Egypt, 38 to destroy nations great and stronger than thou before thy face, to bring thee in, to give thee their land to inherit, as thou hast it this day.[g]

39 And thou shalt know this day, and shalt consider in thine heart, that the Eternal thy God he is God in heaven above, and on the earth beneath, and there is none else but he. 40 And keep ye his commandments, and his ordinances, all that I command you this day; that it may be well with thee, and with thy sons after thee, that ye may be long-lived upon the earth, which the Eternal thy God giveth thee for ever. 41 Then Moses separated three cities beyond Jordan on the east, 42 that the slayer might flee thither, who should have slain his neighbour unintentionally, and should not have hated him in times past, and he shall flee to one of these cities and live:[h] 43 Bosor in the wilderness, in the plain country of Ruben, and Ramoth in Galaad belonging to Gad, and Gaulon in Basan belonging to Manasse.[i]

44 This is the law which Moses set before the children of Israel. 45 These are the testimonies, and the ordinances, and the judgments, which Moses spoke to the sons of Israel, when they came out of the land of Egypt: 46 on the other side of Jordan, in the valley near the house of Phogor, in the land of Seon king of the Amorites, who dwelt in Esebon, whom Moses and the sons of Israel smote when they came out of the land of Egypt.[j] 47 And they inherited his land, and the land of Og king of Basan, two kings of the Amorites, who were beyond Jordan eastward. 48 From Aroer, which is on the border of the brook Arnon, even to the mount of Seon, which is Aermon. 49 All Araba beyond Jordan eastward under Asedoth hewn in the rock.[kl]

4:28 Gr. shall not see, etc. **4:29** Gr. thy. **4:29** Gr. thy. **4:29** Gr. thy. **4:30** Gr. all these words shall find you. Hebraism. **4:34** Gr. before thee seeing. **4:38** Or, greater. **4:42** Gr. before yesterday and the third day. Hebraism. **4:43** Or, the Gaddite. **4:46** i. e. the east side. **4:49** Heb. the plain. **4:49** Or, the quarried rock. Heb. Ashdoth Pisgah.

5 And Moses called all Israel, and said to them, Hear, Israel, the ordinances and judgments, all that I speak in your ears this day, and ye shall learn them, and observe to do them. [2] The Eternal your God made a covenant with you in Choreb. [3] God did not make this covenant with your fathers, but with you: ye are all here alive this day. [4] God spoke to you face to face in the mountain out of the midst of the fire. [5] And I stood between God and you at that time to report to you the words of God, (because ye were afraid before the fire, and ye went not up to the mountain,) saying, [6] I am the Eternal thy God, who brought thee out of the land of Egypt, out of the house of bondage.

[7] Thou shalt have no other gods before my face. [8] Thou shalt not make to thyself an image, nor likeness of any thing, whatever things are in the heaven above, and whatever are in the earth beneath, and whatever are in the waters under the earth. [9] Thou shalt not bow down to them, nor shalt thou serve them; for I am the Eternal thy God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate me, [10] and doing mercifully to thousands of them that love me, and that keep my commandments.[a] [11] Thou shalt not take the name of the Eternal thy God in vain, for the Eternal thy God will certainly not acquit him that takes his name in vain.

[12] Keep the sabbath day to sanctify it, as the Eternal thy God commanded thee. [13] Six days thou shalt work, and thou shalt do all thy works; [14] but on the seventh day is the sabbath of the Eternal thy God: thou shalt do in it no work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thine ox, and thine ass, and all thy cattle, and the stranger that sojourns in the midst of thee; that thy man-servant may rest, and thy maid, and thine ox, as well as thou. [15] And thou shalt remember that thou wast a slave in the land of Egypt, and the Eternal thy God brought thee out thence with a mighty hand, and a high arm: therefore God appointed thee to keep the sabbath day and to sanctify it. [16] Honour thy father and thy mother, as the Eternal thy God commanded thee; that it may be well with thee, and that thou mayest live long upon the land, which the Eternal thy God gives thee. [17] Thou shalt not commit murder. [18] Thou shalt not commit adultery. [19] Thou shalt not steal. [20] Thou shalt not bear false witness against thy neighbour. [21] Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house, nor his field, nor his man-servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any thing that is thy neighbour's.

[22] These words God spoke to all the assembly of you in the mountain out of the midst of the fire—there was darkness, blackness, storm, a loud voice—and he added no more, and he wrote them on two tables of stone, and he gave them to me. [23] And it came to pass when ye heard the voice out of the midst of the fire, for the mountain burned with fire, that ye came to me, even all the heads of your tribes, and your elders: [24] and ye said, Behold, the Eternal our God has shewn us his glory, and we have heard his voice out of the midst of the fire: this day we have seen that God shall speak to man, and he shall live.[b] [25] And now let us not die, for this great fire will consume us, if we shall hear the voice of the Eternal our God any more, and we shall die. [26] For what flesh is there which has heard the voice of the living God, speaking out of the midst of the fire, as we have heard, and shall live? [27] Do thou draw near, and hear all that the Eternal our God shall say, and thou shalt speak to us all things whatsoever the Eternal our

5:10 Gr. to them that love, etc. to the number of thousands. **5:24** Or, by this day.

God shall speak to thee, and we will hear, and do.

28 And God heard the voice of your words as ye spoke to me; and God said to me, I have heard the voice of the words of this people, even all things that they have said to thee. They have well said all that they have spoken. 29 O that there were such a heart in them, that they should fear me and keep my commands always, that it might be well with them and with their sons for ever.[a] 30 Go, say to them, Return ye to your houses; 31 but stand thou here with me, and I will tell thee all the commands, and the ordinances, and the judgments, which thou shalt teach them, and let them do so in the land which I give them for an inheritance. 32 And ye shall take heed to do as the Eternal thy God commanded thee; ye shall not turn aside to the right hand or to the left, 33 according to all the way which the Eternal thy God commanded thee to walk in it, that he may give thee rest; and that it may be well with thee, and ye may prolong your days on the land which ye shall inherit.

6 And these are the commands, and the ordinances, and the judgments, as many as the Eternal our God gave commandment to teach you to do so in the land on which ye enter to inherit it. 2 That ye may fear the Eternal your God, keep ye all his ordinances, and his commandments, which I command thee to-day, thou, and thy sons, and thy sons' sons, all the days of thy life, that ye may live many days.

3 Hear, therefore, O Israel, and observe to do them, that it may be well with thee, and that ye may be greatly multiplied, as the Eternal God of thy fathers said that he would give thee a land flowing with milk and honey: and these are the ordinances, and the judgments, which God commanded the children of Israel in the wilderness, when they had gone forth from the land of Egypt. 4 Hear, O Israel, The Eternal our God is one God. 5 And thou shalt love the Eternal thy God with all thy mind, and with all thy soul, and all thy strength. 6 And these words, all that I command thee this day, shall be in thy heart and in thy soul. 7 And thou shalt teach them to thy children, and thou shalt speak of them sitting in the house, and walking by the way, and lying down, and rising up. 8 And thou shalt fasten them for a sign upon thy hand, and it shall be immoveable before thine eyes. 9 And ye shall write them on the lintels of your houses and of your gates.

10 And it shall come to pass when the Eternal thy God shall have brought thee into the land which he sware to thy fathers, to Abraam, and to Isaac, and to Jacob, to give thee great and beautiful cities which thou didst not build, 11 houses full of all good things which thou didst not fill, wells dug in the rock which thou didst not dig, vineyards and oliveyards which thou didst not plant, then having eaten and been filled,[b] 12 beware lest thou forget the Eternal thy God that brought thee forth out of the land of Egypt, out of the house of bondage. 13 Thou shalt fear the Eternal thy God, and him only shalt thou serve; and thou shalt cleave to him, and by his name thou shalt swear.

14 Go ye not after other gods of the gods of the nations round about you; 15 for the Eternal thy God in the midst of thee is a jealous God, lest the Eternal thy God be very angry with thee, and destroy thee from off the face of the earth.

16 Thou shalt not tempt the Eternal thy God, as ye tempted him in the temptation. 17 Thou shalt by all means keep the commands of the Eternal thy God, the testimonies, and the ordinances, which he commanded thee. 18 And thou shalt do that which is pleasing and good before the Eternal thy God, that it may be

5:29 Gr. Who will give that there should be so an heart, etc. **6:11** Or, pits or pools.

well with thee, and that thou mayest go in and inherit the good land, which God sware to your fathers, [19] to chase all thine enemies from before thy face, as God said.

[20] And it shall come to pass when thy son shall ask thee at a future time, saying, What are the testimonies, and the ordinances, and the judgments, which the Eternal our God has commanded us?[a] [21] Then shalt thou say to thy son, We were slaves to Pharao in the land of Egypt, and God brought us forth thence with a mighty hand, and with a high arm. [22] And God wrought signs and great and grievous wonders in Egypt, on Pharao and on his house before us.[bc] [23] And he brought us out thence to give us this land, which he sware to give to our fathers. [24] And God charged us to observe all these ordinances; to fear the Eternal our God, that it may be well with us for ever, that we may live, as even to-day. [25] And there shall be mercy to us, if we take heed to keep all these commands before the Eternal our God, as he has commanded us.

7 And when the Eternal thy God shall bring thee into the land, into which thou goest to possess it, and shall remove great nations from before thee, the Chettite, and Gergesite, and Amorite, and Chananite, and Pherezite, and Evite, and Jebusite, seven nations more numerous and stronger than you, [2] and the Eternal thy God shall deliver them into thy hands, then thou shalt smite them: thou shalt utterly destroy them: thou shalt not make a covenant with them, neither shall ye pity them: [3] neither shall ye contract marriages with them: thou shalt not give thy daughter to his son, and thou shalt not take his daughter to thy son. [4] For he will draw away thy son from me, and he will serve other gods; and God will be very angry with you, and will soon utterly destroy thee. [5] But thus shall ye do to them; ye shall destroy their altars, and shall break down their pillars, and shall cut down their groves, and shall burn with fire the graven images of their gods. [6] For thou art a holy people to the Eternal thy God; and the Eternal thy God chose thee to be to him a peculiar people beyond all nations that are upon the face of the earth.

[7] It was not because ye are more numerous than all other nations that God preferred you, and God made choice of you: for ye are fewer in number than all other nations. [8] But because God loved you, and as keeping the oath which he sware to your fathers, God brought you out with a strong hand, and God redeemed thee from the house of bondage, out of the hand of Pharao king of Egypt. [9] Thou shalt know therefore, that the Eternal thy God, he is God, a faithful God, who keeps covenant and mercy for them that love him, and for those that keep his commandments to a thousand generations, [10] and who recompenses them that hate him to their face, to destroy them utterly; and will not be slack with them that hate him: he will recompense them to their face.

[11] Thou shalt keep therefore the commands, and the ordinances, and these judgments, which I command thee this day to do. [12] And it shall come to pass when ye shall have heard these ordinances, and shall have kept and done them, that the Eternal thy God shall keep for thee the covenant and the mercy, which he sware to your fathers. [13] And he will love thee, and bless thee, and multiply thee; and he will bless the offspring of thy body, and the fruit of thy land, thy corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thy sheep, on the land which God sware to thy fathers to give to thee.[d] [14] Thou shalt be blessed beyond all nations; there shall not be among you an impotent or barren

6:20 Gr. to-morrow. **6:22** Gr. gave. **6:22** Gr. evil. **7:13** Gr. belly. **7:14** Gr. and.

one, or among thy cattle.[a] 15 And the Eternal thy God shall remove from thee all sickness; and none of the evil diseases of Egypt, which thou hast seen, and all that thou hast known, will he lay upon thee; but he will lay them upon all that hate thee.

16 And thou shalt eat all the spoils of the nations which the Eternal thy God gives thee; thine eye shall not spare them, and thou shalt not serve their gods; for this is an offence to thee.

17 But if thou shouldest say in thine heart, This nation is greater than I, how shall I be able to destroy them utterly?[b] 18 thou shalt not fear them; thou shalt surely remember all that the Eternal thy God did to Pharao and to all the Egyptians: 19 the great temptations which thine eyes have seen, those signs and great wonders, the strong hand, and the high arm; how the Eternal thy God brought thee forth: so the Eternal your God will do to all the nations, whom thou fearest in their presence. 20 And the Eternal thy God shall send against them the hornets, until they that are left and they that are hidden from thee be utterly destroyed. 21 Thou shalt not be wounded before them, because the Eternal thy God in the midst of thee is a great and powerful God. 22 And the Eternal thy God shall consume these nations before thee by little and little: thou shalt not be able to consume them speedily, lest the land become desert, and the wild beasts of the field be multiplied against thee. 23 And the Eternal thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them. 24 And he shall deliver their kings into your hands, and ye shall destroy their name from that place; none shall stand up in opposition before thee, until thou shalt have utterly destroyed them.

25 Ye shall burn with fire the graven images of their gods: thou shalt not covet their silver, neither shalt thou take to thyself gold from them, lest thou shouldest offend thereby, because it is an abomination to the Eternal thy God. 26 And thou shalt not bring an abomination into thine house, so shouldest thou be an accursed thing like it; thou shalt utterly hate it, and altogether abominate it, because it is an accursed thing.[c]

8 Ye shall observe to do all the commands which I charge you to-day, that ye may live and be multiplied, and enter in and inherit the land, which the Eternal your God sware to give to your fathers. 2 And thou shalt remember all the way which the Eternal thy God led thee in the wilderness, that he might afflict thee, and try thee, and that the things in thine heart might be made manifest, whether thou wouldest keep his commandments or no. 3 And he afflicted thee and straitened thee with hunger, and fed thee with manna, which thy fathers knew not; that he might teach thee that man shall not live by bread alone, but by every word that proceeds out of the mouth of God shall man live. 4 Thy garments grew not old from off thee, thy shoes were not worn from off thee, thy feet were not painfully hardened, lo! these forty years.

5 And thou shalt know in thine heart, that as if any man should chasten his son, so the Eternal thy God will chasten thee. 6 And thou shalt keep the commands of the Eternal thy God, to walk in his ways, and to fear him.

7 For the Eternal thy God will bring thee into a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains:[d] 8 a land of wheat and barley, wherein are vines, figs, pomegranates; a land of olive oil and honey; 9 a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a

7:17 Gr. more. **7:26** Gr. shalt. **8:7** Or, issuing from deep places.

land whose stones are iron, and out of its mountains thou shalt dig brass.

10 And thou shalt eat and be filled, and shalt bless the Eternal thy God on the good land, which he has given thee. 11 Take heed to thyself that thou forget not the Eternal thy God, so as not to keep his commands, and his judgments, and ordinances, which I command thee this day: 12 lest when thou hast eaten and art full, and hast built goodly houses, and dwelt in them; 13 and thy oxen and thy sheep are multiplied to thee, and thy silver and thy gold are multiplied to thee, and all thy possessions are multiplied to thee, 14 thou shouldest be exalted in heart, and forget the Eternal thy God, who brought thee out of the land of Egypt, out of the house of bondage: 15 who brought thee through that great and terrible wilderness, where is the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock: 16 who fed thee with manna in the wilderness, which thou knewest not, and thy fathers knew not; that he might afflict thee, and thoroughly try thee, and do thee good in thy latter days. 17 Lest thou shouldest say in thine heart, My strength, and the power of mine hand have wrought for me this great wealth. 18 But thou shalt remember the Eternal thy God, that he gives thee strength to get wealth; even that he may establish his covenant, which God sware to thy fathers, as at this day.

19 And it shall come to pass if thou do at all forget the Eternal thy God, and shouldest go after other gods, and serve them, and worship them, I call heaven and earth to witness against you this day, that ye shall surely perish. 20 As also the other nations which the Eternal God destroys before your face, so shall ye perish, because ye hearkened not to the voice of the Eternal your God.

9 Hear, O Israel: Thou goest this day across Jordan to inherit nations greater and stronger than yourselves, cities great and walled up to heaven; 2 a people great and many and tall, the sons of Enac, whom thou knowest, and concerning whom thou hast heard say, Who can stand before the children of Enac? 3 And thou shalt know to-day, that the Eternal thy God he shall go before thy face: he is a consuming fire; he shall destroy them, and he shall turn them back before thee, and shall destroy them quickly, as God said to thee. 4 Speak not in thine heart, when the Eternal thy God has destroyed these nations before thy face, saying, For my righteousness God brought me in to inherit this good land. 5 Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations God will destroy them from before thee, and that he may establish the covenant, which God sware to our fathers, to Abraam, and to Isaac, and to Jacob.

6 And thou shalt know to-day, that it is not for thy righteousnesses the Eternal thy God gives thee this good land to inherit, for thou art a stiff-necked people. 7 Remember, forget not, how much thou provokedst the Eternal thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward God.

8 Also in Choreb ye provoked God, and God was angry with you to destroy you; 9 when I went up into the mountain to receive the tables of stone, the tables of the covenant, which God made with you, and I was in the mountain forty days and forty nights, I ate no bread and drank no water. 10 And God gave me the two tables of stone written with the finger of God, and on them there had been written all the words which God spoke to you in the mountain in the day of the

assembly. 11 And it came to pass after forty days and forty nights, God gave me the two tables of stone, the tables of the covenant. 12 And God said to me, Arise, go down quickly from hence, for thy people whom thou broughtest out of the land of Egypt have transgressed; they have gone aside quickly out of the way which I commanded them, and have made themselves a molten image.

13 And God spoke to me, saying, I have spoken to thee once and again, saying, I have seen this people, and, behold, it is a stiff-necked people. 14 And now suffer me utterly to destroy them, and I will blot out their name from under heaven, and will make of thee a nation great and strong, and more numerous than this. 15 And I turned and went down from the mountain; and the mountain burned with fire to heaven; and the two tables of the testimonies were in my two hands.[a] 16 And when I saw that ye had sinned against the Eternal your God, and had made to yourselves a molten image, and had gone astray out of the way, which God commanded you to keep;[b] 17 then I took hold of the two tables, and cast them out of my two hands, and broke them before you. 18 And I made my petition before God as also at the first forty days and forty nights: I ate no bread and drank no water, on account of all your sins which ye sinned in doing evil before the Eternal God to provoke him. 19 And I was greatly terrified because of the wrath and anger, because God was provoked with you utterly to destroy you; yet God hearkened to me at this time also.[c] 20 And he was angry with Aaron to destroy him utterly, and I prayed for Aaron also at that time. 21 And your sin which ye had made, even the calf, I took, and burnt it with fire, and pounded it and ground it down till it became fine; and it became like dust, and I cast the dust into the brook that descended from the mountain.

22 Also in the burning, and in the temptation, and at the graves of lust, ye provoked God.[def] 23 And when God sent you forth from Cades Barne, saying, Go up and inherit the land which I give to you, then ye disobeyed the word of the Eternal your God, and believed him not, and hearkened not to his voice. 24 Ye were disobedient in the things relating to God from the day in which he became known to you.[g] 25 And I prayed before God forty days and forty nights, the number that I prayed before, for God said that he would utterly destroy you. 26 And I prayed to God, and said, O God, King of gods, destroy not thy people and thine inheritance, whom thou didst redeem, whom thou broughtest out of the land of Egypt with thy great power, and with thy strong hand, and with thy high arm.[h] 27 Remember Abraam, and Isaac, and Jacob thy servants, to whom thou swarest by thyself: look not upon the hardness of heart of this people, and their impieties, and their sins. 28 Lest the inhabitants of the land whence thou broughtest us out speak, saying, Because God could not bring them into the land of which he spoke to them, and because he hated them, has he brought them forth to slay them in the wilderness. 29 And these are thy people and thy portion, whom thou broughtest out of the land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm.

9:15 Gr. on. **9:16** Gr. to do. **9:19** Gr. am. **9:22** Heb. Taberah, Massah, and Kibroth Hattavah. **9:22** Heb. Taberah, Massah, and Kibroth Hattavah. **9:22** Heb. Taberah, Massah, and Kibroth Hattavah. **9:24** Or, toward God. **9:26** Or, portion or part.

10 At that time God said to me, Hew for thyself two stone tables as the first, and come up to me into the mountain, and thou shalt make for thyself an ark of wood. 2 And thou shalt write upon the tables the words which were on the first tables which thou didst break, and thou shalt put them into the ark. 3 So I made an ark of boards of incorruptible wood, and I hewed tables of stone like the first, and I went up to the mountain, and the two tables were in my hand. 4 And he wrote upon the tables according to the first writing the ten commandments, which God spoke to you in the mountain out of the midst of the fire, and God gave them to me. 5 And I turned and came down from the mountain, and I put the tables into the ark which I had made; and there they were, as God commanded me. 6 And the children of Israel departed from Beeroth of the sons of Jakim to Misadai: there Aaron died, and there he was buried, and Eleazar his son was priest in his stead. 7 Thence they departed to Gadgad; and from Gadgad to Etebatha, a land wherein are torrents of water.

8 At that time God separated the tribe of Levi, to bear the ark of the covenant of God, to stand near before God, to minister and bless in his name to this day. 9 Therefore the Levites have no part nor inheritance among their brethren; God himself is their inheritance, as he said to them. 10 And I remained in the mount forty days and forty nights: and God heard me at that time also, and God would not destroy you.[a] 11 And God said to me, Go, set out before this people, and let them go in and inherit the land, which I sware to their fathers to give to them.

12 And now, Israel, what does the Eternal thy God require of thee, but to fear the Eternal thy God, and to walk in all his ways, and to love him, and to serve the Eternal thy God with all thy heart, and with all thy soul; 13 to keep the commandments of the Eternal thy God, and his ordinances, all that I charge thee to-day, that it may be well with thee? 14 Behold, the heaven and the heaven of heavens belong to the Eternal thy God, the earth and all things that are in it. 15 Only God chose your fathers to love them, and he chose out their seed after them, even you, beyond all nations, as at this day. 16 Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck.[b] 17 For the Eternal your God, he is God of gods, and God of rulers, the great, and strong, and terrible God, who does not accept persons, nor will he by any means accept a bribe:[c] 18 executing judgment for the stranger and orphan and widow, and he loves the stranger to give him food and raiment. 19 And ye shall love the stranger; for ye were strangers in the land of Egypt.

20 Thou shalt fear the Eternal thy God, and serve him, and shalt cleave to him, and shalt swear by his name. 21 He is thy boast, and he is thy God, who has wrought in the midst of thee these great and glorious things, which thine eyes have seen. 22 With seventy souls your fathers went down into Egypt; but the Eternal thy God has made thee as the stars of heaven in multitude.

11 Therefore thou shalt love the Eternal thy God, and shalt observe his appointments, and his ordinances, and his commandments, and his judgments, always. 2 And ye shall know this day; for I speak not to your children, who know not and have not seen the discipline of the Eternal thy God, and his wonderful works, and his strong hand, and his high arm, 3 and his miracles, and his wonders, which he wrought in the midst of Egypt on Pharao king of Egypt, and all his land; 4 and what he did to the host of the Egyptians, and to their chariots, and their cavalry, and their host; how he made the water of the Red Sea to overwhelm the face

10:10 Gr. stood. **10:16** Gr. and. **10:17** Gr. wonder at or admire a face.

of them as they pursued after you, and God destroyed them until this day; [5] and all the things which he did to you in the wilderness until ye came into this place; [6] and all things that he did to Dathan and Abiron the sons of Eliab the son of Ruben, whom the earth opening her mouth swallowed up, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel: [7] for your eyes have seen all the mighty works of God, which he wrought among you today.

[8] And ye shall keep all his commandments, as many as I command thee today, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it: [9] that ye may live long upon the land, which God sware to your fathers to give to them, and to their seed after them, a land flowing with milk and honey. [10] For the land into which thou goest to inherit it, is not as the land of Egypt, whence ye came out, whensoever they sow the seed, and water it with their feet, as a garden of herbs: [11] but the land into which thou goest to inherit it, is a land of mountains and plains; it shall drink water of the rain of heaven. [12] A land which the Eternal thy God surveys continually, the eyes of the Eternal thy God are upon it from the beginning of the year to the end of the year.

[13] Now if ye will indeed hearken to all the commands which I charge thee this day, to love the Eternal thy God, and to serve him with all thy heart, and with all thy soul, [14] then he shall give to thy land the early and latter rain in its season, and thou shalt bring in thy corn, and thy wine, and thine oil. [15] And he shall give food in thy fields to thy cattle; and when thou hast eaten and art full, [16] take heed to thyself that thy heart be not puffed up, and ye transgress, and serve other gods, and worship them:[a] [17] and God be angry with you, and restrain the heaven; and there shall not be rain, and the earth shall not yield its fruit, and ye shall perish quickly from off the good land, which God has given you.

[18] And ye shall store these words in your heart and in your soul, and ye shall bind them as a sign on your hand, and it shall be fixed before your eyes. [19] And ye shall teach them to your children, so as to speak about them when thou sittest in the house, and when thou walkest by the way, and when thou sleepest, and when thou risest up. [20] And ye shall write them on the lintels of your houses, and on your gates;[b] [21] that your days may be long, and the days of your children, upon the land which God sware to your fathers to give to them, as the days of heaven upon the earth. [22] And it shall come to pass that if ye will indeed hearken to all these commands, which I charge thee to observe this day, to love the Eternal our God, and to walk in all his ways, and to cleave close to him; [23] then God shall cast out all these nations before you, and ye shall inherit great nations and stronger than yourselves. [24] Every place whereon the sole of your foot shall tread shall be yours; from the wilderness and Antilibanus, and from the great river, the river Euphrates, even as far as the west sea shall be your coasts. [25] No one shall stand before you; and the Eternal your God will put the fear of you and the dread of you on the face of all the land, on which ye shall tread, as he told you.

[26] Behold, I set before you this day the blessing and the curse; [27] the blessing, if ye hearken to the commands of the Eternal your God, all that I command you this day; [28] and the curse, if ye do not hearken to the commands of the Eternal our God, as many as I command you this day, and ye wander from the way which I have commanded you, having gone to serve other gods, which ye know

11:16 Gr. made broad. **11:20** Or, thresholds.

not. [29] And it shall come to pass when the Eternal thy God shall have brought thee into the land into which thou goest over to inherit it, then thou shalt put blessing on mount Garizin, and the curse upon mount Gæbal. [30] Lo! are not these beyond Jordan, behind, westward in the land of Chanaan, which lies westward near Golgol, by the high oak? [31] For ye are passing over Jordan, to go in and inherit the land, which the Eternal our God gives you to inherit always, and ye shall dwell in it.

[32] And ye shall take heed to do all his ordinances, and these judgments, as many as I set before you to-day.

12 And these are the ordinances and the judgments, which ye shall observe to do in the land, which the Eternal God of your fathers gives you for an inheritance, all the days which ye live upon the land. [2] Ye shall utterly destroy all the places in which they served their gods, whose land ye inherit, on the high mountains and on the hills, and under the thick tree. [3] And ye shall destroy their altars, and break in pieces their pillars, and ye shall cut down their groves, and ye shall burn with fire the graven images of their gods, and ye shall abolish their name out of that place. [4] Ye shall not do so to the Eternal your God. [5] But in the place which the Eternal thy God shall choose in one of your cities to name his name there, and to be called upon, ye shall even seek him out and go thither. [6] And ye shall carry thither your whole-burnt-offerings, and your sacrifices, and your first-fruits, and your vowed-offerings, and your freewill-offerings, and your offerings of thanksgiving, the first-born of your herds, and of your flocks.[a] [7] And ye shall eat there before the Eternal your God, and ye shall rejoice in all the things on which ye shall lay your hand, ye and your houses, as the Eternal your God has blessed you.

[8] Ye shall not do altogether as we do here to-day, every man that which is pleasing in his own sight. [9] For hitherto ye have not arrived at the rest and the inheritance, which the Eternal our God gives you. [10] And ye shall go over Jordan, and shall dwell in the land, which the Eternal our God takes as an inheritance for you; and he shall give you rest from all your enemies round about, and ye shall dwell safely. [11] And there shall be a place which the Eternal thy God shall choose for his name to be called there, thither shall ye bring all things that I order you to-day; your whole-burnt-offerings, and your sacrifices, and your tithes, and the first-fruits of your hands, and every choice gift of yours, whatsoever ye shall vow to the Eternal your God. [12] And ye shall rejoice before the Eternal your God, ye and your sons, and your daughters, and your men-servants and your maid-servants, and the Levite that is at your gates; because he has no portion or inheritance with you. [13] Take heed to thyself that thou offer not thy whole-burnt-offerings in any place which thou shalt see; [14] save in the place which the Eternal thy God shall choose, in one of thy tribes, there shall ye offer your whole-burnt-offerings, and there shalt thou do all things whatsoever I charge thee this day. [15] But thou shalt kill according to all thy desire, and shalt eat flesh according to the blessing of the Eternal thy God, which he has given thee in every city; the unclean that is within thee and the clean shall eat it on equal terms, as the doe or the stag. [16] Only ye shall not eat the blood; ye shall pour it out on the ground as water.

[17] Thou shalt not be able to eat in thy cities the tithe of thy corn, and of thy wine, and of thine oil, the first-born of thine herd and of thy flock, and all your vows as many as ye shall have vowed, and your thank-offerings, and the first-

12:6 Gr. vows.

fruits of thine hands. [18] But before the Eternal thy God thou shalt eat it, in the place which the Eternal thy God shall choose for himself, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the stranger that is within thy gates; and thou shalt rejoice before the Eternal thy God, on whatsoever thou shalt lay thine hand.

[19] Take heed to thyself that thou do not desert the Levite all the time that thou livest upon the earth. [20] And if the Eternal thy God shall enlarge thy borders, as he said to thee, and thou shalt say, I will eat flesh; if thy soul should desire to eat flesh, thou shalt eat flesh according to all the desire of thy soul.[a] [21] And if the place be far from thee, which the Eternal thy God shall choose for himself, that his name be called upon it, then thou shalt kill of thy herd and of thy flock which God shall have given thee, even as I commanded thee, and thou shalt eat in thy cities according to the desire of thy soul. [22] As the doe and the stag are eaten, so shalt thou eat it; the unclean in thee and the clean shall eat it in like manner. [23] Take diligent heed that thou eat no blood, for blood is the life of it; the life shall not be eaten with the flesh. [24] Ye shall not eat it; ye shall pour it out on the ground as water. [25] Thou shalt not eat it, that it may be well with thee and with thy sons after thee, if thou shalt do that which is good and pleasing before the Eternal thy God. [26] But thou shalt take thy holy things, if thou hast any, and thy vowed-offerings, and come to the place which the Eternal thy God shall choose to have his name named upon it. [27] And thou shalt sacrifice thy whole-burnt-offerings, thou shalt offer the flesh upon the altar of the Eternal thy God; but the blood of thy sacrifices thou shalt pour out at the foot of the altar of the Eternal thy God, but the flesh thou shalt eat. [28] Beware and hearken, and thou shalt do all the commands which I charge thee, that it may be well with thee and with thy sons for ever, if thou shalt do that which is pleasing and good before the Eternal thy God.

[29] And if the Eternal thy God shall utterly destroy the nations, to whom thou goest in thither to inherit their land, from before thee, and thou shalt inherit it, and dwell in their land; [30] take heed to thyself that thou seek not to follow them after they are destroyed before thee, saying, How do these nations act towards their gods? I will do likewise. [31] Thou shalt not do so to thy God; for they have sacrificed to their gods the abominations of God which he hates, for they burn their sons and their daughters in fire to their gods.[b]

13 Every word that I command you this day, it shalt thou observe to do: thou shalt not add to it, nor diminish from it.

[2] And if there arise within thee a prophet, or one who dreams a dream, and he gives thee a sign or a wonder, [3] and the sign or the wonder come to pass which he spoke to thee, saying, Let us go and serve other gods, which ye know not; [4] ye shall not hearken to the words of that prophet, or the dreamer of that dream, because the Eternal thy God tries you, to know whether ye love your God with all your heart and with all your soul. [5] Ye shall follow the Eternal your God, and fear him, and ye shall hear his voice, and attach yourselves to him. [6] And that prophet or that dreamer of a dream, shall die; for he has spoken to make thee err from the Eternal thy God who brought thee out of the land of Egypt, who redeemed thee from bondage, to thrust thee out of the way which the Eternal thy God commanded thee to walk in: so shalt thou abolish the evil from among you.

[7] And if thy brother by thy father or

12:20 Gr. in all. **12:31** Gr. in, or, among.

mother, or thy son, or daughter, or thy wife in thy bosom, or friend who is equal to thine own soul, entreat thee secretly, saying, Let us go and serve other gods, which neither thou nor thy fathers have known, [8] of the gods of the nations that are round about you, who are near thee or at a distance from thee, from one end of the earth to the other; [9] thou shalt not consent to him, neither shalt thou hearken to him; and thine eye shall not spare him, thou shalt feel no regret for him, neither shalt thou at all protect him: [10] thou shalt surely report concerning him, and thy hands shall be upon him among the first to slay him, and the hands of all the people at the last. [11] And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Eternal thy God who brought thee out of the land of Egypt, out of the house of bondage. [12] And all Israel shall hear, and fear, and shall not again do according to this evil thing among you.

[13] And if in one of thy cities which the Eternal God gives thee to dwell therein, thou shalt hear men saying, [14] Evil men have gone out from you, and have caused all the inhabitants of their land to fall away, saying, Let us go and worship other gods, whom ye knew not, [15] then thou shalt enquire and ask, and search diligently, and behold, if the thing is clearly true, and this abomination has taken place among you, [16] thou shalt utterly destroy all the dwellers in that land with the edge of the sword; ye shall solemnly curse it, and all things in it. [17] And all its spoils thou shalt gather into its public ways, and thou shalt burn the city with fire, and all its spoils publicly before the Eternal thy God; and it shall be uninhabited for ever, it shall not be built again. [18] And there shall nothing of the cursed thing cleave to thy hand, that God may turn from his fierce anger, and shew thee mercy, and pity thee, and multiply thee, as he sware to thy fathers;[a] [19] if thou wilt hear the voice of the Eternal thy God, to keep his commandments, all that I charge thee this day, to do that which is good and pleasing before the Eternal thy God.

14 Ye are the children of the Eternal your God: ye shall not make any baldness between your eyes for the dead. [2] For thou art a holy people to the Eternal thy God, and the Eternal thy God has chosen thee to be a peculiar people to himself of all the nations on the face of the earth. [3] Ye shall not eat any abominable thing. [4] These are the beasts which ye shall eat; the calf of the herd, and lamb of the sheep, and kid of the goats; [5] the stag, and doe, and pygarg, and wild goat, and camelopard.[b] [6] Every beast that divides the hoofs, and makes claws of two divisions, and that chews the cud among beasts, these ye shall eat. [7] And these ye shall not eat of them that chew the cud, and of those that divide the hoofs, and make distinct claws; the camel, and the hare, and the rabbit; because they chew the cud, and do not divide the hoof, these are unclean to you. [8] And as for the swine, because he divides the hoof, and makes claws of the hoof, yet he chews not the cud, he is unclean to you; ye shall not eat of their flesh, ye shall not touch their dead bodies.

[9] And these ye shall eat of all that are in the water, ye shall eat all that have fins and scales. [10] And all that have not fins and scales ye shall not eat; they are unclean to you. [11] Ye shall eat every clean bird. [12] And these of them ye shall not eat; the eagle, and the ossifrage, and the sea-eagle,[c] [13] and the vulture, and the kite and the like to it, [15] and the sparrow, and the owl, and the sea-mew, [16] and the heron, and the swan, and the stork, [17] and the cormorant, and the hawk, and its like, and the hoopoe, and the raven, [18] and the pelican, and the diver and the like to

13:18 Heb. give. **14:5** Or, buffalo. **14:12** i. e. birds. **14:18** Or, heron. **14:18** Or, flamingo.

it, and the red-bill and the bat.[ab] [19] All
winged animals that creep are unclean to
you; ye shall not eat of them. [20] Ye shall
eat every clean bird. [21] Ye shall eat noth-
ing that dies of itself; it shall be given to
the sojourner in thy cities and he shall eat
it, or thou shalt sell it to a stranger, be-
cause thou art a holy people to the Eter-
nal thy God. Thou shalt not boil a lamb
in his mother's milk.

[22] Thou shalt tithe a tenth of all the pro-
duce of thy seed, the fruit of thy field
year by year. [23] And thou shalt eat it in
the place which the Eternal thy God shall
choose to have his name called there; ye
shall bring the tithe of thy corn and of
thy wine, and of thine oil, the first-born
of thy herd and of thy flock, that thou
mayest learn to fear the Eternal thy God
always. [24] And if the journey be too far
for thee, and thou art not able to bring
them, because the place is far from thee
which the Eternal thy God shall choose to
have his name called there, because the
Eternal thy God will bless thee; [25] then
thou shalt sell them for money, and thou
shalt take the money in thy hands, and
thou shalt go to the place which the Eter-
nal thy God shall choose. [26] And thou
shalt give the money for whatsoever thy
soul shall desire, for oxen or for sheep, or
for wine, or thou shalt lay it out on strong
drink, or on whatsoever thy soul may de-
sire, and thou shalt eat there before the
Eternal thy God, and thou shalt rejoice
and thy house, [27] and the Levite that is in
thy cities, because he has not a portion or
inheritance with thee.

[28] After three years thou shalt bring out
all the tithes of thy fruits, in that year
thou shalt lay it up in thy cities. [29] And
the Levite shall come, because he has no
part or lot with thee, and the stranger,
and the orphan, and the widow which
is in thy cities; and they shall eat and be
filled, that the Eternal thy God may bless
thee in all the works which thou shalt do.

15 Every seven years thou shalt make
a release. [2] And this is the ordi-
nance of the release: thou shalt remit
every private debt which thy neighbour
owes thee, and thou shalt not ask pay-
ment of it from thy brother; for it has
been called a release to the Eternal thy
God. [3] Of a stranger thou shalt ask again
whatsoever he has of thine, but to thy
brother thou shalt remit his debt to thee.
[4] For thus there shall not be a poor per-
son in the midst of thee, for the Eternal
thy God will surely bless thee in the land
which the Eternal thy God gives thee by
inheritance, that thou shouldest inherit
it.

[5] And if ye shall indeed hearken to
the voice of the Eternal your God, to
keep and do all these commandments,
as many as I charge thee this day, [6] (for
the Eternal thy God has blessed thee in
the way of which he spoke to thee,) then
thou shalt lend to many nations, but thou
shalt not borrow; and thou shalt rule
over many nations, but they shall not
rule over thee.

[7] And if there shall be in the midst of
thee a poor man of thy brethren in one
of thy cities in the land, which the Eter-
nal thy God gives thee, thou shalt not
harden thine heart, neither shalt thou
by any means close up thine hand from
thy brother who is in want. [8] Thou shalt
surely open thine hands to him, and shalt
lend to him as much as he wants accord-
ing to his need. [9] Take heed to thyself
that there be not a secret thing in thine
heart, an iniquity, saying, The seventh
year, the year of release, draws nigh; and
thine eye shall be evil to thy brother that
is in want, and thou shalt not give to him,
and he shall cry against thee to God, and
there shall be great sin in thee. [10] Thou
shalt surely give to him, and thou shalt
lend him as much as he wants, accord-
ing as he is in need; and thou shalt not
grudge in thine heart as thou givest to
him, because on this account the Eternal

thy God will bless thee in all thy works, and in all things on which thou shalt lay thine hand. [11] For the poor shall not fail off thy land, therefore I charge thee to do this thing, saying, Thou shalt surely open thine hands to thy poor brother, and to him that is distressed upon thy land.

[12] And if thy brother or sister, a Hebrew man or a Hebrew woman, be sold to thee, he shall serve thee six years, and in the seventh year thou shalt send him out free from thee. [13] And when thou shalt send him out free from thee, thou shalt not send him out empty. [14] Thou shalt give him provision for the way from thy flock, and from thy corn, and from thy wine; as the Eternal thy God has blessed thee, thou shalt give to him.

[15] And thou shalt remember that thou wast a servant in the land of Egypt, and the Eternal thy God redeemed thee from thence; therefore I charge thee to do this thing. [16] And if he should say to thee, I will not go out from thee, because he continues to love thee and thy house, because he is well with thee; [17] then thou shalt take an awl, and bore his ear through to the door, and he shall be thy servant for ever; and in like manner shalt thou do to thy maid-servant. [18] It shall not seem hard to thee when they are sent out free from thee, because thy servant has served thee six years according to the annual hire of a hireling; so the Eternal thy God shall bless thee in all things whatsoever thou mayest do.

[19] Every first-born that shall be born among thy kine and thy sheep, thou shalt sanctify the males to the Eternal thy God; thou shalt not work with thy first-born calf, and thou shalt not shear the first-born of thy sheep. [20] Thou shalt eat it before God year by year in the place which the Eternal thy God shall choose, thou and thy house. [21] And if there be in it a blemish, if it be lame or blind, an evil blemish, thou shalt not sacrifice it to the Eternal thy God.

[22] Thou shalt eat it in thy cities; the unclean in thee and the clean shall eat it in like manner, as the doe or the stag. [23] Only ye shall not eat the blood; thou shalt pour it out on the earth as water.

16 Observe the month of new corn, and thou shalt sacrifice the passover to the Eternal thy God; because in the month of new corn thou camest out of Egypt by night. [2] And thou shalt sacrifice the passover to the Eternal thy God, sheep and oxen in the place which the Eternal thy God shall choose to have his name called upon it. [3] Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it, bread of affliction, because ye came forth out of Egypt in haste; that ye may remember the day of your coming forth out of the land of Egypt all the days of your life. [4] Leaven shall not be seen with thee in all thy borders for seven days, and there shall not be left of the flesh which thou shalt sacrifice at even on the first day until the morning. [5] Thou shalt not have power to sacrifice the passover in any of the cities, which the Eternal thy God gives thee. [6] But in the place which the Eternal thy God shall choose, to have his name called there, thou shalt sacrifice the passover at even at the setting of the sun, at the time when thou camest out of Egypt. [7] And thou shalt boil and roast and eat it in the place, which the Eternal thy God shall choose; and thou shalt return in the morning, and go to thy house.[a] [8] Six days shalt thou eat unleavened bread, and on the seventh day is a holiday, a feast to the Eternal thy God: thou shalt not do in it any work, save what must be done by any one.[bcd]

[9] Seven weeks shalt thou number to thyself; when thou hast begun to put the sickle to the corn, thou shalt begin to

16:7 Gr. houses. **16:8** See Lev. 23. 6; Num. 29. 35; 2 Chr. 7. 9. **16:8** Gr. shall etc. **16:8** Gr. for or by a soul.

number seven weeks. [10] And thou shalt keep the feast of weeks to the Eternal thy God, accordingly as thy hand has power in as many things as the Eternal thy God shall give thee.

[11] And thou shalt rejoice before the Eternal thy God, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow which dwells among you, in whatsoever place the Eternal thy God shall choose, that his name should be called there.

[12] And thou shalt remember that thou wast a servant in the land of Egypt, and thou shalt observe and do these commands. [13] Thou shalt keep for thyself the feast of tabernacles seven days, when thou gatherest in thy produce from thy corn-floor and thy wine-press. [14] And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow that is in thy cities. [15] Seven days shalt thou keep a feast to the Eternal thy God in the place which the Eternal thy God shall choose for himself; and if the Eternal thy God shall bless thee in all thy fruits, and in every work of thy hands, then thou shalt rejoice.

[16] Three times in the year shall all thy males appear before the Eternal thy God in the place which God shall choose in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: thou shalt not appear before the Eternal thy God empty. [17] Each one according to his ability, according to the blessing of the Eternal thy God which he has given thee.[a]

[18] Thou shalt make for thyself judges and officers in thy cities, which the Eternal thy God gives thee in thy tribes, and they shall judge the people with righteous judgment: [19] they shall not wrest judgment, nor favour persons, nor receive a gift; for gifts blind the eyes of the wise, and pervert the words of the righteous. [20] Thou shalt justly pursue justice, that ye may live, and go in and inherit the land which the Eternal thy God gives thee.

[21] Thou shalt not plant for thyself a grove; thou shalt not plant for thyself any tree near the altar of thy God.[b] [22] Thou shalt not set up for thyself a pillar, which the Eternal thy God hates.

17 Thou shalt not sacrifice to the Eternal thy God a calf or a sheep, in which there is a blemish, or any evil thing; for it is an abomination to the Eternal thy God.

[2] And if there should be found in any one of thy cities, which the Eternal thy God gives thee, a man or a woman who shall do that which is evil before the Eternal thy God, so as to transgress his covenant, [3] and they should go and serve other gods, and worship them, the sun, or the moon, or any of the host of heaven, which he commanded thee not to do, [4] and it be told thee, and thou shalt have enquired diligently, and, behold, the thing really took place, this abomination has been done in Israel; [5] then shalt thou bring out that man, or that woman, and ye shall stone them with stones, and they shall die. [6] He shall die on the testimony of two or three witnesses; a man who is put to death shall not be put to death for one witness.[c] [7] And the hand of the witnesses shall be upon him among the first to put him to death, and the hand of the people at the last; so shalt thou remove the evil one from among yourselves.

[8] And if a matter shall be too hard for thee in judgment, between blood and blood, and between cause and cause, and between stroke and stroke, and between contradiction and contradiction, matters of judgment in your cities;[d] [9] then thou shalt arise and go up to the place which

16:17 Gr. your. **16:21** Gr. make. **17:6** Gr. dies shall not die. **17:8** Gr. blood between blood, etc.

the Eternal thy God shall choose, and thou shalt come to the priests the Levites, and to the judge who shall be in those days, and they shall search out the matter and report the judgment to thee. [10] And thou shalt act according to the thing which they shall report to thee out of the place which the Eternal thy God shall choose, and thou shalt observe to do all whatsoever shall have been by law appointed to thee. [11] Thou shalt do according to the law and to the judgment which they shall declare to thee: thou shalt not swerve to the right hand or to the left from any sentence which they shall report to thee.

[12] And the man whosoever shall act in haughtiness, so as not to hearken to the priest who stands to minister in the name of the Eternal thy God, or the judge who shall preside in those days, that man shall die, and thou shalt remove the evil one out of Israel. [13] And all the people shall hear and fear, and shall no more commit impiety.

[14] And when thou shalt enter into the land which the Eternal thy God gives thee, and shalt inherit it and dwell in it, and shalt say, I will set a ruler over me, as also the other nations round about me; [15] thou shalt surely set over thee the ruler whom the Eternal God shall choose: of thy brethren thou shalt set over thee a ruler; thou shalt not have power to set over thee a stranger, because he is not thy brother. [16] For he shall not multiply to himself horses, and he shall by no means turn the people back to Egypt, lest he should multiply to himself horses; for God said, Ye shall not any more turn back by that way. [17] And he shall not multiply to himself wives, lest his heart turn away; and he shall not greatly multiply to himself silver and gold.[a]

[18] And when he shall be established in his government, then shall he write for himself this repetition of the law into a book by the hands of the priests the Levites; [19] and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Eternal thy God, and to keep all these commandments, and to observe these ordinances: [20] that his heart be not lifted up above his brethren, that he depart not from the commandments on the right hand or on the left; that he and his sons may reign long in his dominion among the children of Israel.[b]

18 The priests, the Levites, even the whole tribe of Levi, shall have no part nor inheritance with Israel; the burnt-offerings of God are their inheritance, they shall eat them. [2] And they shall have no inheritance among their brethren; God himself is his portion, as he said to him. [3] And this is the due of the priests in the things coming from the people from those who offer sacrifices, whether it be a calf or a sheep; and thou shalt give the shoulder to the priest, and the cheeks, and the great intestine: [4] and the first-fruits of thy corn, and of thy wine, and of thine oil; and thou shalt give to him the first-fruits of the fleeces of thy sheep: [5] because God has chosen him out of all thy tribes, to stand before the Eternal thy God, to minister and bless in his name, himself and his sons among the children of Israel.

[6] And if a Levite come from one of the cities of all the children of Israel, where he himself dwells, accordingly as his mind desires, to the place which he shall have chosen,[c] [7] he shall minister to the name of the Eternal his God, as all his brethren the Levites, who stand there present before the Eternal thy God. [8] He shall eat an allotted portion, besides the sale of his hereditary property. [9] And when thou shalt have entered into the land which the Eternal thy God gives thee, thou shalt not learn to do according to the abominations of those nations.

17:17 Gr. change. **17:20** Gr. from. Heb. —ɲ. **18:6** i. e. God.

10 There shall not be found in thee one
who purges his son or his daughter with
fire, one who uses divination, who deals
with omens, and augury,[a] 11 a sorcerer
employing incantation, one who has in
him a divining spirit, an observer of
signs, questioning the dead. 12 For every
one that does these things is an abomina-
tion to the Eternal thy God; for because
of these abominations God will destroy
them from before thy face. 13 Thou shalt
be perfect before the Eternal thy God.
14 For all these nations whose land thou
shalt inherit, they will listen to omens
and divinations; but the Eternal thy God
has not permitted thee so to do.

15 The Eternal thy God shall raise up
to thee a prophet of thy brethren, like
me; him shall ye hear: 16 according to
all things which thou didst desire of the
Eternal thy God in Choreb in the day of
the assembly, saying, We will not again
hear the voice of the Eternal thy God,
and we will not any more see this great
fire, and so we shall not die. 17 And God
said to me, They have spoken rightly all
that they have said to thee. 18 I will raise
up to them a prophet of their brethren,
like thee; and I will put my words in
his mouth, and he shall speak to them
as I shall command him. 19 And what-
ever man shall not hearken to whatso-
ever words that prophet shall speak in
my name, I will take vengeance on him.
20 But the prophet whosoever shall impi-
ously speak in my name a word which I
have not commanded him to speak, and
whosoever shall speak in the name of
other gods, that prophet shall die. 21 But
if thou shalt say in thine heart, How
shall we know the word which God has
not spoken? 22 Whatsoever words that
prophet shall speak in the name of God,
and they shall not come true, and not
come to pass, this is the thing which God
has not spoken; that prophet has spoken
wickedly: ye shall not spare him.

19 And when the Eternal thy God
shall have destroyed the nations,
which God gives thee, even the land,
and ye shall inherit them, and dwell in
their cities, and in their houses, 2 thou
shalt separate for thyself three cities in
the midst of thy land, which the Eternal
thy God gives thee. 3 Take a survey of
thy way, and thou shalt divide the coasts
of thy land, which the Eternal thy God
apportions to thee, into three parts, and
there shall be there a refuge for every
manslayer.

4 And this shall be the ordinance of the
manslayer, who shall flee thither, and
shall live, whosoever shall have smit-
ten his neighbour ignorantly, whereas
he hated him not in times past.[b] 5 And
whosoever shall enter with his neigh-
bour into the thicket, to gather wood, if
the hand of him that cuts wood with
the axe should be violently shaken, and
the axe head falling off from the han-
dle should light on his neighbour, and
he should die, he shall flee to one of
these cities, and live. 6 Lest the avenger
of blood pursue after the slayer, because
his heart is hot, and overtake him, if the
way be too long, and slay him, though
there is to this man no sentence of death,
because he hated him not in time past.[c]
7 Therefore I charge thee, saying, Thou
shalt separate for thyself three cities.

8 And if God shall enlarge thy borders,
as he sware to thy fathers, and God shall
give to thee all the land which he said
he would give to thy fathers; 9 if thou
shalt hearken to do all these commands,
which I charge thee this day, to love the
Eternal thy God, to walk in all his ways
continually; thou shalt add for thyself yet
three cities to these three. 10 So innocent
blood shall not be spilt in the land, which
the Eternal thy God gives thee to inherit,
and there shall not be in thee one guilty
of blood.

11 But if there should be in thee a man

18:10 Gr. divines. **19:4** Gr. before yesterday and the third day. **19:6** Gr. smite his life.

hating his neighbour, and he should lay wait for him, and rise up against him, and smite him, that he die, and he should flee to one of these cities, [12] then shall the elders of his city send, and take him thence, and they shall deliver him into the hands of the avengers of blood, and he shall die. [13] Thine eye shall not spare him; so shalt thou purge innocent blood from Israel, and it shall be well with thee.

[14] Thou shalt not move the landmarks of thy neighbour, which thy fathers set in the inheritance, in which thou hast obtained a share in the land, which the Eternal thy God gives thee to inherit. [15] One witness shall not stand to testify against a man for any iniquity, or for any fault, or for any sin which he may commit; by the mouth of two witnesses, or by the mouth of three witnesses, shall every word be established.[a] [16] And if an unjust witness rise up against a man, alleging iniquity against him; [17] then shall the two men between whom the controversy is, stand before God, and before the priests, and before the judges, who may be in those days. [18] And the judges shall make diligent inquiry, and, behold, if an unjust witness has borne unjust testimony; and has stood up against his brother; [19] then shall ye do to him as he wickedly devised to do against his brother, and thou shalt remove the evil from yourselves. [20] And the rest shall hear and fear, and do no more according to this evil thing in the midst of you. [21] Thine eye shall not spare him: thou shalt exact life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 And if thou shouldest go forth to war against thine enemies, and shouldest see horse, and rider, and a people more numerous than thyself; thou shalt not be afraid of them, for the Eternal thy God is with thee, who brought thee up out of the land of Egypt. [2] And it shall come to pass whenever thou shalt draw nigh to battle, that the priest shall draw nigh and speak to the people, and shall say to them, [3] Hear, O Israel; ye are going this day to battle against your enemies: let not your heart faint, fear not, neither be confounded, neither turn aside from their face. [4] For it is the Eternal your God who advances with you, to fight with you against your enemies, and to save you.

[5] And the scribes shall speak to the people, saying, What man is he that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the war, and another man dedicate it. [6] And what man is he that has planted a vineyard, and not been made merry with it? let him go and return to his house, lest he die in the battle, and another man be made merry with it. [7] And what man is he that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. [8] And the scribes shall speak further to the people, and say, What man is he that fears and is cowardly in his heart? Let him go and return to his house, lest he make the heart of his brother fail, as his own. [9] And it shall come to pass when the scribes shall have ceased speaking to the people, that they shall appoint generals of the army to be leaders of the people.

[10] And if thou shalt draw nigh to a city to overcome them by war, then call them out peaceably. [11] If then they should answer peaceably to thee, and open to thee, it shall be that all the people found in it shall be tributary and subject to thee.

19:15 Gr. remain.

12 But if they will not hearken to thee, but
wage war against thee, thou shalt invest
it; 13 until the Eternal thy God shall de-
liver it into thy hands, and thou shalt
smite every male of it with the edge of
the sword: 14 except the women and the
stuff: and all the cattle, and whatsoever
shall be in the city, and all the plunder
thou shalt take as spoil for thyself, and
shalt eat all the plunder of thine enemies
whom the Eternal thy God gives thee.
15 Thus shalt thou do to all the cities that
are very far off from thee, not being of the
cities of these nations which the Eternal
thy God gives thee to inherit their land.
16 Of these ye shall not take any thing
alive; 17 but ye shall surely curse them,
the Chettite, and the Amorite, and the
Chananite, and the Pherezite, and the
Evite, and the Jebusite, and the Gerge-
site; as the Eternal thy God commanded
thee: 18 that they may not teach you to do
all their abominations, which they did to
their gods, and so ye should sin before
the Eternal your God.

19 And if thou shouldest besiege a city
many days to prevail against it by war to
take it, thou shalt not destroy its trees, by
applying an iron tool to them, but thou
shalt eat of it, and shalt not cut it down: Is
the tree that is in the field a man, to enter
before thee into the work of the siege?[abc]
20 But the tree which thou knowest to be
not fruit-bearing, this thou shalt destroy
and cut down; and thou shalt construct
a mound against the city, which makes
war against thee, until it be delivered up.

21 And if one be found slain with the
sword in the land, which the Eter-
nal thy God gives thee to inherit, having
fallen in the field, and they do not know
who has smitten him; 2 thine elders and
thy judges shall come forth, and shall
measure the distances of the cities round
about the slain man: 3 and it shall be that
the city which is nearest to the slain man
the elders of that city shall take a heifer
of the herd, which has not laboured, and
which has not borne a yoke.[d] 4 And the
elders of that city shall bring down the
heifer into a rough valley, which has not
been tilled and is not sown, and they
shall slay the heifer in the valley.[e] 5 And
the priests the Levites shall come, be-
cause the Eternal God has chosen them
to stand by him, and to bless in his
name, and by their word shall every con-
troversy and every stroke be decided.[fg]
6 And all the elders of that city who draw
nigh to the slain man shall wash their
hands over the head of the heifer which
was slain in the valley; 7 and they shall
answer and say, Our hands have not
shed this blood, and our eyes have not
seen it. 8 Be merciful to thy people Is-
rael, whom thou hast redeemed, O God,
that innocent blood may not be charged
on thy people Israel: and the blood shall
be atoned for to them.[h] 9 And thou shalt
take away innocent blood from among
you, if thou shouldest do that which is
good and pleasing before the Eternal thy
God.

10 And if when thou goest out to war
against thine enemies, the Eternal thy
God should deliver them into thine
hands, and thou shouldest take their
spoil, 11 and shouldest see among the
spoil a woman beautiful in countenance,
and shouldest desire her, and take her to
thyself for a wife,[i] 12 and shouldest bring
her within thine house: then shalt thou

20:19 Gr. one city. **20:19** Gr. against thee. **20:19** Gr. the trench. See Mat. 3. 10. **21:3** Gr. drawn. **21:4** Gr. cut the sinews. i. e. of the neck. **21:5** Gr. his name. Hebraism. **21:5** Gr. at their mouth. **21:8** Gr. may not be in thy people. **21:11** Gr. think about her.

shave her head, and pare her nails; [13] and shalt take away her garments of captivity from off her, and she shall abide in thine house, and shall bewail her father and mother the days of a month; and afterwards thou shalt go in to her and dwell with her, and she shall be thy wife.

[14] And it shall be if thou do not delight in her, thou shalt send her out free; and she shall not by any means be sold for money, thou shalt not treat her contemptuously, because thou hast humbled her.

[15] And if a man have two wives, the one loved and the other hated, and both the loved and the hated should have born him children, and the son of the hated should be first-born;[a] [16] then it shall be that whensoever he shall divide by inheritance his goods to his sons, he shall not be able to give the right of the first-born to the son of the loved one, having overlooked the son of the hated, which is the first-born. [17] But he shall acknowledge the first-born of the hated one to give to him double of all things which shall be found by him, because he is the first of his children, and to him belongs the birthright.[b] [18] And if any man has a disobedient and contentious son, who hearkens not to the voice of his father and the voice of his mother, and they should correct him, and he should not hearken to them; [19] then shall his father and his mother take hold of him, and bring him forth to the elders of his city, and to the gate of the place: [20] and they shall say to the men of their city, This our son is disobedient and contentious, he hearkens not to our voice, he is a reveller and a drunkard. [21] And the men of his city shall stone him with stones, and he shall die; and thou shalt remove the evil one from yourselves, and the rest shall hear and fear.

[22] And if there be sin in any one, and the judgment of death be upon him, and he be put to death, and ye hang him on a tree: [23] his body shall not remain all night upon the tree, but ye shall by all means bury it in that day; for every one that is hanged on a tree is cursed of God; and ye shall by no means defile the land which the Eternal thy God gives thee for an inheritance.

22 When thou seest the calf of thy brother or his sheep wandering in the way, thou shalt not overlook them; thou shalt by all means turn them back to thy brother, and thou shalt restore them to him. [2] And if thy brother do not come nigh thee, and thou dost not know him, thou shalt bring it into thy house within; and it shall be with thee until thy brother shall seek them, and thou shalt restore them to him. [3] Thus shalt thou do to his ass, and thus shalt thou do to his garment, and thus shalt thou do to every thing that thy brother has lost; whatsoever shall have been lost by him, and thou shalt have found, thou shalt not have power to overlook. [4] Thou shalt not see the ass of thy brother, or his calf, fallen in the way: thou shalt not overlook them, thou shalt surely help him to raise them up.

[5] The apparel of a man shall not be on a woman, neither shall a man put on a woman's dress; for every one that does these things is an abomination to the Eternal thy God. [6] And if thou shouldest come upon a brood of birds before thy face in the way or upon any tree, or upon the earth, young or eggs, and the mother be brooding on the young or the eggs, thou shalt not take the dam with the young ones. [7] Thou shalt by all means let the mother go, but thou shalt take the young to thyself; that it may be well with thee, and that thou mayest live long.

[8] If thou shouldest build a new house, then shalt thou make a parapet to thy house; so thou shalt not bring blood-guiltiness upon thy house, if one should in any wise fall from it. [9] Thou shalt

21:15 Gr. one of them. **21:17** Gr. the beginning or chief.

not sow thy vineyard with diverse seed, lest the fruit be devoted, and whatsoever seed thou mayest sow, with the fruit of thy vineyard. [10] Thou shalt not plough with an ox and an ass together. [11] Thou shalt not wear a mingled garment, woollen and linen together.[a] [12] Thou shalt make fringes on the four borders of thy garments, with which soever thou mayest be clothed.

[13] And if any one should take a wife, and dwell with her, and hate her, [14] and attach to her reproachful words, and bring against her an evil name, and say, I took this woman, and when I came to her I found not her tokens of virginity: [15] then the father and the mother of the damsel shall take and bring out the damsel's tokens of virginity to the elders of the city to the gate. [16] And the father of the damsel shall say to the elders, I gave this my daughter to this man for a wife; [17] and now he has hated her, and attaches reproachful words to her, saying, I have not found tokens of virginity with thy daughter; and these are the tokens of my daughter's virginity. And they shall unfold the garment before the elders of the city. [18] And the elders of that city shall take that man, and shall chastise him, [19] and shall fine him a hundred shekels, and shall give them to the father of the damsel, because he has brought forth an evil name against a virgin of Israel; and she shall be his wife: he shall never be able to put her away.

[20] But if this report be true, and the tokens of virginity be not found for the damsel; [21] then shall they bring out the damsel to the doors of her father's house, and shall stone her with stones, and she shall die; because she has wrought folly among the children of Israel, to defile the house of her father by whoring: so thou shalt remove the evil one from among you.

[22] And if a man be found lying with a woman married to a man, ye shall kill them both, the man that lay with the woman, and the woman: so shalt thou remove the wicked one out of Israel. [23] And if there be a young damsel espoused to a man, and a man should have found her in the city and have lain with her; [24] ye shall bring them both out to the gate of their city, and they shall be stoned with stones, and they shall die; the damsel, because she cried not in the city; and the man, because he humbled his neighbour's spouse: so shalt thou remove the evil one from yourselves. [25] But if a man find in the field a damsel that is betrothed, and he should force her and lie with her, ye shall slay the man that lay with her only. [26] And the damsel has not committed a sin worthy of death; as if a man should rise up against his neighbour, and slay him, so is this thing;[b] [27] because he found her in the field; the betrothed damsel cried, and there was none to help her.

[28] And if any one should find a young virgin who has not been betrothed, and should force her and lie with her, and be found, [29] the man who lay with her shall give to the father of the damsel fifty silver didrachms, and she shall be his wife, because he has humbled her; he shall never be able to put her away.

23 A man shall not take his father's wife, and shall not uncover his father's skirt.

[2] He that is fractured or mutilated in his private parts shall not enter into the assembly of God. [3] One born of a harlot shall not enter into the assembly of God.

[4] The Ammanite and Moabite shall not enter into the assembly of God, even until the tenth generation he shall not enter into the assembly of God, even for ever: [5] because they met you not with bread and water by the way, when ye went out of Egypt; and because they hired against thee Balaam the son of

22:11 Gr. false or adulterated or drossy. **22:26** Gr. his life.

Beor of Mesopotamia to curse thee. [6] But the Eternal thy God would not hearken to Balaam; and the Eternal thy God changed the curses into blessings, because the Eternal thy God loved thee. [7] Thou shalt not speak peaceably or profitably to them all thy days for ever. [8] Thou shalt not abhor an Edomite, because he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land. [9] If sons be born to them, in the third generation they shall enter into the assembly of God.

[10] And if thou shouldest go forth to engage with thine enemies, then thou shalt keep thee from every wicked thing. [11] If there should be in thee a man who is not clean by reason of his issue by night, then he shall go forth out of the camp, and he shall not enter into the camp. [12] And it shall come to pass toward evening he shall wash his body with water, and when the sun has gone down, he shall go into the camp. [13] And thou shalt have a place outside of the camp, and thou shalt go out thither, [14] and thou shalt have a trowel on thy girdle; and it shall come to pass when thou wouldest relieve thyself abroad, that thou shalt dig with it, and shalt bring back the earth and cover thy nuisance. [15] Because the Eternal thy God walks in thy camp to deliver thee, and to give up thine enemy before thy face; and thy camp shall be holy, and there shall not appear in thee a disgraceful thing, and so he shall turn away from thee.[a]

[16] Thou shalt not deliver a servant to his master, who coming from his master attaches himself to thee. [17] He shall dwell with thee, he shall dwell among you where he shall please; thou shalt not afflict him. [18] There shall not be a harlot of the daughters of Israel, and there shall not be an initiated person of the sons of Israel.[bc] [19] Thou shalt not bring the hire of a harlot, nor the price of a dog into the house of the Eternal thy God, for any vow; because even both are an abomination to the Eternal thy God.

[20] Thou shalt not lend to thy brother on usury of silver, or usury of meat, or usury of any thing which thou mayest lend out. [21] Thou mayest lend on usury to a stranger, but to thy brother thou shalt not lend on usury; that the Eternal thy God may bless thee in all thy works upon the land, into which thou art entering to inherit it.

[22] And if thou wilt vow a vow to the Eternal thy God, thou shalt not delay to pay it; for the Eternal thy God will surely require it of thee, and otherwise it shall be sin in thee. [23] But if thou shouldest be unwilling to vow, it is not sin in thee. [24] Thou shalt observe the words that proceed from between thy lips; and as thou hast vowed a gift to the Eternal God, so shalt thou do that which thou hast spoken with thy mouth.

[25] And if thou shouldest go into the corn field of thy neighbour, then thou mayest gather the ears with thy hands; but thou shalt not put the sickle to thy neighbour's corn. [26] And if thou shouldest go into the vineyard of thy neighbour, thou shalt eat grapes sufficient to satisfy thy desire; but thou mayest not put them into a vessel.

23:15 i. e. would if thou wert disobedient. **23:18** Or, sodomitess or harlot. **23:18** Or, sodomite. **24:1** Or, book.

24 And if any one should take a wife, and should dwell with her, then it shall come to pass if she should not have found favour before him, because he has found some unbecoming thing in her, that he shall write for her a bill of divorcement, and give it into her hands, and he shall send her away out of his house.[a] [2] And if she should go away and be married to another man; [3] and the last husband should hate her, and write for her a bill of divorcement; and should give it into her hands, and send her away out of his house, and the last husband should die, who took her to himself for a wife; [4] the former husband who sent her away shall not be able to return and take her to himself for a wife, after she has been defiled; because it is an abomination before the Eternal thy God, and ye shall not defile the land, which the Eternal thy God gives thee to inherit.

[5] And if any one should have recently taken a wife, he shall not go out to war, neither shall any thing be laid upon him; he shall be free in his house; for one year he shall cheer his wife whom he has taken.[b]

[6] Thou shalt not take for a pledge the under millstone, nor the upper millstone; for he who does so takes life for a pledge.[c] [7] And if a man should be caught stealing one of his brethren of the children of Israel, and having overcome him he should sell him, that thief shall die; so shalt thou remove that evil one from yourselves.[d] [8] Take heed to thyself in regard of the plague of leprosy: thou shalt take great heed to do according to all the law, which the priests the Levites shall report to you; take heed to do, as I have charged you. [9] Remember all that the Eternal thy God did to Mariam in the way, when ye were going out of Egypt.

[10] If thy neighbour owe thee a debt, any debt whatsoever, thou shalt not go into his house to take his pledge: [11] thou shalt stand without, and the man who is in thy debt shall bring the pledge out to thee. [12] And if the man be poor, thou shalt not sleep with his pledge. [13] Thou shalt surely restore his pledge at sunset, and he shall sleep in his garment, and he shall bless thee; and it shall be mercy to thee before the Eternal thy God.[e] [14] Thou shalt not unjustly withhold the wages of the poor and needy of thy brethren, or of the strangers who are in thy cities. [15] Thou shalt pay him his wages the same day, the sun shall not go down upon it, because he is poor and he trusts in it; and he shall cry against thee to God, and it shall be sin in thee. [16] The fathers shall not be put to death for the children, and the sons shall not be put to death for the fathers; every one shall be put to death for his own sin.[f] [17] Thou shalt not wrest the judgment of the stranger and the fatherless, and widow; thou shalt not take the widow's garment for a pledge. [18] And thou shalt remember that thou wast a bondman in the land of Egypt, and the Eternal thy God redeemed thee from thence; therefore I charge thee to do this thing.

[19] And when thou shalt have reaped corn in thy field, and shalt have forgotten a sheaf in thy field, thou shalt not return to take it; it shall be for the stranger, and the orphan, and the widow, that the Eternal thy God may bless thee in all the works of thy hands. [20] And if thou shouldest gather thine olives, thou shalt not return to collect the remainder; it shall be for the stranger, and the fatherless, and the widow, and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing. [21] And whensoever thou shalt gather the grapes of thy vineyard, thou shalt not glean what thou hast left; it shall be for the stranger, and the or-

24:5 Lit. guiltless. **24:6** Gr. this man. **24:7** Gr. a soul. **24:13** ie. mercy shewn by thee. **24:16** Gr. die in his own sin.

phan, and the widow: [22] and thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

25 And if there should be a dispute between men, and they should come forward to judgment, and the judges judge, and justify the righteous, and condemn the wicked: [2] then it shall come to pass, if the unrighteous should be worthy of stripes, thou shalt lay him down before the judges, and they shall scourge him before them according to his iniquity. [3] And they shall scourge him with forty stripes in number, they shall not inflict more; for if thou shouldest scourge him with more stripes beyond these stripes, thy brother will be disgraced before thee. [4] Thou shalt not muzzle the ox that treads out the corn.

[5] And if brethren should live together, and one of them should die, and should not have seed, the wife of the deceased shall not marry out of the family to a man not related: her husband's brother shall go in to her, and shall take her to himself for a wife, and shall dwell with her. [6] And it shall come to pass that the child which she shall bear, shall be named by the name of the deceased, and his name shall not be blotted out of Israel.[a]

[7] And if the man should not be willing to take his brother's wife, then shall the woman go up to the gate to the elders, and she shall say, My husband's brother will not raise up the name of his brother in Israel, my husband's brother has refused.[b] [8] And the elders of his city shall call him, and speak to him; and if he stand and say, I will not take her: [9] then his brother's wife shall come forward before the elders, and shall loose one shoe from off his foot, and shall spit in his face, and shall answer and say, Thus shall they do to the man who will not build his brother's house in Israel. [10] And his name shall be called in Israel, The house of him that has had his shoe loosed.

[11] And if men should strive together, a man with his brother, and the wife of one of them should advance to rescue her husband out of the hand of him that smites him, and she should stretch forth her hand, and take hold of his private parts; [12] thou shalt cut off her hand; thine eye shall not spare her.

[13] Thou shalt not have in thy bag divers weights, a great and a small.[c] [14] Thou shalt not have in thine house divers measures, a great and a small.[d] [15] Thou shalt have a true and just weight, and a true and just measure, that thou mayest live long upon the land which the Eternal thy God gives thee for an inheritance. [16] For every one that does this is an abomination to the Eternal thy God, even every one that does injustice.

[17] Remember what things Amalec did to thee by the way, when thou wentest forth out of the land of Egypt: [18] how he withstood thee in the way, and harassed thy rear, even those that were weary behind thee, and thou didst hunger and wast weary; and he did not fear God. [19] And it shall come to pass whenever the Eternal thy God shall have given thee rest from all thine enemies round about thee, in the land which the Eternal thy God gives thee to inherit, thou shalt blot out the name of Amalec from under heaven, and shalt not forget to do it.

25:6 Gr. constituted. **25:7** Gr. has not been willing. **25:13** Gr. or. **25:14** Gr. or.

26 And it shall be when thou shalt
have entered into the land, which
the Eternal thy God gives thee to inherit
it, and thou shalt have inherited it, and
thou shalt have dwelt upon it, 2 that thou
shalt take of the first of the fruits of thy
land, which the Eternal thy God gives
thee, and thou shalt put them into a bas-
ket, and thou shalt go to the place which
the Eternal thy God shall choose to have
his name called there. 3 And thou shalt
come to the priest who shall be in those
days, and thou shalt say to him, I testify
this day to the Eternal my God, that I am
come into the land which God sware to
our fathers to give to us. 4 And the priest
shall take the basket out of thine hands,
and shall set it before the altar of the Eter-
nal thy God: 5 and he shall answer and
say before the Eternal thy God, My father
abandoned Syria, and went down into
Egypt, and sojourned there with a small
number, and became there a mighty na-
tion and a great multitude. 6 And the
Egyptians afflicted us, and humbled us,
and imposed hard tasks on us: 7 and
we cried to the Eternal our God, and
God heard our voice, and saw our hu-
miliation, and our labour, and our afflic-
tion. 8 And God brought us out of Egypt
himself with his great strength, and his
mighty hand, and his high arm, and with
great visions, and with signs, and with
wonders. 9 And he brought us into this
place, and gave us this land, a land flow-
ing with milk and honey. 10 And now,
behold, I have brought the first of the
fruits of the land, which thou gavest me,
O God, a land flowing with milk and
honey: and thou shalt leave it before the
Eternal thy God, and thou shalt worship
before the Eternal thy God; 11 and thou
shalt rejoice in all the good things, which
the Eternal thy God has given thee, thou
and thy family, and the Levite, and the
stranger that is within thee.

12 And when thou shalt have com-
pleted all the tithings of thy fruits in the
third year, thou shalt give the second
tenth to the Levite, and stranger, and fa-
therless, and widow; and they shall eat it
in thy cities, and be merry.

13 And thou shalt say before the Eternal
thy God, I have fully collected the holy
things out of my house, and I have given
them to the Levite, and the stranger, and
the orphan, and the widow, according
to all the commands which thou didst
command me: I did not transgress thy
command, and I did not forget it. 14 And
in my distress I did not eat of them, I
have not gathered of them for an unclean
purpose, I have not given of them to the
dead; I have hearkened to the voice of the
Eternal our God, I have done as thou hast
commanded me.[a] 15 Look down from thy
holy house, from heaven, and bless thy
people Israel, and the land which thou
hast given them, as thou didst swear to
our fathers, to give to us a land flowing
with milk and honey.

16 On this day the Eternal thy God
charged thee to keep all the ordinances
and judgments; and ye shall observe and
do them, with all your heart, and with
all your soul. 17 Thou hast chosen God
this day to be thy God, and to walk in
all his ways, and to observe his ordi-
nances and judgments, and to hearken
to his voice. 18 And God has chosen thee
this day that thou shouldest be to him a
peculiar people, as he said, to keep his
commands; 19 and that thou shouldest
be above all nations, as he has made
thee renowned, and a boast, and glori-
ous, that thou shouldest be a holy people
to the Eternal thy God, as he has spoken.

26:14 Or, person.

27 And Moses and the elders of Israel commanded, saying, Keep all these commands, all that I command you this day. [2] And it shall come to pass in the day when ye shall cross over Jordan into the land which the Eternal thy God gives thee, that thou shalt set up for thyself great stones, and shalt plaster them with plaster. [3] And thou shalt write on these stones all the words of this law, as soon as ye have crossed Jordan, when ye are entered into the land, which the Eternal God of thy fathers gives thee, a land flowing with milk and honey, according as the Eternal God of thy fathers said to thee. [4] And it shall be as soon as ye are gone over Jordan, ye shall set up these stones, which I command thee this day, on mount Gæbal, and thou shalt plaster them with plaster. [5] And thou shalt build there an altar to the Eternal thy God, an altar of stones; thou shalt not lift up iron upon it. [6] Of whole stones shalt thou build an altar to the Eternal thy God, and thou shalt offer upon it whole-burnt-offerings to the Eternal thy God. [7] And thou shalt there offer a peace-offering; and thou shalt eat and be filled, and rejoice before the Eternal thy God. [8] And thou shalt write upon the stones all this law very plainly.

[9] And Moses and the priests the Levites spoke to all Israel, saying, Be silent and hear, O Israel; this day thou art become a people to the Eternal thy God. [10] And thou shalt hearken to the voice of the Eternal thy God, and shalt do all his commands, and his ordinances, as many as I command thee this day.

[11] And Moses charged the people on that day, saying, [12] These shall stand to bless the people on mount Garizin having gone over Jordan; Symeon, Levi, Judas, Issachar, Joseph, and Benjamin. [13] And these shall stand for cursing on mount Gæbal; Ruben, Gad, and Aser, Zabulon, Dan, and Nephthali.

[14] And the Levites shall answer and say to all Israel with a loud voice, [15] Cursed is the man whosoever shall make a graven or molten image, an abomination to God, the work of the hands of craftsmen, and shall put it in a secret place: and all the people shall answer and say, So be it. [16] Cursed is the man that dishonours his father or his mother: and all the people shall say, So be it. [17] Cursed is he that removes his neighbour's landmarks: and all the people shall say, So be it. [18] Cursed is he that makes the blind to wander in the way: and all the people shall say, So be it. [19] Cursed is every one that shall pervert the judgment of the stranger, and orphan, and widow: and all the people shall say, So be it. [20] Cursed is he that lies with his father's wife, because he has uncovered his father's skirt: and all the people shall say, So be it. [21] Cursed is he that lies with any beast: and all the people shall say, So be it. [22] Cursed is he that lies with his sister by his father or his mother: and all the people shall say, So be it. [23] Cursed is he that lies with his daughter-in-law: and all the people shall say, So be it. Cursed is he that lies with his wife's sister: and all the people shall say, So be it. [24] Cursed is he that smites his neighbour secretly: and all the people shall say, So be it. [25] Cursed is he whosoever shall have taken a bribe to slay an innocent man: and all the people shall say, So be it.[a] [26] Cursed is every man that continues not in all the words of this law to do them: and all the people shall say, So be it.

27:25 Gr. to smite the life of innocent blood.

28 And it shall come to pass, if thou
wilt indeed hear the voice of the
Eternal thy God, to observe and do all
these commands, which I charge thee
this day, that the Eternal thy God shall
set thee on high above all the nations of
the earth; [2] and all these blessings shall
come upon thee, and shall find thee. If
thou wilt indeed hear the voice of the
Eternal thy God, [3] blessed shalt thou be
in the city, and blessed shalt thou be
in the field. [4] Blessed shall be the off-
spring of thy body, and the fruits of thy
land, and the herds of thy oxen, and the
flocks of thy sheep.[a] [5] Blessed shall be
thy barns, and thy stores. [6] Blessed shalt
thou be in thy coming in, and blessed
shalt thou be in thy going out.

[7] God deliver thine enemies that with-
stand thee utterly broken before thy face:
they shall come out against thee one way,
and they shall flee seven ways from be-
fore thee. [8] God send upon thee his bless-
ing in thy barns, and on all on which
thou shalt put thine hand, in the land
which the Eternal thy God gives thee.
[9] God raise thee up for himself a holy peo-
ple, as he sware to thy fathers; if thou
wilt hear the voice of the Eternal thy God,
and walk in all his ways. [10] And all the
nations of the earth shall see thee, that
the name of God is called upon thee, and
they shall stand in awe of thee.[b] [11] And
the Eternal thy God shall multiply thee
for good in the offspring of thy body, and
in the offspring of thy cattle, and in the
fruits of thy land, on thy land which God
sware to thy fathers to give to thee.[c]

[12] May God open to thee his good trea-
sure, the heaven, to give rain to thy land
in season: may he bless all the works of
thy hands: so shalt thou lend to many
nations, but thou shalt not borrow; and
thou shalt rule over many nations, but
they shall not rule over thee. [13] The Eter-
nal thy God make thee the head, and not
the tail; and thou shalt then be above and
thou shalt not be below, if thou wilt hear-
ken to the voice of the Eternal thy God,
in all things that I charge thee this day
to observe. [14] Thou shalt not turn aside
from any of the commandments, which I
charge thee this day, to the right hand or
to the left, to go after other gods to serve
them.

[15] But it shall come to pass, if thou wilt
not hearken to the voice of the Eternal thy
God, to observe all his commandments,
as many as I charge thee this day, then
all these curses shall come on thee, and
overtake thee. [16] Cursed shalt thou be in
the city, and cursed shalt thou be in the
field. [17] Cursed shall be thy barns and thy
stores. [18] Cursed shall be the offspring of
thy body, and the fruits of thy land, the
herds of thine oxen, and the flocks of thy
sheep. [19] Cursed shalt thou be in thy com-
ing in, and cursed shalt thou be in thy go-
ing out.

[20] God send upon thee want, and
famine, and consumption on all things
on which thou shalt put thy hand, un-
til he shall have utterly destroyed thee,
and until he shall have consumed thee
quickly because of thine evil devices, be-
cause thou hast forsaken me. [21] God
cause the pestilence to cleave to thee, un-
til he shall have consumed thee off the
land into which thou goest to inherit
it.[d] [22] God smite thee with distress, and
fever, and cold, and inflammation, and
blighting, and paleness, and they shall
pursue thee until they have destroyed
thee. [23] And thou shalt have over thine
head a sky of brass, and the earth un-
der thee shall be iron. [24] The Eternal thy
God make the rain of thy land dust; and
dust shall come down from heaven, un-
til it shall have destroyed thee, and un-
til it shall have quickly consumed thee.
[25] God give thee up for slaughter before
thine enemies: thou shalt go out against
them one way, and flee from their face
seven ways; and thou shalt be a disper-

28:4 Gr. belly. **28:10** Or, see that the name, etc. **28:11** Gr. belly. **28:21** Gr. May God.

sion in all the kingdoms of the earth.
26 And your dead men shall be food to
the birds of the sky, and to the beasts of
the earth; and there shall be none to scare
them away. 27 God smite thee with the
botch of Egypt in the seat, and with a ma-
lignant scab, and itch, so that thou canst
not be healed. 28 God smite thee with in-
sanity, and blindness, and astonishment
of mind. 29 And thou shalt grope at mid-
day, as a blind man would grope in the
darkness, and thou shalt not prosper in
thy ways; and then thou shalt be unjustly
treated, and plundered continually, and
there shall be no helper.

30 Thou shalt take a wife, and another
man shall have her; thou shalt build a
house, and thou shalt not dwell in it;
thou shalt plant a vineyard, and shalt not
gather the grapes of it. 31 Thy calf shall
be slain before thee, and thou shalt not
eat of it; thine ass shall be violently taken
away from thee, and shall not be restored
to thee: thy sheep shall be given to thine
enemies, and thou shalt have no helper.
32 Thy sons and thy daughters shall be
given to another nation, and thine eyes
wasting away shall look for them: thine
hand shall have no strength. 33 A nation
which thou knowest not shall eat the pro-
duce of thy land, and all thy labours; and
thou shalt be injured and crushed always.
34 And thou shalt be distracted, because
of the sights of thine eyes which thou
shalt see.

35 God smite thee with an evil sore, on
the knees and the legs, so that thou shalt
not be able to be healed from the sole of
thy foot to the crown of thy head.

36 God carry away thee and thy princes,
whom thou shalt set over thee, to a na-
tion which neither thou nor thy fathers
know; and thou shalt there serve other
gods, wood and stone. 37 And thou shalt
be there for a wonder, and a parable, and
a tale, among all the nations, to which the
Eternal thy God shall carry thee away.

38 Thou shalt carry forth much seed
into the field, and thou shalt bring in
little, because the locust shall devour
it. 39 Thou shalt plant a vineyard, and
dress it, and shalt not drink the wine,
neither shalt thou delight thyself with
it, because the worm shall devour it.[a]
40 Thou shalt have olive trees in all thy
borders, and thou shalt not anoint thee
with oil, because thine olive shall utterly
cast its fruit.[b] 41 Thou shalt beget sons
and daughters, and they shall not be
thine, for they shall depart into captiv-
ity. 42 All thy trees and the fruits of thy
land shall the blight consume. 43 The
stranger that is within thee shall get up
very high, and thou shalt come down
very low. 44 He shall lend to thee, and
thou shalt not lend to him: he shall be
the head, and thou shalt be the tail.

45 And all these curses shall come upon
thee, and shall pursue thee, and shall
overtake thee, until he shall have con-
sumed thee, and until he shall have de-
stroyed thee; because thou didst not hear-
ken to the voice of the Eternal thy God,
to keep his commands, and his ordi-
nances which he has commanded thee.
46 And these things shall be signs in thee,
and wonders among thy seed for ever;
47 because thou didst not serve the Eter-
nal thy God with gladness and a good
heart, because of the abundance of all
things.

48 And thou shalt serve thine enemies,
which God will send forth against thee,
in hunger, and in thirst, and in naked-
ness, and in the want of all things; and
thou shalt wear upon thy neck a yoke of
iron until he shall have destroyed thee.
49 God shall bring upon thee a nation
from the extremity of the earth, like the
swift flying of an eagle, a nation whose
voice thou shalt not understand;[c] 50 a na-
tion bold in countenance, which shall

28:39 Gr. them. i. e. the fruits of it. **28:40** Lit. flow, or fall down. **28:49** Gr. bear. **28:50** Gr. wonder at.

not respect the person of the aged and shall not pity the young.[a] [51] And it shall eat up the young of thy cattle, and the fruits of thy land, so as not to leave to thee corn, wine, oil, the herds of thine oxen, and the flocks of thy sheep, until it shall have destroyed thee; [52] and have utterly crushed thee in thy cities, until the high and strong walls be destroyed, in which thou trustest, in all thy land; and it shall afflict thee in thy cities, which he has given to thee. [53] And thou shalt eat the fruit of thy body, the flesh of thy sons and of thy daughters, all that he has given thee, in thy straitness and thy affliction, with which thine enemy shall afflict thee.[b]

[54] He that is tender and very delicate within thee shall look with an evil eye upon his brother, and the wife in his bosom, and the children that are left, which may have been left to him; [55] so as not to give to one of them of the flesh of his children, whom he shall eat, because of his having nothing left him in thy straitness, and in thy affliction, with which thine enemies shall afflict thee in all thy cities.

[56] And she that is tender and delicate among you, whose foot has not assayed to go upon the earth for delicacy and tenderness, shall look with an evil eye on her husband in her bosom, and her son and her daughter, [57] and her offspring that comes out between her feet, and the child which she shall bear; for she shall eat them because of the want of all things, secretly in thy straitness, and in thy affliction, with which thine enemy shall afflict thee in thy cities.[c] [58] If thou wilt not hearken to do all the words of this law, which have been written in this book, to fear this glorious and wonderful name, the Eternal thy God; [59] then God shall magnify thy plagues, and the plagues of thy seed, great and wonderful plagues, and evil and abiding diseases. [60] And he shall bring upon thee all the evil pain of Egypt, of which thou wast afraid, and they shall cleave to thee.[d] [61] And God shall bring upon thee every sickness, and every plague that is not written, and every one that is written in the book of this law, until he shall have destroyed thee. [62] And ye shall be left few in number, whereas ye were as the stars of the sky in multitude; because thou didst not hearken to the voice of the Eternal thy God.

[63] And it shall come to pass that as God rejoiced over you to do you good, and to multiply you, so God will rejoice over you to destroy you; and ye shall be quickly removed from the land, into which ye go to inherit it. [64] And the Eternal thy God shall scatter thee among all nations, from one end of the earth to the other; and thou shalt there serve other gods, wood and stone, which thou hast not known, nor thy fathers. [65] Moreover among those nations he will not give thee quiet, neither by any means shall the sole of thy foot have rest; and God shall give thee there another and a misgiving heart, and failing eyes, and a wasting soul. [66] And thy life shall be in suspense before thine eyes; and thou shalt be afraid by day and by night, and thou shalt have no assurance of thy life. [67] In the morning thou shalt say, Would it were evening! and in the evening thou shalt say, Would it were morning! for the fear of thine heart with which thou shalt fear, and for the sights of thine eyes which thou shalt see. [68] And God shall bring thee back to Egypt in ships, by the way of which I said, Thou shalt not see it again; and ye shall be sold there to your enemies for bondmen and bondwomen, and none shall buy you.

28:53 Gr. belly. **28:57** Lit. afterbirth. **28:60** Gr. which thou feardst before their face. Hebraism.

29 These are the words of the covenant, which God commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Choreb.

[2] And Moses called all the sons of Israel and said to them, Ye have seen all things that God did in the land of Egypt before you to Pharao and his servants, and all his land; [3] the great temptations which thine eyes have seen, the signs, and those great wonders. [4] Yet the Eternal God has not given you a heart to know, and eyes to see, and ears to hear, until this day. [5] And he led you forty years in the wilderness; your garments did not grow old, and your sandals were not worn away off your feet. [6] Ye did not eat bread, ye did not drink wine or strong drink, that ye might know that I am the Eternal your God. [7] And ye came as far as this place; and there came forth Seon king of Esebon, and Og king of Basan, to meet us in war. [8] And we smote them and took their land, and I gave it for an inheritance to Ruben and Gad, and to the half-tribe of Manasse. [9] And ye shall take heed to do all the words of this covenant, that ye may understand all things that ye shall do.

[10] Ye all stand to-day before the Eternal your God, the heads of your tribes, and your elders, and your judges, and your officers, every man of Israel, [11] your wives, and your children, and the stranger who is in the midst of your camp, from your hewer of wood even to your drawer of water, [12] that thou shouldest enter into the covenant of the Eternal thy God and into his oaths, as many as the Eternal thy God appoints thee this day; [13] that he may appoint thee to himself for a people, and he shall be thy God, as he said to thee, and as he sware to thy fathers, Abraam, and Isaac, and Jacob. [14] And I do not appoint to you alone this covenant and this oath; [15] but to those also who are here with you to-day before the Eternal your God, and to those who are not here with you to-day.

[16] For ye know how we dwelt in the land of Egypt, how we came through the midst of the nations through whom ye came. [17] And ye beheld their abominations, and their idols, wood and stone, silver and gold, which are among them. [18] Lest there be among you man, or woman, or family, or tribe, whose heart has turned aside from the Eternal your God, having gone to serve the gods of these nations; lest there be in you a root springing up with gall and bitterness. [19] And it shall be if one shall hear the words of this curse, and shall flatter himself in his heart, saying, Let good happen to me, for I will walk in the error of my heart, lest the sinner destroy the guiltless with him:[a] [20] God shall by no means be willing to pardon him, but then the wrath of God and his jealousy shall flame out against that man; and all the curses of this covenant shall attach themselves to him, which are written in this book, and God shall blot out his name from under heaven. [21] And God shall separate that man for evil of all the children of Israel, according to all the curses of the covenant that are written in the book of this law.

[22] And another generation shall say—even your sons who shall rise up after you, and the stranger who shall come from a land afar off, and shall see the plagues of that land and their diseases, which God has sent upon it, [23] brimstone and burning salt, (the whole land shall not be sown, neither shall any green thing spring, nor rise upon it, as Sodom and Gomorrha were overthrown, Adama and Seboim, which God overthrew in his wrath and anger:)—[24] and all the nations shall say, Why has God done thus to this land? what is this great fierceness of anger? [25] And men shall say, Because

29:19 Lit. May holy things happen to me. See the use of ὅσια in Is. 55. 3; Acts 13. 34.

they forsook the covenant of the Eternal God of their fathers, the things which he appointed to their fathers, when he brought them out of the land of Egypt: [26] and they went and served other gods, which they knew not, neither did he assign them to them. [27] And God was exceedingly angry with that land to bring upon it according to all the curses which are written in the book of this law. [28] And God removed them from their land in anger, and wrath, and very great indignation, and cast them out into another land as at present.

[29] The secret things belong to the Eternal our God, but the things that are revealed belong to us and to our children for ever, to do all the words of this law.

30 And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt call them to mind among all the nations, wherein God shall have scattered thee,[a] [2] and shalt return to the Eternal thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul; [3] then God shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which God has scattered thee. [4] If thy dispersion be from one end of heaven to the other, thence will the Eternal thy God gather thee, and thence will the Eternal thy God take thee. [5] And the Eternal thy God shall bring thee in from thence into the land which thy fathers have inherited, and thou shalt inherit it; and he will do thee good, and multiply thee above thy fathers. [6] And God shall purge thy heart, and the heart of thy seed, to love the Eternal thy God with all thy heart, and with all thy soul, that thou mayest live.

[7] And the Eternal thy God will put these curses upon thine enemies, and upon those that hate thee, who have persecuted thee. [8] And thou shalt return and hearken to the voice of the Eternal thy God, and shall keep his commands, all that I charge thee this day. [9] And the Eternal thy God shall bless thee in every work of thine hands, in the offspring of thy body, and in the offspring of thy cattle, and in the fruits of thy land, because the Eternal thy God will again rejoice over thee for good, as he rejoiced over thy fathers:[b] [10] if thou wilt hearken to the voice of the Eternal thy God, to keep his commandments, and his ordinances, and his judgments written in the book of this law, if thou turn to the Eternal thy God with all thine heart, and with all thy soul. [11] For this command which I give thee this day is not grievous, neither is it far from thee.[c] [12] It is not in heaven above, as if there were one saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it? [13] Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it? [14] The word is very near thee, in thy mouth, and in thine heart, and in thine hands to do it.

[15] Behold, I have set before thee this day life and death, good and evil. [16] If thou wilt hearken to the commands of the Eternal thy God, which I command thee this day, to love the Eternal thy God, to walk in all his ways, and to keep his ordinances, and his judgments; then ye shall live, and shall be many in number, and the Eternal thy God shall bless thee in all the land into which thou goest to inherit it. [17] But if thy heart change, and thou wilt not hearken, and thou shalt go astray and worship other gods, and serve them, [18] I declare to you this day, that ye shall utterly perish, and ye shall by no means live long upon the land, into which ye go over Jordan to inherit it.

[19] I call both heaven and earth to wit-

30:1 Gr. receive them into thine heart. **30:9** Gr. belly. **30:11** See Rom. 10. 6,7,8.

ness this day against you, I have set before you life and death, the blessing and the curse: choose thou life, that thou and thy seed may live; [20] to love the Eternal thy God, to hearken to his voice, and cleave to him; for this is thy life, and the length of thy days, that thou shouldest dwell upon the land, which God sware to thy fathers, Abraam, and Isaac, and Jacob, to give to them.

31 And Moses finished speaking all these words to all the children of Israel; [2] and said to them, I am this day a hundred and twenty years old; I shall not be able any longer to come in or go out; and God said to me, Thou shalt not go over this Jordan. [3] The Eternal thy God who goes before thee, he shall destroy these nations before thee, and thou shalt inherit them: and it shall be Joshua that goes before thy face, as God has spoken. [4] And the Eternal thy God shall do to them as he did to Seon and Og the two kings of the Amorites, who were beyond Jordan, and to their land, as he destroyed them. [5] And God has delivered them to you; and ye shall do to them, as I charged you.[a] [6] Be courageous and strong, fear not, neither be cowardly, neither be afraid before them; for it is the Eternal your God that advances with you in the midst of you, neither will he by any means forsake thee, nor desert thee. [7] And Moses called Joshua, and said to him before all Israel, Be courageous and strong; for thou shalt go in before this people into the land which God sware to your fathers to give to them, and thou shalt give it to them for an inheritance. [8] And God that goes with thee shall not forsake thee nor abandon thee; fear not, neither be afraid.

[9] And Moses wrote the words of this law in a book, and gave it to the priests the sons of Levi who bear the ark of the covenant of God, and to the elders of the sons of Israel.

[10] And Moses charged them in that day, saying, After seven years, in the time of the year of release, in the feast of tabernacles, [11] when all Israel come together to appear before the Eternal your God, in the place which God shall choose, ye shall read this law before all Israel in their ears, [12] having assembled the people, the men, and the women, and the children, and the stranger that is in your cities, that they may hear, and that they may learn to fear the Eternal your God; and they shall hearken to do all the words of this law. [13] And their sons who have not known shall hear, and shall learn to fear the Eternal thy God all the days that they live upon the land, into which ye go over Jordan to inherit it.

[14] And God said to Moses, Behold, the days of thy death are at hand; call Joshua, and stand ye by the doors of the tabernacle of testimony, and I will give him a charge. And Moses and Joshua went to the tabernacle of testimony, and stood by the doors of the tabernacle of testimony. [15] And God descended in a cloud, and stood by the doors of the tabernacle of testimony; and the pillar of the cloud stood by the doors of the tabernacle of testimony. [16] And God said to Moses, Behold, thou shalt sleep with thy fathers, and this people will arise and go a whoring after the strange gods of the land, into which they are entering: and they will forsake me, and break my covenant, which I made with them. [17] And I will be very angry with them in that day, and I will leave them and turn my face away from them, and they shall be devoured; and many evils and afflictions shall come upon them; and they shall say in that day, Because the Eternal my God is not with me, these evils have come upon me. [18] And I will surely turn away my face from them in that day, because of all their evil doings which they have done, because they turned aside after strange

31:5 i. e. the nations.

gods.
19 And now write the words of this
song, and teach it to the children of Israel,
and ye shall put it into their mouth, that
this song may witness for me among the
children of Israel to their face. 20 For I will
bring them into the good land, which I
sware to their fathers, to give to them a
land flowing with milk and honey: and
they shall eat and be filled and satisfy
themselves; then will they turn aside af-
ter other gods, and serve them, and they
will provoke me, and break my covenant.
21 And this song shall stand up to witness
against them; for they shall not forget it
out of their mouth, or out of the mouth of
their seed; for I know their wickedness,
what they are doing here this day, before
I have brought them into the good land,
which I sware to their fathers.
22 And Moses wrote this song in that
day, and taught it to the children of Is-
rael. 23 And he charged Joshua, and said,
Be courageous and strong, for thou shalt
bring the sons of Israel into the land,
which God sware to them, and he shall
be with thee.
24 And when Moses finished writing all
the words of this law in a book, even to
the end, 25 then he charged the Levites
who bear the ark of the covenant of God,
saying, 26 Take the book of this law, and
ye shall put it in the side of the ark of
the covenant of the Eternal your God;
and it shall be there among you for a
testimony.[a] 27 For I know thy provoca-
tion, and thy stiff neck; for yet during
my life with you at this day, ye have
been provoking in your conduct toward
God: how shall ye not also be so after
my death? 28 Gather together to me the
heads of your tribes, and your elders,
and your judges, and your officers, that
I may speak in their ears all these words;
and I call both heaven and earth to wit-
ness against them. 29 For I know that af-
ter my death ye will utterly transgress,
and turn aside out of the way which I
have commanded you; and evils shall
come upon you in the latter days, be-
cause ye will do evil before God, to pro-
voke him to anger by the works of your
hands.[b]
30 And Moses spoke all the words of
this song even to the end, in the ears of
the whole assembly.
32 Attend, O heaven, and I will speak;
and let the earth hear the words
out of my mouth. 2 Let my speech be
looked for as the rain, and my words
come down as dew, as the shower upon
the herbage, and as snow upon the grass.
3 For I have called on the name of God:
assign ye greatness to our God. 4 As
for God, his works are true, and all his
ways are judgment: God is faithful, and
there is no unrighteousness in him; just
and holy is God.[c] 5 They have sinned,
not pleasing him; spotted children, a
froward and perverse generation. 6 Do
ye thus recompense God? is the people
thus foolish and unwise? did not he him-
self thy father purchase thee, and make
thee, and form thee? 7 Remember the
days of old, consider the years for past
ages: ask thy father, and he shall relate
to thee, thine elders, and they shall tell
thee.[d]
8 When the Most High divided the na-
tions, when he separated the sons of
Adam, he set the bounds of the nations
according to the number of the angels of
God. 9 And his people Jacob became the
portion of God, Israel was the line of his
inheritance. 10 He maintained him in the
wilderness, in burning thirst and a dry
land: he led him about and instructed
him, and kept him as the apple of an
eye. 11 As an eagle would watch over
his brood, and yearns over his young,
receives them having spread his wings,
and takes them up on his back: 12 God

31:26 Gr. within thee. **31:29** Gr. at the end of the days. **32:4** Gr. judgments. **32:7** Gr. in ages of ages.

alone led them, there was no strange god with them. [13] He brought them up on the strength of the land; he fed them with the fruits of the fields; they sucked honey out of the rock, and oil out of the solid rock. [14] Butter of cows, and milk of sheep, with the fat of lambs and rams, of calves and kids, with fat of kidneys of wheat; and he drank wine, the blood of the grape. [15] So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.

[16] They provoked me to anger with strange gods; with their abominations they bitterly angered me. [17] They sacrificed to devils, and not to God; to gods whom they knew not: new and fresh gods came in, whom their fathers knew not. [18] Thou hast forsaken God that begot thee, and forgotten God who feeds thee.

[19] And God saw, and was jealous; and was provoked by the anger of his sons and daughters, [20] and said, I will turn away my face from them, and will show what shall happen to them in the last days; for it is a perverse generation, sons in whom is no faith.

[21] They have provoked me to jealousy with that which is not God, they have exasperated me with their idols; and I will provoke them to jealousy with them that are no nation, I will anger them with a nation void of understanding. [22] For a fire has been kindled out of my wrath, it shall burn to hell below; it shall devour the land, and the fruits of it; it shall set on fire the foundations of the mountains. [23] I will gather evils upon them, and will fight with my weapons against them.[a] [24] They shall be consumed with hunger and the devouring of birds, and there shall be irremediable destruction: I will send forth against them the teeth of wild beasts, with the rage of serpents creeping on the ground.[b] [25] Without, the sword shall bereave them of children, and terror shall issue out of the secret chambers; the young man shall perish with the virgin, the suckling with him who has grown old. [26] I said, I will scatter them, and I will cause their memorial to cease from among men. [27] Were it not for the wrath of the enemy, lest they should live long, lest their enemies should combine against them; lest they should say, Our own high arm, and not God, has done all these things.

[28] It is a nation that has lost counsel, neither is there understanding in them. [29] They had not sense to understand: let them reserve these things against the time to come. [30] How should one pursue a thousand, and two rout tens of thousands, if God had not sold them, and God delivered them up?[c] [31] For their gods are not as our God, but our enemies are void of understanding. [32] For their vine is of the vine of Sodom, and their vine-branch of Gomorrha: their grape is a grape of gall, their cluster is one of bitterness. [33] Their wine is the rage of serpents, and the incurable rage of asps. [34] Lo! are not these things stored up by me, and sealed among my treasures? [35] In the day of vengeance I will recompense, whensoever their foot shall be tripped up; for the day of their destruction is near to them, and the judgments at hand are close upon you. [36] For God shall judge his people, and shall be comforted over his servants; for he saw that they were utterly weakened, and failed in the hostile invasion, and were become feeble:[d] [37] and God said, Where are their gods on whom they trusted? [38] the fat of whose sacrifices ye ate, and ye drank the wine of their drink-offerings? let them arise and help you, and be your protectors. [39] Behold, behold that I am he, and there is no god beside me: I kill,

32:23 Gr. cause my weapons to war together against them. **32:24** Gr. downfall, or falling away. **32:30** Gr. shall. **32:36** Gr. paralysed.

and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands. [40] For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever. [41] For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me. [42] I will make my weapons drunk with blood, and my sword shall devour flesh, it shall glut itself with the blood of the wounded, and from the captivity of the heads of their enemies that rule over them.[a]

[43] Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and God shall purge the land of his people.

[44] And Moses wrote this song in that day, and taught it to the children of Israel; and Moses went in and spoke all the words of this law in the ears of the people, he and Joshua the son of Naue. [45] And Moses finished speaking to all Israel. [46] And he said to them, Take heed with your heart to all these words, which I testify to you this day, which ye shall command your sons, to observe and do all the words of this law. [47] For this is no vain word to you; for it is your life, and because of this word ye shall live long upon the land, into which ye go over Jordan to inherit it. [48] And God spoke to Moses in this day, saying, [49] Go up to the mount Abarim, this mountain Nabau which is in the land of Moab over against Jericho, and behold the land of Chanaan, which I give to the sons of Israel: [50] and die in the mount whither thou goest up, and be added to thy people; as Aaron thy brother died in mount Or, and was added to his people. [51] Because ye disobeyed my word among the children of Israel, at the waters of strife of Cades in the wilderness of Sin; because ye sanctified me not among the sons of Israel. [52] Thou shalt see the land before thee, but thou shalt not enter into it.

33 And this is the blessing with which Moses the man of God blessed the children of Israel before his death. [2] And he said, God is come from Sina, and has appeared from Seir to us, and has hasted out of the mount of Pharan, with the ten thousands of Cades; on his right hand were his angels with him.[b] [3] And he spared his people, and all his sanctified ones are under thy hands; and they are under thee; and he received of his words [4] the law which Moses charged us, an inheritance to the assemblies of Jacob. [5] And he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel. [6] Let Ruben live, and not die; and let him be many in number.

[7] And this is the blessing of Juda; Hear, God, the voice of Juda, and do thou visit his people: his hands shall contend for him, and thou shalt be a help from his enemies.

[8] And to Levi he said, Give to Levi his manifestations, and his truth to the holy man, whom they tempted in the temptation; they reviled him at the water of strife. [9] Who says to his father and mother, I have not seen thee; and he knew not his brethren, and he refused to know his sons: he kept thine oracles, and observed thy covenant. [10] They shall declare thine ordinances to Jacob, and thy law to Israel: they shall place incense in the time of thy wrath continually upon thine altar. [11] Bless, God, his strength, and accept the works of his hands; break the loins of his enemies that have risen up against him, and let not them that hate him rise up. [12] And to Benjamin he

32:42 Alex. ἐθνῶν, Gentiles. **33:2** Heb. קרש, saints.

said, The beloved of God shall dwell in confidence, and God overshadows him always, and he rested between his shoulders.

13 And to Joseph he said, His land is of the blessing of God, of the seasons of sky and dew, and of the deeps of wells below, 14 and of the fruits of the changes of the sun in season, and of the produce of the months, 15 from the top of the ancient mountains, and from the top of the everlasting hills, 16 and of the fulness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown of him who was glorified above his brethren. 17 His beauty is as the firstling of his bull, his horns are the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these are the ten thousands of Ephraim, and these are the thousands of Manasse. 18 And to Zabulon he said, Rejoice, Zabulon, in thy going out, and Issachar in his tents. 19 They shall utterly destroy the nations, and ye shall call men there, and there offer the sacrifice of righteousness; for the wealth of the sea shall suckle thee, and so shall the marts of them that dwell by the sea-coast.

20 And to Gad he said, Blessed be he that enlarges Gad: as a lion he rested, having broken the arm and the ruler. 21 And he saw his first-fruits, that there the land of the princes gathered with the chiefs of the people was divided; God wrought righteousness, and his judgment with Israel.

22 And to Dan he said, Dan is a lion's whelp, and shall leap out of Basan. 23 And to Nephthali he said, Nephthali has the fulness of good things; and let him be filled with blessing from God: he shall inherit the west and the south. 24 And to Aser he said, Aser is blessed with children; and he shall be acceptable to his brethren: he shall dip his foot in oil. 25 His sandal shall be iron and brass; as thy days, so shall be thy strength.

26 There is not any such as the God of the beloved; he who rides upon the heaven is thy helper, and the magnificent One of the firmament. 27 And the rule of God shall protect thee, and that under the strength of the everlasting arms; and he shall cast forth the enemy from before thy face, saying, Perish. 28 And Israel shall dwell in confidence alone on the land of Jacob, with corn and wine; and the sky shall be misty with dew upon thee. 29 Blessed art thou, O Israel; who is like to thee, O people saved by God? thy helper shall hold his shield over thee, and his sword is thy boast; and thine enemies shall speak falsely to thee, and thou shalt tread upon their neck.

34 And Moses went up from Araboth Moab to the mount of Nabau, to the top of Phasga, which is before Jericho; and God shewed him all the mount of Galaad to Dan, and all the land of Nephthali, 2 and all the land of Ephraim and Manasse, and all the land of Juda to the farthest sea; 3 and the wilderness, and the country round about Jericho, the city of palm-trees, to Segor. 4 And God said to Moses, This is the land of which I sware to Abraam, and Isaac, and Jacob, saying, To your seed will I give it: and I have shewed it to thine eyes, but thou shalt not go in thither.

5 So Moses the servant of God died in the land of Moab by the word of God. 6 And they buried him in Gai near the house of Phogor; and no one has seen his sepulchre to this day. 7 And Moses was a hundred and twenty years old at his death; his eyes were not dimmed, nor were his natural powers destroyed.

8 And the children of Israel wept for Moses in Araboth of Moab at Jordan near Jericho thirty days; and the days of the sad mourning for Moses were completed. 9 And Joshua the son of Naue was filled with the spirit of knowledge, for Moses had laid his hands upon him; and the

children of Israel hearkened to him; and they did as God commanded Moses.

[10] And there rose up no more a prophet in Israel like Moses, whom God knew face to face, [11] in all the signs and wonders, which God sent him to work in Egypt on Pharao, and his servants, and all his land; [12] the great wonders, and the mighty hand which Moses displayed before all Israel.

JOSHUA

1 And it came to pass after the death of Moses, that God spoke to Joshua the son of Naue, the minister of Moses, saying, **2** Moses my servant is dead; now then arise, go over Jordan, thou and all this people, into the land, which I give them. **3** Every spot on which ye shall tread I will give it you, as I said to Moses. **4** The wilderness and Antilibanus, as far as the great river, the river Euphrates, and as far as the extremity of the sea; your coasts shall be from the setting of the sun.[a] **5** Not a man shall stand against you all the days of thy life; and as I was with Moses, so will I also be with thee, and I will not fail thee, or neglect thee. **6** Be strong and quit thyself like a man, for thou shalt divide the land to this people, which I sware to give to your fathers.[b] **7** Be strong, therefore, and quit thyself like a man, to observe and do as Moses my servant commanded thee; and thou shalt not turn therefrom to the right hand or to the left, that thou mayest be wise in whatsoever thou mayest do.[c] **8** And the book of this law shall not depart out of thy mouth, and thou shalt meditate in it day and night, that thou mayest know how to do all the things that are written in it; then shalt thou prosper, and make thy ways prosperous, and then shalt thou be wise. **9** Lo! I have commanded thee; be strong and courageous, be not cowardly nor fearful, for the Eternal thy God is with thee in all places whither thou goest. **10** And Joshua commanded the scribes of the people, saying, **11** Go into the midst of the camp of the people, and command the people, saying, Prepare provisions; for yet three days and ye shall go over this Jordan, entering in to take possession of the land, which the Eternal God of your fathers gives to you.[d]

12 And to Ruben, and to Gad, and to the half tribe of Manasse, Joshua said, **13** Remember the word which Moses the servant of God commanded you, saying, The Eternal your God has caused you to rest, and has given you this land. **14** Let your wives and your children and your cattle dwell in the land, which he has given you; and ye shall go over well armed before your brethren, every one of you who is strong; and ye shall fight on their side;[e] **15** until the Eternal your God shall have given your brethren rest, as also to you, and they also shall have inherited the land, which the Eternal your God gives them; then ye shall depart each one to his inheritance, which Moses gave you beyond Jordan eastward. **16** And they answered Joshua and said, We will do all things which thou commandest us, and we will go to every place whither thou shalt send us. **17** Whereinsoever we hearkened to Moses we will hearken to thee; only let the Eternal our God be with thee, as he was with Moses. **18** And whosoever shall disobey thee, and whosoever shall not hearken to thy words as thou shalt command him, let him die; but be thou strong and courageous.

1:4 Or, last, or, farthest sea. **1:6** Gr. to your fathers, to give them. **1:7** Gr. from them, sc. the commands. **1:11** Gr. do go over. **1:14** Or, in good order.

2 And Joshua the son of Naue sent out of Sattin two young men to spy the land, saying, Go up and view the land and Jericho: and the two young men went and entered into Jericho; and they entered into the house of a harlot, whose name was Raab, and lodged there.

[2] And it was reported to the king of Jericho, saying, Men of the sons of Israel have come in hither to spy the land. [3] And the king of Jericho sent and spoke to Raab, saying, Bring out the men that entered into thine house this night; for they are come to spy out the land. [4] And the woman took the two men and hid them; and she spoke to the messengers, saying, The men came in to me,[a] [5] but when the gate was shut in the evening, the men went out; I know not whither they are gone: follow after them, if ye may overtake them.[bc] [6] But she had brought them up upon the house, and hid them in the flax-stalks that were spread by her on the house. [7] And the men followed after them in the way to Jordan to the fords; and the gate was shut.

[8] And it came to pass when the men who pursued after them were gone forth, and before the spies had lain down to sleep, that she came up to them on the top of the house; [9] and she said to them, I know that God has given you the land; for the fear of you has fallen upon us. [10] For we have heard that the Eternal God dried up the Red Sea before you, when ye came out of the land of Egypt, and all that he did to the two kings of the Amorites, who were beyond Jordan, to Seon and Og, whom ye utterly destroyed. [11] And when we heard it we were amazed in our heart, and there was no longer any spirit in any of us because of you, for the Eternal your God is God in heaven above, and on the earth beneath. [12] And now swear to me by the Eternal God; since I deal mercifully with you, so do ye also deal mercifully with the house of my father: [13] and save alive the house of my father, my mother, and my brethren, and all my house, and all that they have, and ye shall rescue my soul from death.

[14] And the men said to her, Our life for yours even to death: and she said, When God shall have delivered the city to you, ye shall deal mercifully and truly with me. [15] And she let them down by the window; [16] and she said to them, Depart into the hill-country, lest the pursuers meet you, and ye shall be hidden there three days until your pursuers return from after you, and afterwards ye shall depart on your way.

[17] And the men said to her, We are clear of this thy oath. [18] Behold, we shall enter into a part of the city, and thou shalt set a sign; thou shalt bind this scarlet cord in the window, by which thou hast let us down, and thou shalt bring in to thyself, into thy house, thy father, and thy mother, and thy brethren, and all the family of thy father.[de] [19] And it shall come to pass that whosoever shall go outside the door of thy house, his guilt shall be upon him, and we shall be quit of this thine oath; and we will be responsible for all that shall be found with thee in thy house. [20] But if any one should injure us, or betray these our matters, we shall be quit of this thine oath. [21] And she said to them, Let it be according to your word; and she sent them out, and they departed. [22] And they came to the hill-country, and remained there three days; and the pursuers searched all the roads, and found them not.

[23] And the two young men returned, and came down out of the mountain; and they went over to Joshua the son of Naue, and told him all things that had happened to them. [24] And they said to Joshua, God has delivered all the land into our power, and all the inhabitants of that land tremble because of us.

2:4 Gr. them. **2:5** Gr. dark. **2:5** Gr. shall. **2:18** Gr. do enter. **2:18** Gr. the sign.

3 And Joshua rose up early in the morning, and departed from Sattin; and they came as far as Jordan, and lodged there before they crossed over. [2] And it came to pass after three days, that the scribes went through the camp; [3] and they charged the people, saying, When ye shall see the ark of the covenant of the Eternal our God, and our priests and the Levites bearing it, ye shall depart from your places, and ye shall go after it. [4] But let there be a distance between you and it; ye shall stand as much as two thousand cubits from it. Do not draw nigh to it, that ye may know the way which ye are to go; for ye have not gone the way before.[a]

[5] And Joshua said to the people, Sanctify yourselves against to-morrow, for to-morrow God will do wonders among you. [6] And Joshua said to the priests, Take up the ark of the covenant of God, and go before the people: and the priests took up the ark of the covenant of God, and went before the people. [7] And God said to Joshua, This day do I begin to exalt thee before all the children of Israel, that they may know that as I was with Moses, so will I also be with thee. [8] And now charge the priests that bear the ark of the covenant, saying, As soon as ye shall enter on a part of the water of Jordan, then ye shall stand in Jordan.

[9] And Joshua said to the children of Israel, Come hither, and hearken to the word of the Eternal our God.[b] [10] Hereby ye shall know that the living God is among you, and will utterly destroy from before our face the Chananite, and the Chettite and Pherezite, and the Evite, and the Amorite, and the Gergesite, and the Jebusite. [11] Behold, the ark of the covenant of God of all the earth passes over Jordan. [12] Choose for yourselves twelve men of the sons of Israel, one of each tribe. [13] And it shall come to pass, when the feet of the priests that bear the ark of the covenant of God of the whole earth rest in the water of Jordan, the water of Jordan below shall fail, and the water coming down from above shall stop.

[14] And the people removed from their tents to cross over Jordan, and the priests bore the ark of the covenant of God before the people. [15] And when the priests that bore the ark of the covenant of God entered upon Jordan, and the feet of the priests that bore the ark of the covenant of God were dipped in part of the water of Jordan; (now Jordan overflowed all its banks about the time of wheat harvest:)[cd] [16] then the waters that came down from above stopped; there stood one solid heap very far off, as far as the region of Kariathiarim, and the lower part came down to the sea of Araba, the salt sea, till it completely failed; and the people stood opposite Jericho.[ef] [17] And the priests that bore the ark of the covenant of God stood on dry land in the midst of Jordan; and all the children of Israel went through on dry land, until all the people had completely gone over Jordan.

4 And when the people had completely passed over Jordan, God spoke to Joshua, saying, [2] Take men from the people, one of each tribe, [3] and charge them; and ye shall take out of the midst of Jordan twelve fit stones, and having carried them across together with yourselves, place them in your camp, where ye shall encamp for the night.[g]

[4] And Joshua having called twelve men of distinction among the children of Israel, one of each tribe,[h] [5] said to them, Advance before me in the presence of God into the midst of Jordan, and each having taken up a stone from thence, let him carry it on his shoulders, according to the number of the twelve tribes of Is-

3:4 Gr. from yesterday and the third day. A frequent Hebraism. **3:9** Gr. bring hither. sc. yourselves. **3:15** Gr. its whole channel. **3:15** Gr. as on the days. **3:16** Gr. a part. **3:16** Gr. that which came down. **4:3** Gr. ready. Heb. הכין. A. V. firm, applied to the foot of the priests. **4:4** Gr. of the distinguished, or, illustrious.

rael: [6] that these may be to you continually for an appointed sign, that when thy son asks thee in future, saying, What are these stones to us?[a] [7] then thou mayest explain to thy son, saying, The river Jordan was dried up from before the ark of the covenant of God of the whole earth, when it passed it: and these stones shall be for a memorial for you for the children of Israel for ever.[b]

[8] And the children of Israel did so, as God commanded Joshua; and they took up twelve stones out of the midst of Jordan, (as God commanded Joshua, when the children of Israel had completely passed over,) and carried these stones with them into the camp, and laid them down there. [9] And Joshua set also other twelve stones in Jordan itself, in the place that was under the feet of the priests that bore the ark of the covenant of God; and there they are to this day.

[10] And the priests that bore the ark of the covenant stood in Jordan, until Joshua had finished all that God commanded him to report to the people; and the people hasted and passed over. [11] And it came to pass when all the people had passed over, that the ark of the covenant of God passed over, and the stones before them. [12] And the sons of Ruben, and the sons of Gad, and the half tribe of Manasse passed over armed before the children of Israel, as Moses commanded them.[c] [13] Forty thousand armed for battle went over before God to war, to the city of Jericho.[d] [14] In that day God magnified Joshua before all the people of Israel; and they feared him, as they did Moses, as long as he lived.

[15] And God spoke to Joshua, saying, [16] Charge the priests that bear the ark of the covenant of the testimony of God, to go up out of Jordan. [17] And Joshua charged the priests, saying, Go up out of Jordan. [18] And it came to pass when the priests who bore the ark of the covenant of God were gone up out of Jordan, and set their feet upon the land, that the water of Jordan returned impetuously to its place, and went as before over all its banks.

[19] And the people went up out of Jordan on the tenth day of the first month; and the children of Israel encamped in Galgala in the region eastward from Jericho. [20] And Joshua set these twelve stones which he took out of Jordan, in Galgala, [21] saying, When your sons ask you, saying, What are these stones? [22] Tell your sons, that Israel went over this Jordan on dry land, [23] when the Eternal our God had dried up the water of Jordan from before them, until they had passed over; as the Eternal our God did to the Red Sea, which the Eternal our God dried up from before us, until we passed over. [24] That all the nations of the earth might know, that the power of God is mighty, and that ye might worship the Eternal our God in every work.

5 And it came to pass when the kings of the Amorites who were beyond Jordan heard, and the kings of Phœnicia by the sea, that the Eternal God had dried up the river Jordan from before the children of Israel when they passed over, that their hearts failed, and they were terror-stricken, and there was no sense in them because of the children of Israel.[ef]

[2] And about this time God said to Joshua, Make thee stone knives of sharp stone, and sit down and circumcise the children of Israel the second time. [3] And Joshua made sharp knives of stone, and circumcised the children of Israel at the place called the "Hill of Foreskins." [4] And this is the way in which Joshua purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt, [5] all these Joshua circum-

4:6 Gr. to-morrow. **4:7** Gr. failed. **4:12** Or, equipped. **4:13** Gr. in good order. **5:1** Gr. their minds or thoughts melted. **5:1** Gr. from the face of.

cised; for forty and two years Israel wandered in the wilderness of Mabdaris— [6] Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which God sware to give to their fathers, even a land flowing with milk and honey. [7] And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way. [8] And when they had been circumcised they rested continuing there in the camp till they were healed.[a] [9] And God said to Joshua the son of Naue, On this day have I removed the reproach of Egypt from you: and he called the name of that place Galgala.

[10] And the children of Israel kept the passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. [11] And they ate of the grain of the earth unleavened and new corn. [12] In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna; and they took the fruits of the land of the Phœnicians in that year.

[13] And it came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies? [14] And he said to him, I am now come, the chief captain of the host of God. And Joshua fell on his face upon the earth, and said to him, God, what commandest thou thy servant? [15] And the captain of God's host said to Joshua, Loose thy shoe off thy feet, for the place whereon thou now standest is holy.

6 Now Jericho was closely shut up and besieged, and none went out of it, and none came in. [2] And God said to Joshua, Behold, I deliver Jericho into thy power, and its king in it, and its mighty men.[b] [3] And do thou set the men of war round about it. [5] And it shall be that when ye shall sound with the trumpet, all the people shall shout together. And when they have shouted, the walls of the city shall fall of themselves; and all the people shall enter, each one rushing direct into the city.[c,d]

[6] And Joshua the son of Naue went in to the priests, [7] and spoke to them, saying, Charge the people to go round, and encompass the city; and let your men of war pass on armed before God. [8] And let seven priests having seven sacred trumpets proceed thus before God, and let them sound loudly; and let the ark of the covenant of God follow.[e] [9] And let the men of war proceed before, and the priests bringing up the rear behind the ark of the covenant of God proceed sounding the trumpets. [10] And Joshua commanded the people, saying, Cry not out, nor let any one hear your voice, until he himself declare to you the time to cry out, and then ye shall cry out.[f] [11] And the ark of the covenant of God having gone round immediately returned into the camp, and lodged there.

[12] And on the second day Joshua rose up in the morning, and the priests took up the ark of the covenant of God. [13] And the seven priests bearing the seven trumpets went on before God; and afterwards the men of war went on, and the remainder of the multitude went after the ark of the covenant of God, and the priests sounded with the trumpets. [14] And all the rest of the multitude compassed the city six times from within a short distance, and went back again into the camp; this they did six days.

5:8 Gr. sitting. A frequent Hebraism. **6:2** Gr. mighty in strength. **6:5** Gr. let all the people, etc. **6:5** Or, of their own accord. **6:8** Heb. היובלים שופרות A. V. 'ram's horns.' Only in this place. **6:10** Gr. day.

15 And on the seventh day they rose up
early, and compassed the city on that day
seven times. 16 And it came to pass at
the seventh circuit the priests blew the
trumpets; and Joshua said to the chil-
dren of Israel, Shout, for God has given
you the city. 17 And the city shall be
devoted, it and all things that are in it,
to God of Hosts: only do ye save Raab
the harlot, and all things in her house.[a]
18 But keep yourselves strictly from the
accursed thing, lest ye set your mind
upon and take of the accursed thing, and
ye make the camp of the children of Israel
an accursed thing, and destroy us. 19 And
all the silver, or gold, or brass, or iron,
shall be holy to God; it shall be carried
into the treasury of God.

20 And the priests sounded with the
trumpets: and when the people heard
the trumpets, all the people shouted at
once with a loud and strong shout; and
all the wall fell round about, and all
the people went up into the city: 21 and
Joshua devoted it to destruction, and all
things that were in the city, man and
woman, young man and old, and calf
and ass, with the edge of the sword.[b]

22 And Joshua said to the two young
men who had acted as spies, Go into the
house of the woman, and bring her out
thence, and all that she has. 23 And the
two young men who had spied out the
city entered into the house of the woman,
and brought out Raab the harlot, and her
father, and her mother, and her brethren,
and her kindred, and all that she had;
and they set her without the camp of Is-
rael. 24 And the city was burnt with fire
with all things that were in it; only of the
silver, and gold, and brass, and iron, they
gave to be brought into the treasury of
God.

25 And Joshua saved alive Raab the har-
lot, and all the house of her father, and
caused her to dwell in Israel until this
day, because she hid the spies which
Joshua sent to spy out Jericho. 26 And
Joshua adjured them on that day before
God, saying, Cursed be the man who
shall build that city: he shall lay the foun-
dation of it in his first-born, and he shall
set up the gates of it in his youngest son.
And so did Hozan of Bæthel; he laid the
foundation in Abiron his first-born, and
set up the gates of it in his youngest sur-
viving son.[c]

27 And God was with Joshua, and his
name was in all the land.

7 But the children of Israel committed
a great trespass, and purloined part
of the accursed thing; and Achar the son
of Charmi, the son of Zambri, the son of
Zara, of the tribe of Juda, took of the ac-
cursed thing; and God was very angry
with the children of Israel.

2 And Joshua sent men to Gai, which is
by Bæthel, saying, Spy out Gai: and the
men went up and spied Gai. 3 And they
returned to Joshua, and said to him, Let
not all the people go up, but let about two
or three thousand men go up and take
the city by siege: carry not up thither
the whole people, for the enemy are few.
4 And there went up about three thou-
sand men, and they fled from before the
men of Gai. 5 And the men of Gai slew
of them to the number of thirty-six men,
and they pursued them from the gate,
and destroyed them from the steep hill;
and the heart of the people was alarmed
and became as water.

6 And Joshua tore his garments; and
Joshua fell on the earth on his face be-
fore God until evening, he and the el-
ders of Israel; and they cast dust on their
heads. 7 And Joshua said, I pray, God,
wherefore has thy servant brought this
people over Jordan to deliver them to the
Amorite to destroy us? would we had re-
mained and settled ourselves beyond Jor-
dan.[d] 8 And what shall I say since Israel

6:17 Or, an accursed thing. **6:21** Gr. mouth. **6:26** Gr. saved. **7:7** Gr. and if we had. **7:8** Gr. neck. Heb. ערף the back of the neck.

has turned his back before his enemy?[a]
9 And when the Chananite and all the inhabitants of the land hear it, they shall compass us round and destroy us from off the land: and what wilt thou do for thy great name?
10 And God said to Joshua, Rise up; why hast thou fallen upon thy face? 11 The people has sinned, and transgressed the covenant which I made with them; they have stolen from the cursed thing, and put it into their store. 12 And the children of Israel will not be able to stand before their enemies; they will turn their back before their enemies, for they have become an accursed thing: I will not any longer be with you, unless ye remove the cursed thing from yourselves.[b] 13 Rise, sanctify the people and tell them to sanctify themselves for the morrow: thus says the Eternal God of Israel, The accursed thing is among you; ye shall not be able to stand before your enemies, until ye shall have removed the cursed thing from among you. 14 And ye shall all be gathered together by your tribes in the morning, and it shall come to pass that the tribe which God shall shew, ye shall bring by families; and the family which God shall shew, ye shall bring by households; and the household which God shall shew, ye shall bring man by man. 15 And the man who shall be pointed out, shall be burnt with fire, and all that he has; because he has transgressed the covenant of God, and has wrought wickedness in Israel.
16 And Joshua rose up early, and brought the people by their tribes; and the tribe of Juda was pointed out. 17 And it was brought by their families, and the family of the Zaraites was pointed out. 18 And it was brought man by man, and Achar the son of Zambri the son of Zara was pointed out.
19 And Joshua said to Achar, Give glory this day to the Eternal God of Israel, and make confession; and tell me what thou hast done, and hide it not from me. 20 And Achar answered Joshua, and said, Indeed I have sinned against the Eternal God of Israel: thus and thus have I done: 21 I saw in the spoil an embroidered mantle, and two hundred didrachms of silver, and one golden wedge of fifty didrachms, and I desired them and took them; and, behold, they are hid in my tent, and the silver is hid under them. 22 And Joshua sent messengers, and they ran to the tent into the camp; and these things were hidden in his tent, and the silver under them. 23 And they brought them out of the tent, and brought them to Joshua and the elders of Israel, and they laid them before God.
24 And Joshua took Achar the son of Zara, and brought him to the valley of Achor, and his sons, and his daughters, and his calves, and his asses, and all his sheep, and his tent, and all his property, and all the people were with him; and he brought them to Emec Achor.[c] 25 And Joshua said to Achar, Why hast thou destroyed us? God destroy thee as at this day. And all Israel stoned him with stones.[d] 26 And they set up over him a great heap of stones; and God ceased from his fierce anger. Therefore he called the place Emecachor until this day.[e]

8 And God said to Joshua, Fear not, nor be timorous: take with thee all the men of war, and arise, go up to Gai; behold, I have given into thy hands the king of Gai, and his land. 2 And thou shalt do to Gai, as thou didst to Jericho and its king; and thou shalt take to thyself the spoil of its cattle; set now for thyself an ambush for the city behind.
3 And Joshua and all the men of war rose to go up to Gai; and Joshua chose out thirty thousand mighty men, and he sent them away by night. 4 And he

7:12 Gr. neck. Heb. ערף the back of the neck. **7:24** Heb. עכור עמק valley of trouble. **7:25** Gr. as also to-day. **7:26** Gr. it.

charged them, saying, Do ye lie in ambush behind the city: do not go far from the city, and ye shall all be ready. [5] And I and all with me will draw near to the city: and it shall come to pass when the inhabitants of Gai shall come forth to meet us, as before, that we will flee from before them. [6] And when they shall come out after us, we will draw them away from the city; and they will say, These men flee from before us, as also before. [7] And ye shall rise up out of the ambuscade, and go into the city. [8] Ye shall do according to this word, lo! I have commanded you. [9] And Joshua sent them, and they went to lie in ambush; and they lay between Bæthel and Gai, westward of Gai.

[10] And Joshua rose up early in the morning, and numbered the people; and he went up, he and the elders before the people to Gai.[a] [11] And all the men of war went up with him, and they went forward and came over against the city eastward. [12] And the ambuscade was on the west side of the city. [14] And it came to pass when the king of Gai saw it, he hasted and went out to meet them direct to the battle, he and all the people that were with him: and he knew not that there was an ambuscade formed against him behind the city. [15] And Joshua and Israel saw, and retreated from before them. [16] And they pursued after the children of Israel, and they themselves went to a distance from the city. [17] There was no one left in Gai who did not pursue after Israel; and they left the city open, and pursued after Israel.

[18] And God said to Joshua, Stretch forth thy hand with the spear that is in thy hand toward the city, for I have delivered it into thy hands; and the liers in wait shall rise up quickly out of their place. [19] And Joshua stretched out his hand and his spear toward the city, and the ambuscade rose up quickly out of their place; and they came forth when he stretched out his hand; and they entered into the city, and took it; and they hasted and burnt the city with fire.[b]

[20] And when the inhabitants of Gai looked round behind them, then they saw the smoke going up out of the city to heaven, and they were no longer able to flee this way or that way. [21] And Joshua and all Israel saw that the ambuscade had taken the city, and that the smoke of the city went up to heaven; and they turned and smote the men of Gai.[c] [22] And these came forth out of the city to meet them; and they were in the midst of the army, some being on this side, and some on that; and they smote them until there was not left of them one who survived and escaped. [23] And they took the king of Gai alive, and brought him to Joshua.

[24] And when the children of Israel had ceased slaying all that were in Gai, and in the fields, and in the mountain on the descent, from whence they pursued them even to the end, then Joshua returned to Gai, and smote it with the edge of the sword. [25] And they that fell in that day, men and women, were twelve thousand: they slew all the inhabitants of Gai. [27] Beside the spoils that were in the city, all things which the children of Israel took as spoil for themselves according to the command of God, as God commanded Joshua.

[28] And Joshua burnt the city with fire: he made it an uninhabited heap for ever, even to this day. [29] And he hanged the king of Gai on a gallows; and he remained on the tree till evening: and when the sun went down, Joshua gave charge, and they took down his body from the tree, and cast it into a pit, and they set over him a heap of stones until this day.[d e]

8:10 Gr. reviewed. **8:19** Or, set it on fire. **8:21** Gr. took. **8:29** Gr. double tree. **8:29** Gr. the pit or trench. For vv. 30-35, see chap. 9. 2.

9 And when the kings of the Amorites on the other side of Jordan, who were in the mountain country, and in the plain, and in all the coast of the great sea, and those who were near Antilibanus, and the Chettites, and the Chananites, and the Pherezites, and the Evites, and the Amorites, and the Gergesites, and the Jebusites, heard of it, 2 they came all together at the same time to make war against Joshua and Israel.

2 Then Joshua built an altar to the Eternal God of Israel in mount Gæbal, 2 as Moses the servant of God commanded the children of Israel, as it is written in the law of Moses, an altar of unhewn stones, on which iron had not been lifted up; and he offered there whole-burnt-offerings to God, and a peace-offering.[a] 2 And Joshua wrote upon the stones a copy of the law, even the law of Moses, before the children of Israel.[b] 2 And all Israel, and their elders, and their judges, and their scribes, passed on one side and on the other before the ark; and the priests and the Levites took up the ark of the covenant of God; and the stranger and the native were there, who were half of them near mount Garizin, and half near mount Gæbal, as Moses the servant of God commanded at first, to bless the people.

2 And afterwards Joshua read accordingly all the words of this law, the blessings and the curses, according to all things written in the law of Moses. 2 There was not a word of all that Moses charged Joshua, which Joshua read not in the ears of all the assembly of the children of Israel, the men, and the women, and the children, and the strangers that joined themselves to Israel.

3 And the inhabitants of Gabaon heard of all that God did to Jericho and Gai. 4 And they also wrought craftily, and they went and made provision and prepared themselves; and having taken old sacks on their shoulders, and old and rent and patched bottles of wine, 5 and the upper part of their shoes and their sandals old and clouted on their feet, and their garments old upon them—and the bread of their provision was dry and mouldy and corrupt.[c]

6 And they came to Joshua into the camp of Israel to Galgala, and said to Joshua and Israel, We are come from a far land: now then make a covenant with us. 7 And the children of Israel said to the Chorrhæan, Peradventure thou dwellest amongst us; and how should I make a covenant with thee? 8 And they said to Joshua, We are thy servants: and Joshua said to them, Whence are ye, and whence have ye come? 9 And they said, Thy servants are come from a very far country in the name of the Eternal thy God: for we have heard his name, and all that he did in Egypt, 10 and all that he did to the kings of the Amorites, who were beyond Jordan, to Seon king of the Amorites, and Og king of Basan, who dwelt in Astaroth and in Edrain. 11 And our elders and all that inhabit our land when they heard spoke to us, saying, Take to yourselves provision for the way, and go to meet them; and ye shall say to them, We are thy servants, and now make a covenant with us. 12 These are the loaves—we took them hot for our journey on the day on which we came out to come to you; and now they are dried and become mouldy. 13 And these are the skins of wine which we filled when new, and they are rent; and our garments and our shoes are worn out because of the very long journey.

14 And the chiefs took of their provision, and asked not counsel of God. 15 And Joshua made peace with them, and they made a covenant with them to preserve them; and the princes of the congregation sware to them.

16 And it came to pass three days af-

9:2 Gr. was not lifted up. **9:2** Or, a Deuteronomy. **9:5** Gr. eaten, sc. of worms and maggots.

ter they had made a covenant with them, they heard that they were near neighbours, and that they dwelt among them.[ab] 17 And the children of Israel departed and came to their cities; and their cities were Gabaon, and Kephira, and Berot, and the cities of Jarin. 18 And the children of Israel fought not with them, because all the princes sware to them by the Eternal God of Israel; and all the congregation murmured at the princes.

19 And the princes said to all the congregation: We have sworn to them by the Eternal God of Israel, and now we shall not be able to touch them. 20 This we will do; take them alive, and we will preserve them: so there shall not be wrath against us by reason of the oath which we swore to them. 21 They shall live, and shall be hewers of wood and drawers of water to all the congregation, as the princes said to them.

22 And Joshua called them together and said to them, Why have ye deceived me, saying, We live very far from you; whereas ye are fellow-countrymen of those who dwell among us? 23 And now ye are cursed: there shall not fail of you a slave, or a hewer of wood, or a drawer of water to me and my God. 24 And they answered Joshua, saying, It was reported to us what the Eternal thy God charged his servant Moses, to give you this land, and to destroy us and all that dwelt on it from before you; and we feared very much for our lives because of you, and therefore we did this thing.[c] 25 And now, behold, we are in your power; do to us as it is pleasing to you, and as it seems good to you.

26 And they did so to them; and Joshua rescued them in that day out of the hands of the children of Israel, and they did not slay them. 27 And Joshua made them in that day hewers of wood and drawers of water to the whole congregation, and for the altar of God: therefore the inhabitants of Gabaon became hewers of wood and drawers of water for the altar of God until this day, even for the place which God should choose.

10 And when Adoni-bezec king of Jerusalem heard that Joshua had taken Gai, and had destroyed it, as he did to Jericho and its king, even so they did to Gai and its king, and that the inhabitants of Gabaon had gone over to Joshua and Israel; 2 then they were greatly terrified by them, for the king knew that Gabaon was a great city, as one of the chief cities, and all its men were mighty.[d] 3 So Adoni-bezec king of Jerusalem sent to Elam king of Hebron, and to Phidon king of Jerimuth, and to Jephtha king of Lachis, and to Dabin king of Odollam, saying, 4 Come up hither to me, and help me, and let us take Gabaon; for the Gabaonites have gone over to Joshua and to the children of Israel.[e] 5 And the five kings of the Jebusites went up, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam, they and all their people; and encamped around Gabaon, and besieged it.

6 And the inhabitants of Gabaon sent to Joshua into the camp to Galgala, saying, Slack not thy hands from thy servants: come up quickly to us, and help us, and rescue us; for all the kings of the Amorites who dwell in the hill country are gathered together against us. 7 And Joshua went up from Galgala, he and all the people of war with him, every one mighty in strength.

8 And God said to Joshua, Fear them not, for I have delivered them into thy hands; there shall not one of them be left before you.

9 And when Joshua came suddenly upon them, he had advanced all the night out of Galgala. 10 And God struck

9:16 Gr. after three days after, etc. **9:16** Gr. dwell. **9:24** Gr. from before you. **10:2** Gr. mother-cities. **10:4** Gr. they.

them with terror before the children of Israel; and God destroyed them with a great slaughter at Gabaon; and they pursued them by the way of the going up of Oronin, and they smote them to Azeca and to Makeda. 11 And when they fled from the face of the children of Israel at the descent of Oronin, then God cast upon them hailstones from heaven to Azeca; and they were more that died by the hailstones, than those whom the children of Israel slew with the sword in the battle.

12 Then Joshua spoke to God, in the day in which God delivered the Amorite into the power of Israel, when he destroyed them in Gabaon, and they were destroyed from before the children of Israel: and Joshua said, Let the sun stand over against Gabaon, and the moon over against the valley of Ælon. 13 And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.[a] 14 And there was not such a day either before or after, so that God should hearken to a man, because God fought on the side of Israel.

16 And these five kings fled, and hid themselves in a cave that is in Makeda. 17 And it was told Joshua, saying, The five kings have been found hid in the cave that is in Makeda. 18 And Joshua said, Roll stones to the mouth of the cave, and set men to watch over them. 19 But do not ye stand, but pursue after your enemies, and attack the rear of them, and do not suffer them to enter into their cities; for the Eternal our God has delivered them into our hands.[b] 20 And it came to pass when Joshua and all Israel ceased destroying them utterly with a very great slaughter, that they that escaped took refuge in the strong cities.

21 And all the people returned safe to Joshua to Makeda; and no one of the children of Israel murmured with his tongue.[c]

22 And Joshua said, Open the cave, and bring out these five kings out of the cave. 23 And they brought out the five kings out of the cave, the king of Jerusalem, and the king of Chebron, and the king of Jerimuth, and the king of Lachis, and the king of Odollam. 24 And when they brought them out to Joshua, then Joshua called together all Israel, and the chiefs of the army that went with him, saying to them, Come forward and set your feet on their necks; and they came and set their feet on their necks.[d] 25 And Joshua said to them, Do not fear them, neither be cowardly; be courageous and strong, for thus God will do to all your enemies, against whom ye fight. 26 And Joshua slew them, and hanged them on five trees; and they hung upon the trees until the evening. 27 And it came to pass toward the setting of the sun, Joshua commanded, and they took them down from the trees, and cast them into the cave into which they had fled for refuge, and rolled stones to the cave, which remain till this day.

28 And they took Makeda on that day, and slew the inhabitants with the edge of the sword, and they utterly destroyed every living thing that was in it; and there was none left in it that was preserved and had escaped; and they did to the king of Makeda, as they did to the king of Jericho.[ef]

29 And Joshua and all Israel with him departed out of Makeda to Lebna, and besieged Lebna. 30 And God delivered it into the hands of Israel: and they took it, and its king, and slew the inhabitants with the edge of the sword, and every thing breathing in it; and there was not left in it any that survived and escaped; and they did to its king, as they did to the king of Jericho.

10:13 i. e. additional day without a night between. **10:19** Gr. fasten upon or seize. **10:21** Gr. sound, or healthy. **10:24** Gr. of the war. **10:28** Gr. it. **10:28** Gr. mouth.

31 And Joshua and all Israel with him
departed from Lebna to Lachis, and
he encamped about it, and besieged it.
32 And God delivered Lachis into the
hands of Israel; and they took it on the
second day, and they put the inhabitants
to death with the edge of the sword, and
utterly destroyed it, as they had done to
Lebna.[a] 33 Then Elam the king of Gazer
went up to help Lachis; and Joshua smote
him and his people with the edge of the
sword, until there was not left to him one
that was preserved and escaped.

34 And Joshua and all Israel with him
departed from Lachis to Odollam, and he
besieged it and took it.[b] 35 And God deliv-
ered it into the hand of Israel; and he took
it on that day, and slew the inhabitants
with the edge of the sword, and slew ev-
ery thing breathing in it, as they did to
Lachis.

36 And Joshua and all Israel with him
departed to Chebron, and encamped
about it. 37 And he smote it with the edge
of the sword, and all the living creatures
that were in it; there was no one pre-
served: they destroyed it and all things
in it, as they did to Odollam.

38 And Joshua and all Israel returned
to Dabir; and they encamped about it;
39 and they took it, and its king, and its
villages: and he smote it with the edge
of the sword, and they destroyed it, and
every thing breathing in it; and they did
not leave in it any one that was preserved:
as they did to Chebron and her king, so
they did to Dabir and her king.

40 And Joshua smote all the land of the
hill country, and Nageb and the plain
country, and Asedoth, and her kings,
they did not leave of them one that was
saved: and they utterly destroyed ev-
ery thing that had the breath of life, as
the Eternal God of Israel commanded,[c]
41 from Cades Barne to Gaza, all Gosom,
as far as Gabaon. 42 And Joshua smote,
once for all, all their kings, and their land,
because the Eternal God of Israel fought
on the side of Israel.

11 And when Jabis the king of Asor
heard, he sent to Jobab king of
Maron, and to the king of Symoön, and
to the king of Aziph, 2 and to the kings
who were by the great Sidon, to the hill
country and to Araba opposite Keneroth,
and to the plain, and to Phenaeddor,
3 and to the Chananites on the coast east-
ward, and to the Amorites on the coast,
and the Chettites, and the Pherezites,
and the Jebusites in the mountain, and
the Evites, and those dwelling under
mount Aermon in the land Massyma.
4 And they and their kings with them
went forth, as the sand of the sea in mul-
titude, and horses, and very many chari-
ots. 5 And all the kings assembled in per-
son, and came to the same place, and en-
camped at the waters of Maron to war
with Israel.

6 And God said to Joshua, Be not afraid
of them, for to-morrow at this time I will
put them to flight before Israel: thou
shalt hough their horses, and burn their
chariots with fire. 7 And Joshua and
all the men of war came upon them
at the water of Maron suddenly; and
they attacked them in the hill coun-
try.[d] 8 And God delivered them into the
power of Israel; and they smote them
and pursued them to great Sidon, and
to Maseron, and to the plains of Mas-
soch eastward; and they destroyed them
till there was not one of them left that
survived. 9 And Joshua did to them, as
God commanded him: he houghed their
horses, and burned their chariots with
fire.

10 And Joshua returned at that time,
and took Asor and her king; now Asor in
former time was the chief of these king-
doms. 11 And they slew with the sword
all that breathed in it, and utterly de-
stroyed them all, and there was no liv-
ing thing left in it; and they burnt Asor

10:32 Gr. he, i. e. Israel. **10:34** Or, vigourously attacked it. **10:40** Heb. south. **11:7** Gr. to.

with fire. [12] And Joshua took all the cities of the kingdoms, and their kings, and slew them with the edge of the sword; and utterly slew them, as Moses the servant of God commanded. [13] But all the walled cities Israel burnt not; but Israel burnt Asor only. [14] And the children of Israel took all its spoils to themselves; and they slew all the men with the edge of the sword, until he destroyed them; they left not one of them breathing. [15] As God commanded his servant Moses, even so Moses commanded Joshua; and so Joshua did, he transgressed no precept of all that Moses commanded him.

[16] And Joshua took all the hill country, and all the land of Nageb, and all the land of Gosom, and the plain country, and that toward the west, and the mountain of Israel and the low country by the mountain; [17] from the mountain of Chelcha, and that which goes up to Seir, and as far as Balagad, and the plains of Libanus, under mount Aermon; and he took all their kings, and destroyed, and slew them. [18] And for many days Joshua waged war with these kings.

[19] And there was no city which Israel took not; they took all in war. [20] For it was of God to harden their hearts to go forth to war against Israel, that they might be utterly destroyed, that mercy should not be granted to them, but that they should be utterly destroyed, as God said to Moses.[a]

[21] And Joshua came at that time, and utterly destroyed the Enakim out of the hill country, from Chebron and from Dabir, and from Anaboth, and from all the race of Israel, and from all the mountain of Juda with their cities; and Joshua utterly destroyed them.[b] [22] There was not any one left of the Enakim by the children of Israel, only there was left of them in Gaza, and in Gath, and in Aseldo.

[23] And Joshua took all the land, as God commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land ceased from war.

12 And these are the kings of the land, whom the children of Israel slew, and inherited their land beyond Jordan from the east, from the valley of Arnon to the mount of Aermon, and all the land of Araba on the east. [2] Seon king of the Amorites, who dwelt in Esebon, ruling from Arnon, which is in the valley, on the side of the valley, and half of Galaad as far as Jaboc, the borders of the children of Ammon.[c] [3] And Araba as far as the sea of Chenereth eastward, and as far as the sea of Araba; the salt sea eastward by the way to Asimoth, from Thæman under Asedoth Phasga. [4] And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants [5] ruling from mount Aermon and from Secchai, and over all the land of Basan to the borders of Gergesi, and Machi, and the half of Galaad of the borders of Seon king of Esebon. [6] Moses the servant of God and the children of Israel smote them; and Moses gave them by way of inheritance to Ruben, and Gad, and to the half tribe of Manasse.

[7] And these are the kings of the Amorites, whom Joshua and the children of Israel slew beyond Jordan by the sea of Balagad in the plain of Libanus, and as far as the mountain of Chelcha, as men go up to Seir: and Joshua gave it to the tribes of Israel to inherit according to their portion; [8] in the mountain, and in the plain, and in Araba, and in Asedoth, and in the wilderness, and Nageb; the Chettite, and the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite.

[9] The king of Jericho, and the king of Gai, which is near Bæthel; [10] the king of Jerusalem, the king of Chebron, [11] the

11:20 Gr. strengthen. **11:21** Heb. ישראל הר probably הר for דור a mountain, not a generation. **12:2** another reading is ἐπὶ τοῦ χείλους, on the slope or, edge.

king of Jerimuth, the king of Lachis;
12 the king of Ælam, the king of Gazer;
13 the king of Dabir, the king of Gader:
14 the king of Hermath, the king of Ader;
15 the king of Lebna, the king of Odollam,
16 the king of Elath, 17 the king of Taphut,
the king of Opher, 18 the king of Ophec of
Aroc, 19 the king of Asom, 20 the king of
Symoön, the king of Mambroth, the king
of Aziph, 21 the king of Cades, the king of
Zachac, 22 the king of Maredoth, the king
of Jecom of Chermel, 23 the king of Odol-
lam belonging to Phennealdor, the king
of Gei of Galilee:[a] 24 the king of Thersa:
all these were twenty-nine kings.

13 And Joshua was old and very advanced in years; and God said to Joshua, Thou art advanced in years, and there is much land left to inherit.[b] 2 And this is the land that is left: the borders of the Phylistines, the Gesirite, and the Chananite, 3 from the wilderness before Egypt, as far as the borders of Accaron on the left of the Chananites the land is reckoned to the five principalities of the Phylistines, to the inhabitant of Gaza, and of Azotus, and of Ascalon, and of Geth, and of Accaron, and to the Evite;[c] 4 from Thæman even to all the land of Chanaan before Gaza, and the Sidonians as far as Aphec, as far as the borders of the Amorites. 5 And all the land of Galiath of the Phylistines, and all Libanus eastward from Galgal, under the mountain Aermon as far as the entering in of Emath; 6 every one that inhabits the hill country from Libanus as far as Masereth Memphomaim. All the Sidonians, I will destroy them from before Israel; but do thou give them by inheritance to Israel, as I charged thee.

7 And now divide this land by lot to the nine tribes, and to the half tribe of Manasse. 8 From Jordan to the great sea westward thou shalt give it them: the great sea shall be the boundary. But to the two tribes and to the half tribe of Manasse, to Ruben and to Gad Moses gave an inheritance beyond Jordan: Moses the servant of God gave it to them eastward,[d]
9 from Aroer, which is on the bank of the brook of Arnon, and the city in the midst of the valley, and all Misor from Mædaban. 10 All the cities of Seon king of the Amorites, who reigned from Esebon to the coasts of the children of Ammon;
11 and the region of Galaad, and the borders of the Gesirites and the Machatites, the whole mount of Aermon, and all the land of Basan to Acha. 12 All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses smote him, and destroyed him. 13 But the children of Israel destroyed not the Gesirite and the Machatite and the Chananite; and the king of the Gesiri and the Machatite dwelt among the children of Israel until this day.

14 Only no inheritance was given to the tribe of Levi: the Eternal God of Israel, he is their inheritance, as God said to them; and this is the division which Moses made to the children of Israel in Araboth Moab, on the other side of Jordan, by Jericho.

15 And Moses gave the land to the tribe of Ruben according to their families.
16 And their borders were from Aroer, which is opposite the brook of Arnon, and theirs is the city that is in the valley of Arnon; and all Misor, 17 to Esebon, and all the cities in Misor, and Dæbon, and Bæmon-Baal, and the house of Meelboth; 18 and Basan, and Bakedmoth, and Mæphaad, 19 and Kariathaim, and Sebama, and Serada, and Sion in mount Enab; 20 and Bæthphogor, and Asedoth Phasga, and Bætthasinoth, 21 and all the cities of Misor, and all the kingdom of Seon king of the Amorites, whom Moses smote, even him and the princes of Madian, and Evi, and Roboc, and Sur, and Ur, and Robe prince of the spoils of Sion,

12:23 Heb. Dor, in the coast of Dor. **13:1** Gr. days. **13:3** Gr. uninhabited country. **13:8** Gr. him.

and the inhabitants of Sion.
22 And Balaam the son of Bæor the prophet they slew in the battle.
23 And the borders of Ruben were—even Jordan was the boundary; this is the inheritance of the children of Ruben according to their families, these were their cities and their villages.
24 And Moses gave inheritance to the sons of Gad according to their families. 25 And their borders were Jazer, all the cities of Galaad, and half the land of the children of Ammon to Araba, which is before Arad. 26 And from Esebon to Araboth by Massepha, and Botanim, and Maan to the borders of Dæbon, 27 and Enadom, and Othargai, and Bænthanabra, and Soccotha, and Saphan, and the rest of the kingdom of Seon king of Esebon: and Jordan shall be the boundary as far as part of the sea of Chenereth beyond Jordan eastward. 28 This is the inheritance of the children of Gad according to their families and according to their cities: according to their families they will turn their backs before their enemies, because their cities and their villages were according to their families.[a]
29 And Moses gave to half the tribe of Manasse according to their families. 30 And their borders were from Maan, and all the kingdom of Basan, and all the kingdom of Og king of Basan, and all the villages of Jair, which are in the region of Basan, sixty cities: 31 and the half of Galaad, and in Astaroth, and in Edrain, royal cities of Og in the land of Basan, Moses gave to the sons of Machir the sons of Manasse, even to the half-tribe sons of Machir the sons of Manasse, according to their families. 32 These are they whom Moses caused to inherit beyond Jordan in Araboth Moab, beyond Jordan by Jericho eastward.

14 And these are they of the children of Israel that received their inheritance in the land of Chanaan, to whom Eleazar the priest, and Joshua the son of Naue, and the heads of the families of the tribes of the children of Israel, gave inheritance. 2 They inherited according to their lots, as God commanded by the hand of Joshua to the nine tribes and the half tribe, on the other side of Jordan. 3 But to the Levites he gave no inheritance among them. 4 For the sons of Joseph were two tribes, Manasse and Ephraim; and there was none inheritance in the land given to the Levites, only cities to dwell in, and their suburbs separated for the cattle, and their cattle. 5 As God commanded Moses, so did the children of Israel; and they divided the land.
6 And the children of Juda came to Joshua in Galgal, and Chaleb the son of Jephone the Kenezite said to him, Thou knowest the word that God spoke to Moses the man of God concerning me and thee in Cades Barne. 7 For I was forty years old when Moses the servant of God sent me out of Cades Barne to spy out the land; and I returned him an answer according to his mind. 8 My brethren that went up with me turned away the heart of the people, but I applied myself to follow the Eternal my God.[b] 9 And Moses sware on that day, saying, The land on which thou art gone up, it shall be thy inheritance and thy children's for ever, because thou hast applied thyself to follow the Eternal our God. 10 And now God has kept me alive as he said: this is the forty-fifth year since God spoke that word to Moses; and Israel journeyed in the wilderness; and now, behold, I am this day eighty-five years old. 11 I am still strong this day, as when God sent me: just so strong am I now to go out and to come in for war. 12 And now I ask of thee this mountain, as God said in that day; for thou heardest this word on that

13:28 Gr. necks. See note on chap. 7. 12. **14:8** Or, according to the Heb. idiom, 'fully followed.'

day; and now the Enakim are there, cities great and strong: if then God should be with me, I will utterly destroy them, as God said to me.

13 And Joshua blessed him, and gave Chebron to Chaleb the son of Jephone the son of Kenez for an inheritance. 14 Therefore Chebron became the inheritance of Chaleb the son of Jephone the Kenezite until this day, because he followed the commandment of the Eternal God of Israel. 15 And the name of Chebron before was the city Argob, it is the metropolis of the Enakim: and the land rested from war.[a]

15 And the borders of the tribe of Juda according to their families were from the borders of Idumea from the wilderness of Sin, as far as Cades southward.

2 And their borders were from the south as far as a part of the salt sea from the high country that extends southward.[b] 3 And they proceed before the ascent of Acrabin, and go out round Sena, and go up from the south to Cades Barne; and go out to Asoron, and proceed up to Sarada, and go out by the way that is west of Cades. 4 And they go out to Selmona, and issue at the valley of Egypt; and the termination of its boundaries shall be at the sea: these are their boundaries southward.

5 And their boundaries eastward are all the salt sea as far as Jordan; and their borders from the north, and from the border of the sea, and from part of Jordan— 6 the borders go up to Bæthaglaam, and they go along from the north to Bætharaba, and the borders go on up to the stone of Bæon the son of Ruben. 7 And the borders continue on to the fourth part of the valley of Achor, and go down to Galgal, which is before the approach of Adammin, which is southward in the valley, and terminate at the water of the fountain of the sun; and their going forth shall be the fountain of Rogel.[c] 8 And the borders go up to the valley of Ennom, behind Jebus southward; this is Jerusalem: and the borders terminate at the top of the mountain, which is before the valley of Ennom toward the sea, which is by the side of the land of Raphain northward. 9 And the border going forth from the top of the mountain terminates at the fountain of the water of Naphtho, and terminates at mount Ephron; and the border will lead to Baal; this is the city of Jarim. 10 And the border will go round from Baal to the sea, and will go on to the mount of Assar behind the city of Jarin northwards; this is Chaslon: and it will come down to the city of the Sun, and will go on to the south. 11 And the border terminates behind Accaron northward, and the borders will terminate at Socchoth, and the borders will go on to the south, and will terminate at Lebna, and the issue of the borders will be at the sea; and their borders shall be toward the sea, the great sea shall be the boundary. 12 These are the borders of the children of Juda round about according to their families.

13 And to Chaleb the son of Jephone he gave a portion in the midst of the children of Juda by the command of God; and Joshua gave him the city of Arboc the metropolis of Enac; this is Chebron. 14 And Chaleb the son of Jephone destroyed thence the three sons of Enac, Susi, and Tholami, and Achima. 15 And Chaleb went up thence to the inhabitants of Dabir; and the name of Dabir before was the city of Letters.[d]

16 And Chaleb said, Whosoever shall take and destroy the city of Letters, and master it, to him will I give my daughter Ascha to wife. 17 And Gothoniel the son of Chenez the brother of Chaleb took it; and he gave him Ascha his daughter

14:15 Gr. mother-cities. **15:2** Gr. neck. Heb. tongue. **15:7** So the Greek. There seems to be a reading of the word דברה as if part of רבע. **15:15** Heb. Kirjath-sepher.

to wife. [18] And it came to pass as she went out that she counselled him, saying, I will ask of my father a field; and she cried from off her ass; and Chaleb said to her, What is it?[a] [19] And she said to him, Give me a blessing, for thou hast set me in the land of Nageb; give me Botthanis: and he gave her Gonæthla the upper, and Gonæthla the lower.

[20] This is the inheritance of the tribe of the children of Juda. [21] And their cities were cities belonging to the tribe of the children of Juda on the borders of Edom by the wilderness, and Bæseleel, and Ara, and Asor, [22] and Icam, and Regma, and Aruel, [23] and Cades, and Asorionain, and Mænam, [24] and Balmænan, and their villages, [25] and the cities of Aseron, this is Asor, [26] and Sen, and Salmaa, and Molada, [27] and Seri, and Bæphalath, [28] and Cholaseola, and Beersabee; and their villages, and their hamlets, [29] Bala and Bacoc, and Asom, [30] and Elboüdad, and Bæthel, and Herma, [31] and Sekelac, and Macharim, and Sethennac, [32] and Labos, and Sale, and Eromoth; twenty-nine cities, and their villages.

[33] In the plain country Astaol, and Raa, and Assa, [34] and Ramen, and Tano, and Iluthoth, and Mæani, [35] and Jermuth, and Odollam, and Membra, and Saocho, and Jazeca. [36] And Sacarim and Gadera, and its villages; fourteen cities, and their villages; [37] Senna, and Adasan, and Magadalgad, [38] and Dalad, and Maspha, and Jachareel, [39] and Basedoth, and Ideadalea; [40] and Chabra, and Maches, and Maachos, [41] and Geddor, and Bagadiel, and Noman, and Machedan: sixteen cities, and their villages; [42] Lebna, and Ithac, and Anoch, [43] and Jana, and Nasib, [44] and Keilam, and Akiezi, and Kezib, and Bathesar, and Ælom: ten cities, and their villages; [45] Accaron and her villages, and their hamlets: [46] from Accaron, Gemna, and all the cities that are near Asedoth; and their villages. [47] Asiedoth, and her villages, and her hamlets; Gaza, and its villages and its hamlets as far as the river of Egypt, and the great sea is the boundary.

[48] And in the hill country Samir, and Jether, and Socha, [49] and Renna and the city of Letters, this is Dabir; [50] and Anon, and Es, and Man, and Æsam, [51] and Gosom, and Chalu, and Channa, and Gelom: eleven cities, and their villages; [52] Ærem, and Remna, and Soma, [53] and Jemain, and Bæthachu, and Phacua, [54] and Euma, and the city Arboc, this is Chebron, and Soraith: nine cities, and their villages: [55] Maor, and Chermel, and Ozib, and Itan, [56] and Jariel, and Aricam, and Zacanaim, [57] and Gabaa, and Thamnatha; nine cities, and their villages; [58] Ælua, and Bethsur, and Geddon, [59] and Magaroth, and Bæthanam, and Thecum; six cities, and their villages; [59] Theco, and Ephratha, this is Bæthleem, and Phagor, and Ætan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho: eleven cities, and their villages, [60] Cariathbaal, this is the city of Jarim, and Sotheba: two cities, and their villages: [61] and Baddargeis, and Tharabaam, and Ænon; [62] and Æochioza, and Naphlazon, and the cities of Sadon, and Ancades; seven cities, and their villages.

[63] And the Jebusite dwelt in Jerusalem, and the children of Juda could not destroy them; and the Jebusites dwelt in Jerusalem to this day.

15:18 What has thou to say? or of what hast thou need?

16 And the borders of the children of
Joseph were from Jordan by Jericho
eastward; and they will go up from Jeri-
cho to the hill country, to the wilderness,
to Bæthel Luza. [2] And they will go out
to Bæthel, and will proceed to the bor-
ders of Achatarothi. [3] And they will go
across to the sea to the borders of Ap-
talim, as far as the borders of Bæthoron
the lower, and the going forth of them
shall be to the sea. [4] And the sons of
Joseph, Ephraim and Manasse, took their
inheritance.

[5] And the borders of the children of
Ephraim were according to their families,
and the borders of their inheritance were
eastward to Ataroth, and Eroc as far as
Bæthoron the upper, and Gazara. [6] And
the borders will proceed to the sea to
Icasmon north of Therma; they will go
round eastward to Thenasa, and Selles,
and will pass on eastward to Janoca,
[7] and to Macho, and Ataroth, and these
are their villages; and they will come to
Jericho, and will issue at Jordan. [8] And
the borders will proceed from Tapho to
the sea to Chelcana; and their termina-
tion will be at the sea; this is the inher-
itance of the tribe of Ephraim according
to their families.[a]

[9] And the cities separated to the sons
of Ephraim were in the midst of the in-
heritance of the sons of Manasse, all the
cities and their villages. [10] And Ephraim
did not destroy the Chananite who dwelt
in Gazer; and the Chananite dwelt in
Ephraim until this day, until Pharao the
king of Egypt went up and took it, and
burnt it with fire; and the Chananites,
and Pherezites, and the dwellers in Gaza
they destroyed, and Pharao gave them
for a dowry to his daughter.

17 And the borders of the tribe of
the children of Manasse, (for he
was the first-born of Joseph,) assigned
to Machir the first-born of Manasse the
father of Galaad, for he was a warrior,
were in the land of Galaad and of Basan.[b]
[2] And there was land assigned to the
other sons of Manasse according to their
families; to the sons of Jezi, and to the
sons of Kelez, and to the sons of Jeziel,
and to the sons of Sychem, and to the
sons of Symarim, and to the sons of
Opher: these are the males according to
their families.

[3] And Salpaad the son of Opher had
no sons but daughters: and these are
the names of the daughters of Salpaad;
Maala, and Nua, and Egla, and Melcha,
and Thersa. [4] And they stood before
Eleazar the priest, and before Joshua,
and before the rulers, saying, God gave
a charge by the hand of Moses, to give
us an inheritance in the midst of our
brethren: so there was given to them
by the command of God an inheritance
among the brethren of their father. [5] And
their lot fell to them from Anassa, and to
the plain of Labec of the land of Galaad,
which is beyond Jordan. [6] For the daugh-
ters of the sons of Manasse inherited a
portion in the midst of their brethren,
and the land of Galaad was assigned to
the remainder of the sons of Manasse.

[7] And the borders of the sons of Man-
asse were Delanath, which is before the
sons of Anath, and it proceeds to the
borders even to Jamin and Jassib to the
fountain of Thaphthoth. [8] It shall belong
to Manasse, and Thapheth on the bor-
ders of Manasse shall belong to the sons
of Ephraim. [9] And the borders shall go
down to the valley of Carana southward
by the valley of Jariel, (there is a tur-
pentine tree belonging to Ephraim be-
tween that and the city of Manasse:) and
the borders of Manasse are northward to
the brook; and the sea shall be its ter-

16:8 Or, Taphos, or Taphon, etc. **17:1** Gr. to. **17:10** Alex. Aser.

mination. [10] Southward the land belongs to Ephraim, and northward to Manasse; and the sea shall be their coast; and northward they shall border upon Aseb, and eastward upon Issachar.[a] [11] And Manasses shall have in the portion of Issachar and Aser Bæthsan and their villages, and the inhabitants of Dor, and its villages, and the inhabitants of Mageddo, and its villages, and the third part of Mapheta, and its villages.

[12] And the sons of Manasse were not able to destroy these cities; and the Chananite began to dwell in that land.[b] [13] And it came to pass that when the children of Israel were strong, they made the Chananites subject, but they did not utterly destroy them.

[14] And the sons of Joseph answered Joshua, saying, Wherefore hast thou caused us to inherit one inheritance, and one line? whereas I am a great people, and God has blessed me. [15] And Joshua said to them, If thou be a great people, go up to the forest, and clear the land for thyself, if mount Ephraim be too little for thee. [16] And they said, The mount of Ephraim does not please us, and the Chananite dwelling in it in Bæthsan, and in its villages, and in the valley of Jezrael, has choice cavalry and iron. [17] And Joshua said to the sons of Joseph, If thou art a great people, and hast great strength, thou shalt not have only one inheritance. [18] For thou shalt have the wood, for there is a wood, and thou shalt clear it, and the land shall be thine; even when thou shalt have utterly destroyed the Chananite, for he has chosen cavalry; yet thou art stronger than he.

18 And all the congregation of the children of Israel were assembled at Selo, and there they pitched the tabernacle of witness; and the land was subdued by them.

[2] And the sons of Israel remained, even those who had not received their inheritance, seven tribes. [3] And Joshua said to the sons of Israel, How long will ye be slack to inherit the land, which the Eternal our God has given you? [4] Appoint of yourselves three men of each tribe, and let them rise up and go through the land, and let them describe it before me, as it will be proper to divide it.[c] [5] And they came to him: and he divided to them seven portions, saying, Juda shall stand to them a border southward, and the sons of Joseph shall stand to them northward.[d] [6] And do ye divide the land into seven parts, and bring the description hither to me, and I will give you a lot before the Eternal our God.[e] [7] For the sons of Levi have no part among you; for the priesthood of God is his portion; and Gad, and Ruben, and the half tribe of Manasse, have received their inheritance beyond Jordan eastward, which Moses the servant of God gave to them.

[8] And the men rose up and went; and Joshua charged the men who went to explore the land, saying, Go and explore the land, and come to me, and I will bring you forth a lot here before God in Selo.[f] [9] And they went, and explored the land: and they viewed it, and described it according to the cities, seven parts in a book, and brought the book to Joshua. [10] And Joshua cast the lot for them in Selo before God.

[11] And the lot of the tribe of Benjamin came forth first according to their families: and the borders of their lot came forth between the children of Juda and the children of Joseph.

[12] And their borders were northward:

17:12 Gr. this. **18:4** Gr. give. **18:5** Gr. went through. **18:6** Gr. bring out. **18:8** Or, walk through.

the borders shall go up from Jordan behind Jericho northward, and shall go up to the mountain westward, and the issue of it shall be Bæthon of Mabdara. [13] And the borders will go forth thence to Luz, behind Luz, from the south of it; this is Bæthel: and the borders shall go down to Maatarob Orech, to the hill country, which is southward of Bæthoron the lower.

[14] And the borders shall pass through and proceed to the part that looks toward the sea, on the south, from the mountain in front of Bæthoron southward, and its termination shall be at Cariath-Baal, this is Cariath-Jarin, a city of the children of Juda; this is the part toward the west.

[15] And the south side on the part of Cariath-Baal; and the borders shall go across to Gasin, to the fountain of the water of Naphtho. [16] And the borders shall extend down on one side, this is in front of the forest of Sonnam, which is on the side of Emec Raphain northward, and it shall come down to Gæenna behind Jebusai southward: it shall come down to the fountain of Rogel. [17] And the borders shall go across to the fountain of Bæthsamys: [18] and shall proceed to Galiloth, which is in front by the going up of Æthamin; and they shall come down to the stone of Bæon of the sons of Ruben; and shall pass over behind Bætharaba northward, and shall go down to the borders behind the sea northward. [19] And the termination of the borders shall be at the creek of the salt sea northward to the side of Jordan southward: these are their southern borders.

[20] And Jordan shall be their boundary on the east: this is the inheritance of the children of Benjamin, these are their borders round about according to their families.

[21] And the cities of the children of Benjamin according to their families were Jericho, and Bethegæo, and Amecasis, [22] and Bæthabara, and Sara, and Besana, [23] and Æein, and Phara, and Ephratha, [24] and Carapha, and Cephira, and Moni, and Gabaa, twelve cities and their villages: [25] Gabaon, and Rama, and Beerotha; [26] and Massema, and Miron, and Amoke; [27] and Phira, and Caphan, and Nacan, and Selecan, and Thareela, [28] and Jebus (this is Jerusalem); and Gabaoth, Jarim, thirteen cities, and their villages; this is the inheritance of the sons of Benjamin according to their families.

19 And the second lot came out for the children of Symeon; and their inheritance was in the midst of the lots of the children of Juda. [2] And their lot was Beersabee, and Samaa, and Caladam, [3] and Arsola, and Bola, and Jason, [4] and Erthula, and Bula, and Herma, [5] and Sikelac, and Bæthmachereb, and Sarsusin, [6] and Batharoth, and their fields, thirteen cities, and their villages. [7] Eremmon, and Thalcha, and Jether, and Asan; four cities and their villages, [8] round about their cities as far as Balec as men go to Bameth southward: this is the inheritance of the tribe of the children of Symeon according to their families. [9] The inheritance of the tribe of the children of Symeon was a part of the lot of Juda, for the portion of the children of Juda was greater than theirs; and the children of Symeon inherited in the midst of their lot.

[10] And the third lot came out to Zabulon according to their families: the bounds of their inheritance shall be—Esedekgola shall be their border, [11] the sea and Magelda, and it shall reach to Bætharaba in the valley, which is opposite Jekman.[a] [12] And the border returned from Sedduc in a contrary direction eastward from Bæthsamys, to the borders of Chaselothaith, and shall pass on to Dabiroth, and shall proceed upward to Phangai. [13] And thence it shall come round in the opposite direction eastward

19:11 Or, at or towards.

to Gebere to the city of Catasem, and shall go on to Remmonaa Matharaoza. [14] And the borders shall come round northward to Amoth, and their going out shall be at Gæphael, [15] and Catanath, and Nabaal, and Symoön, and Jericho, and Bæthman. [16] This is the inheritance of the tribe of the sons of Zabulon according to their families, these cities and their villages.

[17] And the fourth lot came out to Issachar. [18] And their borders were Jazel, and Chasaloth, and Sunam, [19] and Agin, and Siona, and Reeroth, [20] and Anachereth, and Dabiron, and Kison, and Rebes, [21] and Remmas, and Jeon, and Tomman, and Æmarec, and Bersaphes. [22] And the boundaries shall border upon Gæthbor, and upon Salim westward, and Bæthsamys; and the extremity of his bounds shall be Jordan. [23] This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

[24] And the fifth lot came out to Aser according to their families. [25] And their borders were Exeleketh, and Aleph, and Bæthok, and Keaph, [26] and Elimelech, and Amiel, and Maasa, and the lot will border on Carmel westward, and on Sion, and Labanath. [27] And it will return westward from Bæthegeneth, and will join Zabulon and Ekgai, and Phthæel northwards, and the borders will come to Saphthæbæthme, and Inael, and will go on to Chobamasomel,[a] [28] and Elbon, and Raab, and Ememaon, and Canthan to great Sidon. [29] And the borders shall turn back to Rama, and to the fountain of Masphassat, and the Tyrians; and the borders shall return to Jasiph, and their going forth shall be the sea, and Apoleb, and Echozob, [30] and Archob, and Aphec, and Raau. [31] This is the inheritance of the tribe of the sons of Aser according to their families, the cities and their villages.

[32] And the sixth lot came out to Nephthali. [33] And their borders were Moolam, and Mola, and Besemiin, and Arme, and Naboc, and Jephthamai, as far as Dodam; and their goings out were Jordan. [34] And the coasts will return westward by Athabor, and will go out thence to Jacana, and will border on Zabulon southward, and Aser will join it westward, and Jordan eastward.

[35] And the walled cities of the Tyrians, Tyre, and Omathadaketh, and Kenereth, [36] and Armaith, and Arael, and Asor, [37] and Cades, and Assari, and the well of Asor; [38] and Keroe, and Megalaarim, and Bætthame, and Thessamys. [39] This is the inheritance of the tribe of the children of Nephthali.

[40] And the seventh lot came out to Dan. [41] And their borders were Sarath, and Asa, and the cities of Sammaus, [42] and Salamin, and Ammon, and Silatha, [43] and Elon, and Thamnatha, and Accaron; [44] and Alcatha, and Begethon, and Gebeëlan, [45] and Azor, and Banæbacat, and Gethremmon. [46] And westward of Hieracon the border was near to Joppa. [47] This is the inheritance of the tribe of the children of Dan, according to their families, these are their cities and their villages: [47] and the children of Dan did not drive out the Amorite who afflicted them in the mountain; and the Amorite would not suffer them to come down into the valley, but they forcibly took from them the border of their portion.

[48] And the sons of Dan went and fought against Lachis, and took it, and smote it with the edge of the sword; and they dwelt in it, and called the name of it Lasendan:[b] [48] and the Amorite continued to dwell in Edom and in Salamin: and the hand of Ephraim prevailed against them, and they became tributaries to them.

[49] And they proceeded to take possession of the land according to their borders, and the children of Israel gave an

19:27 Gr. from the rising of the sun. **19:48** Gr. mouth.

inheritance to Joshua the son of Naue among them, 50 by the command of God, and they gave him the city which he asked for, Thamnasarach, which is in the mount of Ephraim; and he built the city, and dwelt in it.

51 These are the divisions which Eleazar the priest divided by lot, and Joshua the son of Naue, and the heads of families among the tribes of Israel, according to the lots, in Selo before God by the doors of the tabernacle of testimony, and they went to take possession of the land.[a]

20 And God spoke to Joshua, saying, 2 Speak to the children of Israel, saying, Assign the cities of refuge, of which I spoke to you by Moses.[bc] 3 Even a refuge to the slayer who has smitten a man unintentionally; and the cities shall be to you a refuge, and the slayer shall not be put to death by the avenger of blood, until he have stood before the congregation for judgment.[d]

7 And Joshua separated Cades in Galilee in the mount Nephthali, and Sychem in the mount Ephraim, and the city of Arboc; this is Chebron, in the mountain of Juda.[ef]

8 And beyond Jordan he appointed Bosor in the wilderness in the plain out of the tribe of Ruben, and Aremoth in Galaad out of the tribe of Gad, and Gaulon in the country of Basan out of the tribe of Manasse.[g]

9 These were the cities selected for the sons of Israel, and for the stranger abiding among them, that every one who smites a soul unintentionally should flee thither, that he should not die by the hand of the avenger of blood, until he should stand before the congregation for judgment.

21 And the heads of the families of the sons of Levi drew near to Eleazar the priest, and to Joshua the son of Naue, and to the heads of families of the tribes of Israel. 2 And they spoke to them in Selo in the land of Chanaan, saying, God gave commandment by Moses to give us cities to dwell in, and the country round about for our cattle.[h] 3 So the children of Israel gave to the Levites in their inheritance by the command of God the cities and the country round.

4 And the lot came out for the children of Caath; and the sons of Aaron, the priests the Levites, had by lot thirteen cities out of the tribe of Juda, and out of the tribe of Symeon, and out of the tribe of Benjamin.[i]

5 And to the sons of Caath that were left were given by lot ten cities, out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasse.

6 And the sons of Gedson had thirteen cities, out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephthali, and out of the half tribe of Manasse in Basan.[j]

7 And the sons of Merari according to their families had by lot twelve cities, out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon.

8 And the children of Israel gave to the Levites the cities and their suburbs, as God commanded Moses, by lot.

9 And the tribe of the children of Juda, and the tribe of the children of Symeon, and part of the tribe of the children of Benjamin gave these cities, and they were assigned 10 to the sons of Aaron of the family of Caath of the sons of Levi, for the lot fell to these.[k] 11 And they gave to them Cariatharboc the metropolis of the sons of Enac; this is Chebron in the mountain country of Juda, and the suburbs round it.[lm] 12 But the lands of the

19:51 Heb. finished dividing. The LXX seems to have read הלך for חלק. **20:2** Gr. give. **20:2** Gr. refugees. **20:3** Gr. life or soul. **20:7** Gr. he. **20:7** Or, of N. **20:8** Gr. gave. **21:2** Gr. the hand of Moses. **21:4** Gr. from. **21:6** Or, the land of Basan. **21:10** Gr. was. **21:11** Gr. he. **21:11** Or, parent city. See note chap. 10. 2.

city, and its villages Joshua gave to the sons of Chaleb the son of Jephonne for a possession.

13 And to the sons of Aaron he gave the city of refuge for the slayer, Chebron, and the suburbs belonging to it; and Lemna and the suburbs belonging to it;[a] 14 and Ælom and its suburbs; and Tema and its suburbs; 15 and Gella and its suburbs; and Dabir and its suburbs; 16 and Asa and its suburbs; and Tany and its suburbs; and Bæthsamys and its suburbs: nine cities from these two tribes. 17 And from the tribe of Benjamin, Gabaon and its suburbs; and Gatheth and its suburbs; 18 and Anathoth and its suburbs; and Gamala and its suburbs; four cities. 19 All the cities of the sons of Aaron the priests, thirteen.

20 And to the families, even the sons of Caath the Levites, that were left of the sons of Caath, there was given their priests' city,[b] 21 out of the tribe of Ephraim; and they gave them the slayer's city of refuge, Sychem, and its suburbs, and Gazara and its appendages, and its suburbs; 22 and Bæthoron and its suburbs: four cities: 23 and of the tribe of Dan, Helcothaim and its suburbs; and Gethedan and its suburbs: 24 and Ælon and its suburbs; and Getheremmon and its suburbs: four cities. 25 And out of the half tribe of Manasse, Tanach and its suburbs; and Jebatha and its suburbs; two cities. 26 In all were given ten cities, and the suburbs of each belonging to them, to the families of the sons of Caath that remained.

27 And Joshua gave to the sons of Gedson the Levites out of the other half tribe of Manasse cities set apart for the slayers, Gaulon in the country of Basan, and its suburbs; and Bosora and its suburbs; two cities. 28 And out of the tribe of Issachar, Kison and its suburbs; and Debba and its suburbs; 29 and Remmath and its suburbs; and the well of Letters, and its suburbs; four cities. 30 And out of the tribe of Aser, Basella and its suburbs; and Dabbon and its suburbs; 31 and Chelcat and its suburbs; and Raab and its suburbs; four cities. 32 And of the tribe of Nephthali, the city set apart for the slayer, Cades in Galilee, and its suburbs; and Nemmath, and its suburbs; and Themmon and its suburbs; three cities. 33 All the cities of Gedson according to their families were thirteen cities.

34 And to the family of the sons of Merari the Levites that remained, he gave out of the tribe of Zabulon, Maan and its suburbs; and Cades and its suburbs, 35 and Sella and its suburbs: three cities. 36 And beyond Jordan over against Jericho, out of the tribe of Ruben, the city of refuge for the slayer, Bosor in the wilderness; Miso and its suburbs; and Jazer and its suburbs; 37 and Decmon and its suburbs; and Mapha and its suburbs; four cities. 38 And out of the tribe of Gad the city of refuge for the slayer, both Ramoth in Galaad, and its suburbs; Camin and its suburbs; 39 and Esbon and its suburbs; and Jazer and its suburbs: the cities were four in all. 40 All these cities were given to the sons of Merari according to the families of them that were left out of the tribe of Levi; and their limits were the twelve cities.[c]

41 All the cities of the Levites in the midst of the possession of the children of Israel, were forty-eight cities, 42 and their suburbs round about these cities: a city and the suburbs round about the city to all these cities: 42 and Joshua ceased dividing the land by their borders: 42 and the children of Israel gave a portion to Joshua because of the commandment of God: they gave him the city which he asked: they gave him Thamnasachar in mount Ephraim; 42 and Joshua built the city, and dwelt in it: 42 and Joshua took

21:13 The Greek word is different from that translated 'suburbs.' above.— q. d. glebe. **21:20** Heb. the cities of their lot. **21:40** i. e. the portion allotted, or assigned them.

the knives of stone, wherewith he circumcised the children of Israel that were born in the desert by the way, and put them in Thamnasachar.

43 So God gave to Israel all the land which he sware to give to their fathers: and they inherited it, and dwelt in it. 44 And God gave them rest round about, as he sware to their fathers: not one of all their enemies maintained his ground against them; God delivered all their enemies into their hands. 45 There failed not one of the good things which God spoke to the children of Israel; all came to pass.

22 Then Joshua called together the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, 2 and said to them, Ye have heard all that Moses the servant of God commanded you, and ye have hearkened to my voice in all that he commanded you. 3 Ye have not deserted your brethren these many days: until this day ye have kept the commandment of the Eternal your God. 4 And now the Eternal our God has given our brethren rest, as he told them: now then return and depart to your homes, and to the land of your possession, which Moses gave you on the other side Jordan. 5 But take great heed to do the commands and the law, which Moses the servant of God commanded you to do; to love the Eternal our God, to walk in all his ways, to keep his commands, and to cleave to him, and serve him with all your mind, and with all your soul. 6 And Joshua blessed them, and dismissed them; and they went to their homes.

7 And to one half the tribe of Manasse Moses gave a portion in the land of Basan, and to the other half Joshua gave a portion with his brethren on the other side of Jordan westward: and when Joshua sent them away to their homes, then he blessed them. 8 And they departed with much wealth to their houses, and they divided the spoil of their enemies with their brethren; very much cattle, and silver, and gold, and iron, and much raiment.

9 So the sons of Ruben, and the sons of Gad, and the half tribe of Manasse, departed from the children of Israel in Selo in the land of Chanaan, to go away into Galaad, into the land of their possession, which they inherited by the command of God, by the hand of Moses.

10 And they came to Galaad of Jordan, which is in the land of Chanaan: and the children of Ruben, and the children of Gad, and the half tribe of Manasse built there an altar by Jordan, a great altar to look at.

11 And the children of Israel heard say, Behold, the sons of Ruben, and the sons of Gad, and the half tribe of Manasse have built an altar at the borders of the land of Chanaan at Galaad of Jordan, on the opposite side to the children of Israel. 12 And all the children of Israel gathered together to Selo, so as to go up and fight against them.

13 And the children of Israel sent to the sons of Ruben, and the sons of Gad, and to the sons of the half tribe of Manasse into the land of Galaad, both Phinees the son of Eleazar the son of Aaron the priest, 14 and ten of the chiefs with him; there was one chief of every household out of all the tribes of Israel; (the heads of families are the captains of thousands in Israel.) 15 And they came to the sons of Ruben, and to the sons of Gad, and to the half tribe of Manasse into the land of Galaad; and they spoke to them, saying,[a] 16 Thus says the whole congregation of God, What is this transgression that ye have transgressed before the God of Israel, to turn away today from God, in that ye have built for yourselves an altar, so that ye should be apostates from God? 17 Is the sin of Phogor too little for you, whereas we have not been cleansed from it until this day, though there was a

22:15 Gr. halves, adj. q. d. dimidios viros.

plague among the congregation of God?
18 And ye have this day revolted from
God; and it shall come to pass if ye revolt
this day from God, that to-morrow there
shall be wrath upon all Israel. 19 And
now if the land of your possession be
too little, cross over to the land of the
possession of God, where the tabernacle
of God dwells, and receive ye an inheri-
tance among us; and do not become apos-
tates from God, neither do ye apostatize
from God, because of your having built
an altar apart from the altar of the Eter-
nal our God. 20 Lo! did not Achar the
son of Zara commit a trespass taking of
the accursed thing, and there was wrath
on the whole congregation of Israel? and
he himself died alone in his own sin.

21 And the sons of Ruben, and the sons
of Gad, and the half tribe of Manasse
answered, and spoke to the captains of
the thousands of Israel, saying, 22 God
even God is God, and God even God
himself knows, and Israel he shall know;
if we have transgressed before God by
apostasy, let him not deliver us this day.
23 And if we have built to ourselves an al-
tar, so as to apostatize from the Eternal
our God, so as to offer upon it a sacri-
fice of whole-burnt-offerings, so as to of-
fer upon it a sacrifice of peace-offering,—
God shall require it.

24 But we have done this for the sake
of precaution concerning this thing, say-
ing, Lest hereafter your sons should say
to our sons, What have ye to do with
the Eternal God of Israel?[a] 25 Whereas
God has set boundaries between us and
you, even Jordan, and ye have no portion
in God: so your sons shall alienate our
sons, that they should not worship God.[b]
26 And we gave orders to do thus, to build
this altar, not for burnt-offerings, nor for
meat-offerings;[c] 27 but that this may be
a witness between you and us, and be-
tween our posterity after us, that we may
do service to God before him, with our
burnt-offerings and our meat-offerings
and our peace-offerings: so your sons
shall not say to our sons, hereafter, Ye
have no portion in God.[de] 28 And we said,
If ever it should come to pass that they
should speak so to us, or to our poster-
ity hereafter; then shall they say, Behold
the likeness of the altar of God, which
our fathers made, not for the sake of
burnt-offerings, nor for the sake of meat-
offerings, but it is a witness between you
and us, and between our sons. 29 Far be
it from us therefore that we should turn
away from God this day so as to apos-
tatize from God, so as that we should
build an altar for burnt-offerings, and for
peace-offerings, besides the altar of God
which is before his tabernacle.[f]

30 And Phinees the priest and all the
chiefs of the congregation of Israel who
were with him heard the words which
the children of Ruben, and the children
of Gad, and the half tribe of Manasse
spoke; and it pleased them.[g] 31 And Phi-
nees the priest said to the sons of Ruben,
and to the sons of Gad, and to the half
of the tribe of Manasse, To-day we know
that God is with us, because ye have not
trespassed grievously against God, and
because ye have delivered the children
of Israel out of the hand of God. 32 So
Phinees the priest and the princes de-
parted from the children of Ruben, and
from the children of Gad, and from the
half tribe of Manasse out of Galaad into
the land of Chanaan to the children of
Israel; and reported the words to them.
33 And it pleased the children of Israel;
and they spoke to the children of Israel,
and blessed the God of the children of Is-
rael, and told them to go up no more to
war against the others to destroy the land
of the children of Ruben, and the chil-
dren of Gad, and the half tribe of Ma-
nasse: so they dwelt upon it.[h]

22:24 Gr. to-morrow. **22:25** Gr. of. **22:26** Gr. spoke. **22:27** Gr. to-morrow. **22:27** Gr. of. **22:29** A double translation in Greek. **22:30** Gr. having heard. **22:33** Gr. them.

34 And Joshua gave a name to the altar
of the children of Ruben, and the children of Gad, and of the half tribe of Manasse; and said, It is a testimony in the midst of them, that the Eternal is their God.

23 And it came to pass after many days after God had given Israel rest from all his enemies round about, that Joshua was old and advanced in years.[a] 2 And Joshua called together all the children of Israel, and their elders, and their chiefs, and their judges, and their officers; and said to them, I am old and advanced in years. 3 And ye have seen all that the Eternal our God has done to all these nations before us; for it is the Eternal our God who has fought for you. 4 See, that I have given to you these nations that are left to you by lots to your tribes, all the nations beginning at Jordan; and some I have destroyed; and the boundaries shall be at the great sea westward.[bc]

5 And the Eternal our God, he shall destroy them before us, until they utterly perish; and he shall send against them the wild beasts, until he shall have utterly destroyed them and their kings from before you; and ye shall inherit their land, as the Eternal our God said to you. 6 Do ye therefore strive diligently to observe and do all things written in the book of the law of Moses, that ye turn not to the right hand or to the left; 7 that ye go not in among these nations that are left; and the names of their gods shall not be named among you, neither shall ye serve them, neither shall ye bow down to them. 8 But ye shall cleave to the Eternal our God, as ye have done until this day. 9 And God shall destroy them before you, even great and strong nations; and no one has stood before us until this day. 10 One of you has chased a thousand, for the Eternal our God, he fought for you, as he said to you.

11 And take ye great heed to love the Eternal our God. 12 For if ye shall turn aside and attach yourselves to these nations that are left with you, and make marriages with them, and become mingled with them and they with you, 13 know that God will no more destroy these nations from before you; and they will be to you snares and stumbling-blocks, and nails in your heels, and darts in your eyes, until ye be destroyed from off this good land, which the Eternal your God has given you.

14 But I hasten to go the way of death, as all that are upon the earth also do: and know ye in your heart and in your soul, that not one word has fallen to the ground of all the words which the Eternal our God has spoken respecting all that concerns us; there has not one of them failed. 15 And it shall come to pass, that as all the good things are come upon us which God spoke concerning you, so the Eternal God will bring upon you all the evil things, until he shall have destroyed you from off this good land, which God has given you, 16 when ye transgress the covenant of the Eternal our God, which he has charged us, and go and serve other gods, and bow down to them.

24 And Joshua gathered all the tribes of Israel to Selo, and convoked their elders, and their officers, and their judges, and set them before God.

2 And Joshua said to all the people, Thus says the Eternal God of Israel, Your fathers at first sojourned beyond the river, even Thara, the father of Abraam and the father of Nachor; and they served other gods. 3 And I took your father Abraam from the other side of the river, and I guided him through all the land, and I multiplied his seed;[d] 4 and I gave to him Isaac, and to Isaac Jacob and Esau: and I gave to Esau mount Seir for him to inherit: and Jacob and his sons went down to Egypt, and became there

23:1 Gr. days. **23:4** Gr. cast upon you. **23:4** Gr. he shall bound. **24:3** Gr. in.

a great and populous and mighty nation: and the Egyptians afflicted them. 5 And I smote Egypt with the wonders that I wrought among them. 6 And afterwards God brought out our fathers from Egypt, and ye entered into the Red Sea; and the Egyptians pursued after our fathers with chariots and horses into the Red Sea. 7 And we cried aloud to God; and he put a cloud and darkness between us and the Egyptians, and he brought the sea upon them, and covered them; and your eyes have seen all that God did in the land of Egypt; and ye were in the wilderness many days.[a]

8 And he brought us into the land of the Amorites that dwelt beyond Jordan, and God delivered them into our hands; and ye inherited their land, and utterly destroyed them from before you.

9 And Balac, king of Moab, son of Sephor, rose up, and made war against Israel, and sent and called Balaam to curse us.[b] 10 But the Eternal thy God would not destroy thee; and he greatly blessed us, and rescued us out of their hands, and delivered them to us. 11 And ye crossed over Jordan, and came to Jericho; and the inhabitants of Jericho fought against us, the Amorite, and the Chananite, and the Pherezite, and the Evite, and the Jebusite, and the Chettite, and the Gergesite, and God delivered them into our hands. 12 And he sent forth the hornet before you; and he drove them out from before you, even twelve kings of the Amorites, not with thy sword, nor with thy bow.

13 And he gave you a land on which ye did not labour, and cities which ye did not build, and ye were settled in them; and ye eat of vineyards and oliveyards which ye did not plant.[c]

14 And now fear God, and serve him in righteousness and justice; and remove the strange gods, which our fathers served beyond the river, and in Egypt; and serve God. 15 But if it seem not good to you to serve God, choose to yourselves this day whom ye will serve, whether the gods of your fathers that were on the other side of the river, or the gods of the Amorites, among whom ye dwell upon their land: but I and my house will serve God, for he is holy.

16 And the people answered and said, Far be it from us to forsake God, so as to serve other gods. 17 The Eternal our God, he is God; he brought up us and our fathers from Egypt, and kept us in all the way wherein we walked, and among all the nations through whom we passed.[d] 18 And God cast out the Amorite, and all the nations that inhabited the land from before us: yea, we will serve God, for he is our God.

19 And Joshua said to the people, Indeed ye will not be able to serve God, for God is holy; and he being jealous will not forgive your sins and your transgressions. 20 Whensoever ye shall forsake God and serve other gods, then he shall come upon you and afflict you, and consume you, because he has done you good.[e] 21 And the people said to Joshua, Nay, but we will serve God.

22 And Joshua said to the people, Ye are witnesses against yourselves, that ye have chosen God to serve him. 23 And now take away the strange gods that are among you, and set your heart right toward the Eternal God of Israel. 24 And the people said to Joshua, We will serve God, and we will hearken to his voice.

25 So Joshua made a covenant with the people on that day, and gave them a law and an ordinance in Selo before the tabernacle of the God of Israel. 26 And he wrote these words in the book of the laws of God: and Joshua took a great stone,

24:7 Gr. gave. **24:9** Gr. set himself in array. **24:13** Or, shall eat. **24:17** Gr. whom we passed through them. Hebraism See Mark 1. 7; Luke 3. 16; 1 Pet. 2. 24. **24:20** Or, whereas on the contrary. **24:26** Gr. Properly a pine or turpentine tree. So chap. 17. 9.

and set it up under the oak before God.[a]
[27] And Joshua said to the people, Behold, this stone shall be among you for a witness, for it has heard all the words that have been spoken to it by God; for he has spoken to you this day; and this stone shall be among you for a witness in the last days, whenever ye shall deal falsely with the Eternal my God. [28] And Joshua dismissed the people, and they went every man to his place. [29] And Israel served God all the days of Joshua, and all the days of the elders that lived as long as Joshua, and all that knew all the works of God which he wrought for Israel.[b]

[30] And it came to pass after these things that Joshua the son of Naue the servant of God died, at the age of a hundred and ten years. [31] And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: [31] there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought them out of Egypt, as God appointed them; and there they are to this day.

[32] And the children of Israel brought up the bones of Joseph out of Egypt, and buried them in Sicima, in the portion of the land which Jacob bought of the Amorites who dwelt in Sicima for a hundred ewe-lambs; and he gave it to Joseph for a portion.

[33] And it came to pass afterwards that Eleazar the high-priest the son of Aaron died, and was buried in Gabaar of Phinees his son, which he gave him in mount Ephraim.

[33] In that day the children of Israel took the ark of God, and carried it about among them; and Phinees exercised the priest's office in the room of Eleazar his father till he died, and he was buried in his own place Gabaar: [33] but the children of Israel departed every one to their place, and to their own city: and the children of Israel worshipped Astarte, and Astaroth, and the gods of the nations round about them; and God delivered them into the hands of Eglom king of Moab and he ruled over them eighteen years.

24:29 Gr. drew out the time with Joshua. Hebraism.

JUDGES

1 And it came to pass after the death of Joshua, that the children of Israel enquired of God, saying, Who shall go up for us first against the Chananites, to fight against them? 2 And God said, Judas shall go up: behold, I have delivered the land into his hand. 3 And Judas said to his brother Symeon, Come up with me into my lot, and let us array ourselves against the Chananites, and I also will go with thee into thy lot: and Symeon went with him. 4 And Judas went up; and God delivered the Chananite and the Pherezite into their hands, and they smote them in Bezek to the number of ten thousand men. 5 And they overtook Adonibezek in Bezek, and fought against him; and they smote the Chananite and the Pherezite. 6 And Adonibezek fled, and they pursued after him, and took him, and cut off his thumbs and his great toes. 7 And Adonibezek said, Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table: as I therefore have done, so God has recompensed me: and they brought him to Jerusalem, and he died there.[a]

8 And the children of Judas fought against Jerusalem, and took it, and smote it with the edge of the sword, and they burnt the city with fire. 9 And afterwards the children of Judas went down to fight with the Chananite dwelling in the hill country, and the south, and the plain country. 10 And Judas went to the Chananite who dwelt in Chebron; and Chebron came out against him; [and the name of Chebron before was Cariatharbocsepher:] and they smote Sessi, and Achiman, and Tholmi, children of Enac. 11 And they went up thence to the inhabitants of Dabir; but the name of Dabir was before Cariathsepher, the city of Letters.

12 And Chaleb said, Whosoever shall smite the city of Letters, and shall first take it, I will give to him Ascha my daughter to wife. 13 And Gothoniel the younger son of Kenez the brother of Chaleb took it; and Chaleb gave him his daughter Ascha to wife. 14 And it came to pass as she went in, that Gothoniel urged her to ask a field of her father; and she murmured and cried from off her ass, Thou hast sent me forth into a south land: and Chaleb said to her, What is thy request?[b] 15 And Ascha said to him, Give me, I pray thee, a blessing, for thou hast sent me forth into a south land, and thou shalt give me the ransom of water: and Chaleb gave her according to her heart the ransom of the upper springs and the ransom of the low springs.

16 And the children of Jothor the Kenite the father-in-law of Moses went up from the city of palm-trees with the children of Judas, to the wilderness that is in the south of Juda, which is at the descent of Arad, and they dwelt with the people.

17 And Judas went with Symeon his brother, and smote the Chananite that inhabited Sepheth, and they utterly destroyed them; and they called the name of the city Anathema. 18 But Judas did not inherit Gaza nor her coasts, nor Ascalon nor her coasts, nor Accaron nor

1:7 Gr. bring. **1:14** Or, What ails thee?

her coasts, nor Azotus nor the lands around it. 19 And God was with Judas, and he inherited the mountain; for they were not able to destroy the inhabitants of the valley, for Rechab prevented them.[a] 20 And they gave Chebron to Chaleb, as Moses said; and thence he inherited the three cities of the children of Enac.

21 But the children of Benjamin did not take the inheritance of the Jebusite who dwelt in Jerusalem; and the Jebusite dwelt with the children of Benjamin in Jerusalem until this day.[b]

22 And the sons of Joseph, they also went up to Bæthel; and God was with them. 23 And they encamped and surveyed Bæthel: and the name of the city before was Luza.

24 And the spies looked, and behold, a man went out of the city, and they took him; and they said to him, Shew us the way into the city, and we will deal mercifully with thee. 25 And he shewed them the way into the city; and they smote the city with the edge of the sword; but they let go the man and his family. 26 And the man went into the land of Chettin, and built there a city, and called the name of it Luza; this is its name until this day.

27 And Manasse did not drive out the inhabitants of Bæthsan, which is a city of Scythians, nor her towns, nor her suburbs; nor Thanac, nor her towns; nor the inhabitants of Dor, nor her towns; nor the inhabitant of Balac, nor her suburbs, nor her towns; nor the inhabitants of Magedo, nor her suburbs, nor her towns; nor the inhabitants of Jeblaam, nor her suburbs, nor her towns; and the Chananite began to dwell in this land.[c] 28 And it came to pass when Israel was strong, that he made the Chananite tributary, but did not utterly drive them out. 29 And Ephraim did not drive out the Chananite that dwelt in Gazer; and the Chananite dwelt in the midst of him in Gazer, and became tributary. 30 And Zabulon did not drive out the inhabitants of Kedron, nor the inhabitants of Domana: and the Chananite dwelt in the midst of them, and became tributary to them.[d] 31 And Aser did not drive out the inhabitants of Accho, and that people became tributary to him, nor the inhabitants of Dor, nor the inhabitants of Sidon, nor the inhabitants of Dalaph, nor Aschazi, nor Chebda, nor Nai, nor Ereo. 32 And Aser dwelt in the midst of the Chananite who inhabited the land, for he could not drive him out. 33 And Nephthali did not drive out the inhabitants of Bæthsamys, nor the inhabitants of Bæthanach; and Nephthali dwelt in the midst of the Chananite who inhabited the land: but the inhabitants of Bethsamys and of Bætheneth became tributary to them.

34 And the Amorite drove out the children of Dan into the mountain, for they did not suffer them to come down into the valley. 35 And the Amorite began to dwell in the mountain of shells, in which are bears, and foxes, in Myrsinon, and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorite, and he became tributary to them. 36 And the border of the Amorite was from the going up of Acrabin, from the rock and upwards.

1:19 Heb. they had chariots of iron. **1:21** Gr. inherit. **1:27** Gr. daughters. **1:30** Gr. him, sc. Zabulon. **2:1** Heb. ככים.

2 And an angel of God went up from Galgal to the place of weeping, and to Bæthel, and to the house of Israel, and said to them, Thus says God, I brought you up out of Egypt, and I brought you into the land which I sware to your fathers; and I said, I will never break my covenant that I have made with you.[a] 2 And ye shall make no covenant with them that dwell in this land, neither shall ye worship their gods; but ye shall destroy their graven images, ye shall pull down their altars: but ye hearkened not to my voice, for ye did these things. 3 And I said, I will not drive them out from before you, but they shall be for a distress to you, and their gods shall be to you for an offence.[b] 4 And it came to pass when the angel of God spoke these words to all the children of Israel, that the people lifted up their voice, and wept. 5 And they named the name of that place Weepings; and they sacrificed there to God.

6 And Joshua dismissed the people, and they went every man to his inheritance, to inherit the land. 7 And the people served God all the days of Joshua, and all the days of the elders that lived many days with Joshua, as many as knew all the great work of God, what things he had wrought in Israel.

8 And Joshua the son of Naue, the servant of God, died, a hundred and ten years old.[c] 9 And they buried him in the border of his inheritance, in Thamnathares, in mount Ephraim, on the north of the mountain of Gaas. 10 And all that generation were laid to their fathers: and another generation rose up after them, who knew not God, nor yet the work which he wrought in Israel. 11 And the children of Israel wrought evil before God, and served Baalim. 12 And they forsook the Eternal God of their fathers, who brought them out of the land of Egypt, and walked after other gods, of the gods of the nations round about them; and they worshipped them. 13 And they provoked God, and forsook him, and served Baal and the Astartes.

14 And God was very angry with Israel; and he gave them into the hands of the spoilers, and they spoiled them; and he sold them into the hands of their enemies round about, and they could not any longer resist their enemies, 15 among whomsoever they went; and the hand of God was against them for evil, as God spoke, and as God sware to them; and he greatly afflicted them.

16 And God raised up judges, and God saved them out of the hands of them that spoiled them: and yet they hearkened not to the judges, 17 for they went a whoring after other gods, and worshipped them; and they turned quickly out of the way in which their fathers walked to hearken to the words of God; they did not so. 18 And because God raised them up judges, so God was with the judge, and saved them out of the hand of their enemies all the days of the judge; for God was moved at their groaning by reason of them that besieged them and afflicted them.[d] 19 And it came to pass when the judge died, that they went back, and again corrupted themselves worse than their fathers to go after other gods to serve them and to worship them: they abandoned not their devices nor their stubborn ways.

20 And God was very angry with Israel, and said, Forasmuch as this nation has forsaken my covenant which I commanded their fathers, and has not hearkened to my voice, 21 therefore I will not any more cast out a man of the nations from before their face, which Joshua the son of Naue left in the land. And God left them, 22 to prove Israel with them, whether they would keep the way of

2:3 Gr. distresses. **2:8** Gr. son of a hundred and ten years. Hebraism. **2:18** Gr. repented. This word seems generally to stand for כהס.

God, to walk in it, as their fathers kept it, or no. 23 So God will leave these nations, so as not to cast them out suddenly; and he delivered them not into the hand of Joshua.[a]

3 And these are the nations which God left to prove Israel with them, all that had not known the wars of Chanaan. 2 Only for the sake of the generations of Israel, to teach them war, only the men before them knew them not. 3 The five dominions of the Phylistines, and every Chananite, and the Sidonian, and the Evite who dwelt in Libanus from the mount of Aermon to Laboemath. 4 And this was done in order to prove Israel by them, to know whether they would obey the commands of God, which he charged their fathers by the hand of Moses.

5 And the children of Israel dwelt in the midst of the Chananite, and the Chettite, and the Amorite, and the Pherezite, and the Evite, and the Jebusite. 6 And they took their daughters for wives to themselves, and they gave their daughters to their sons, and served their gods. 7 And the children of Israel did evil in the sight of God, and forgot the Eternal their God, and served Baalim and the groves. 8 And God was very angry with Israel, and sold them into the hand of Chusarsathaim king of Syria of the rivers: and the children of Israel served Chusarsathaim eight years.

9 And the children of Israel cried to God; and God raised up a saviour to Israel, and he saved them, Gothoniel the son of Kenez, the brother of Chaleb younger than himself. 10 And the Spirit of God came upon him, and he judged Israel; and he went out to war against Chusarsathaim: and God delivered into his hand Chusarsathaim king of Syria of the rivers, and his hand prevailed against Chusarsathaim. 11 And the land was quiet forty years; and Gothoniel the son of Kenez died.

12 And the children of Israel continued to do evil before God: and God strengthened Eglom king of Moab against Israel, because they had done evil before God. 13 And he gathered to himself all the children of Ammon and Amalec, and went and smote Israel, and took possession of the city of Palm-trees.[b] 14 And the children of Israel served Eglom the king of Moab eighteen years.

15 And the children of Israel cried to God; and he raised up to them a saviour, Aod the son of Gera a son of Jemeni, a man who used both hands alike: and the children of Israel sent gifts by his hand to Eglom king of Moab.[cd] 16 And Aod made himself a dagger of two edges, of a span long, and he girded it under his cloak upon his right thigh. 17 And he went, and brought the presents to Eglom king of Moab, and Eglom was a very handsome man.

18 And it came to pass when Aod had made an end of offering his gifts, that he dismissed those that brought the gifts. 19 And he himself returned from the quarries that are by Galgal; and Aod said, I have a secret errand to thee, O king! and Eglom said to him, Be silent: and he sent away from his presence all who waited upon him. 20 And Aod went in to him; and he sat in his own upper summer chamber quite alone; and Aod said, I have a message from God to thee, O king: and Eglom rose up from his throne near him. 21 And it came to pass as he arose, that Aod stretched forth his left hand, and took the dagger off his right thigh, and plunged it into his belly; 22 and drove in also the haft after the blade, and the fat closed in upon the blade, for he drew not out the dagger from his belly.

23 And Aod went out to the porch, and passed out by the appointed guards, and shut the doors of the chamber upon him,

2:23 Or, left. **3:13** Gr. it inherited. **3:15** i. e. Benjamite. **3:15** Or, able to use his left hand as his right. q. d. with two right hands.

and locked them. [24] And he went out: and Eglom's servants came, and saw, and behold, the doors of the upper chamber were locked; and they said, Does he not uncover his feet in the summer-chamber?[a] [25] And they waited till they were ashamed, and, behold, there was no one that opened the doors of the upper chamber; and they took the key, and opened them; and, behold, their master was fallen down dead upon the earth.[b]

[26] And Aod escaped while they were in a tumult, and no one paid attention to him; and he passed the quarries, and escaped to Setirotha.

[27] And it came to pass when Aod came into the land of Israel, that he blew the horn in mount Ephraim, and the children of Israel came down with him from the mountain, and he was before them. [28] And he said to them, Come down after me, for the Eternal God has delivered our enemies, even Moab, into our hand; and they went down after him, and seized on the fords of Jordan before Moab, and he did not suffer a man to pass over. [29] And they smote Moab on that day about ten thousand men, every lusty person and every mighty man; and not a man escaped. [30] So Moab was humbled in that day under the hand of Israel, and the land had rest eighty years; and Aod judged them till he died.[c]

[31] And after him rose up Samegar the son of Dinach, and smote the Philistines to the number of six hundred men with a ploughshare such as is drawn by oxen; and he too delivered Israel.

4 And the children of Israel continued to do evil against God; and Aod was dead. [2] And God sold the children of Israel into the hand of Jabin king of Chanaan, who ruled in Asor; and the chief of his host was Sisara, and he dwelt in Arisoth of the Gentiles. [3] And the children of Israel cried to God, because he had nine hundred chariots of iron; and he mightily oppressed Israel twenty years.

[4] And Debbora, a prophetess, the wife of Lapidoth,—she judged Israel at that time.

[5] And she sat under the palm-tree of Debbora between Rama and Bæthel in mount Ephraim; and the children of Israel went up to her for judgment.

[6] And Debbora sent and called Barac the son of Abineem out of Cades Nephthali, and she said to him, Has not the Eternal God of Israel commanded thee? and thou shalt depart to mount Thabor, and shalt take with thyself ten thousand men of the sons of Nephthali and of the sons of Zabulon.

[7] And I will bring to thee to the torrent of Kison Sisara the captain of the host of Jabin, and his chariots, and his multitude, and I will deliver them into thine hands.[d]

[8] And Barac said to her, If thou wilt go with me, I will go; and if thou wilt not go, I will not go; for I know not the day on which God prospers his messenger with me. [9] And she said, I will surely go with thee; but know that thy honour shall not attend on the expedition on which thou goest, for God shall sell Sisara into the hands of a woman: and Debbora arose, and went with Barac out of Cades. [10] And Barac called Zabulon and Nephthali out of Cades, and there went up at his feet ten thousand men, and Debbora went up with him.

[11] And Chaber the Kenite had removed from Caina, from the sons of Jobab the

3:24 Gr. his. **3:25** Gr. is. **3:30** Gr. put to shame. **4:7** ἐπὶ redundant in the Greek, but accounted for by the Heb. אה. **4:13** Gr. called.

father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedes.

12 And it was told Sisara that Barac the son of Abineem was gone up to mount Thabor. 13 And Sisara summoned all his chariots, nine hundred chariots of iron and all the people with him, from Arisoth of the Gentiles to the brook of Kison.[a]

14 And Debbora said to Barac, Rise up, for this is the day on which God has delivered Sisara into thy hand, for God shall go forth before thee: and Barac went down from mount Thabor, and ten thousand men after him. 15 And God discomfited Sisara, and all his chariots, and all his army, with the edge of the sword before Barac: and Sisara descended from off his chariot, and fled on his feet. 16 And Barac pursued after the chariots and after the army, into Arisoth of the Gentiles; and the whole army of Sisara fell by the edge of the sword, there was not one left.[b] 17 And Sisara fled on his feet to the tent of Jael the wife of Chaber the Kenite his friend: for there was peace between Jabin king of Asor and the house of Chaber the Kenite. 18 And Jael went out to meet Sisara, and said to him, Turn aside, my master, turn aside to me, fear not: and he turned aside to her into the tent; and she covered him with a mantle.

19 And Sisara said to her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him. 20 And Sisara said to her, Stand now by the door of the tent, and it shall come to pass if any man come to thee, and ask of thee, and say, Is there any man here? then thou shalt say, There is not. 21 And Jael the wife of Chaber took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple, and it went through to the earth, and he fainted away, and darkness fell upon him and he died.[cd] 22 And, behold, Barac was pursuing Sisara: and Jael went out to meet him, and she said to him, Come, and I will shew thee the man whom thou seekest: and he went in to her; and, behold, Sisara was fallen dead, and the pin was in his temple. 23 So God routed Jabin king of Chanaan in that day before the children of Israel.

24 And the hand of the children of Israel prevailed more and more against Jabin king of Chanaan, until they utterly destroyed Jabin king of Chanaan.

5 And Debbora and Barac son of Abineem sang in that day, saying,

2 A revelation was made in Israel when the people were made willing: Praise ye God. 3 Hear, ye kings, and hearken, rulers: I will sing, it is I who will sing to God, it is I, I will sing a psalm to the Eternal, the God of Israel. 4 O God, in thy going forth on Seir, when thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dews, and the clouds dropped water. 5 The mountains were shaken before the face of God Eloi, this Sina before the face of the Eternal God of Israel. 6 In the days of Samegar son of Anath, in the days of Jael, they deserted the ways, and went in byways; they went in crooked paths. 7 The mighty men in Israel failed, they failed until Debbora arose, until she arose a mother in Israel. 8 They chose new gods; then the cities of rulers fought; there was not a shield or spear seen among forty thousand in Israel.[e]

9 My heart inclines to the orders given in Israel; ye that are willing among the people, bless God. 10 Ye that mount a she-ass at noon-day, ye that sit on the judgment-seat, and walk by the roads of them that sit in judgment by the way; declare 11 ye that are delivered from the noise of disturbers among the drawers of water; there shall they relate righteous acts: O God, increase righteous acts in Is-

4:16 Gr. pursuing. **4:21** Gr. the pin. **4:21** Gr. he was darkened. **5:8** Gr. if there should be seen.

rael: then the people of God went down to the cities.[a] 12 Awake, awake, Debbora; awake, awake, utter a song: arise, Barac, and lead thy captivity captive, son of Abineem. 13 Then went down the remnant to the strong, the people of God went down for him among the mighty ones from me.

14 Ephraim rooted them out in Amalec, behind thee was Benjamin among thy people: the inhabitants of Machir came down with me searching out the enemy, and from Zabulon came they that draw with the scribe's pen of record.[b] 15 And princes in Issachar were with Debbora and Barac, thus she sent Barac on his feet in the valleys into the portions of Ruben; great pangs reached to the heart.[c] 16 Why did they sit between the sheep-folds to hear the bleating of flocks for the divisions of Ruben? there were great searchings of heart. 17 Galaad is on the other side of Jordan where he pitched his tents; and why does Dan remain in ships? Aser sat down on the sea-coasts, and he will tabernacle at his ports.[d] 18 The people Zabulon exposed their soul to death, and Nephthali came to the high places of their land.[e]

19 Kings set themselves in array, then the kings of Chanaan fought in Thanaach at the water of Mageddo; they took no gift of money. 20 The stars from heaven set themselves in array, they set themselves to fight with Sisara out of their paths. 21 The brook of Kison swept them away, the ancient brook, the brook Kison: my mighty soul will trample him down. 22 When the hoofs of the horse were entangled, his mighty ones earnestly hasted 23 to curse Meroz: Curse ye it, said the angel of God; cursed is every one that dwells in it, because they came not to the help of God, to his help among the mighty.

24 Blessed among women be Jael wife of Chaber the Kenite; let her be blessed above women in tents. 25 He asked for water, she gave him milk in a dish; she brought butter of princes. 26 She stretched forth her left hand to the nail, and her right hand to the workman's hammer, and she smote Sisara with it, she nailed through his head and smote him; she nailed through his temples.[fg] 27 He rolled down between her feet; he fell and lay between her feet; he bowed and fell: where he bowed, there he fell dead.[h]

28 The mother of Sisara looked down through the window out of the loophole, saying, Why was his chariot ashamed? why did the wheels of his chariots tarry?[i] 29 Her wise ladies answered her, and she returned answers to herself, saying, 30 Will they not find him dividing the spoil? he will surely be gracious to every man: there are spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they are the spoils for his neck.[j] 31 Thus let all thine enemies perish, O God: and they that love him shall be as the going forth of the sun in his strength.

And the land had rest forty years.

6 And the children of Israel did evil in the sight of God, and God gave them into the hand of Madiam seven years.

2 And the hand of Madiam prevailed against Israel: and the children of Israel made for themselves because of Madiam the caves in the mountains, and the dens, and the holes in the rocks.[k] 3 And it came to pass when the children of Israel sowed, that Madiam and Amalec went up, and the children of the east went up together with them. 4 And they encamped against them, and destroyed their fruits until they came to Gaza; and they left not the

5:11 Gr. noisy ones. **5:14** Gr. Rather, draw or handle the scribe's pen, etc. **5:15** Gr. reaching. **5:17** Or, places of egress, etc. **5:18** Lit. reproached. **5:26** Or, pin of the tent. **5:26** Lit. hammered. **5:27** q. d. having departed this life. **5:28** Or, feet of his horses. lit. feet of his chariots. **5:30** i. e. be gracious and kind in allowing the claim of each to a share. **6:2** some read κρεμαστὰ ὀχυρώμασι, q. d. loca pensilia.

support of life in the land of Israel, not even ox or ass among the herds. 5 For they and their stock came up, and their tents were with them, as the locust in multitude, and there was no number to them and their camels; and they came to the land of Israel, and laid it waste. 6 And Israel was greatly impoverished because of Madiam.[a] 7 And the children of Israel cried to God because of Madiam.[b]

8 And God sent a prophet to the children of Israel; and he said to them, Thus says the Eternal God of Israel, I am he that brought you up out of the land of Egypt, and I brought you up out of the house of your bondage.[c] 9 And I delivered you out of the hand of Egypt, and out of the hand of all that afflicted you, and I cast them out before you; and I gave you their land. 10 And I said to you, I am the Eternal your God: ye shall not fear the gods of the Amorites, in whose land ye dwell; but ye hearkened not to my voice.

11 And an angel of God came, and sat down under the fir tree, which was in Ephratha in the land of Joas father of Esdri; and Gedeon his son was threshing wheat in a wine-press in order to escape from the face of Madiam. 12 And the angel of God appeared to him and said to him, God is with thee, thou mighty in strength. 13 And Gedeon said to him, Be gracious with me, my Master: but if God is with us, why have these evils found us? and where are all his miracles, which our fathers have related to us, saying, Did not God bring us up out of Egypt? and now he has cast us out, and given us into the hand of Madiam.[d] 14 And the angel of God turned to him, and said, Go in this thy strength, and thou shalt save Israel out of the hand of Madiam: behold, I have sent thee. 15 And Gedeon said to him, Be gracious with me, my Master: whereby shall I save Israel? behold, my thousand is weakened in Manasse, and I am the least in my father's house. 16 And the angel of God said to him, God shall be with thee, and thou shalt smite Madiam as one man. 17 And Gedeon said to him, If now I have found mercy in thine eyes, and thou wilt do this day for me all that thou hast spoken of with me, 18 depart not hence until I come to thee, and I will bring forth an offering and offer it before thee: and he said, I will remain until thou return.

19 And Gedeon went in, and prepared a kid of the goats, and an ephah of fine flour unleavened; and he put the flesh in the basket, and poured the broth into the pot, and brought them forth to him under the turpentine tree, and drew nigh. 20 And the angel of God said to him, Take the flesh and the unleavened cakes, and put them on that rock, and pour out the broth close by: and he did so. 21 And the angel of God stretched out the end of the rod that was in his hand, and touched the flesh and the unleavened bread; and fire came up out of the rock, and consumed the flesh and the unleavened bread, and the angel of God vanished from his sight.

22 And Gedeon saw that he was an angel of God; and Gedeon said, Ah, ah, Eternal my God! for I have seen the angel of God face to face. 23 And God said to him, Peace be to thee, fear not, thou shalt not die.

24 And Gedeon built there an altar to God, and called it The peace of God, until this day, as it is still in Ephratha of the father of Esdri. 25 And it came to pass in that night, that God said to him, Take the young bullock which thy father has, even the second bullock of seven years old, and thou shalt destroy the altar of Baal which thy father has, and the grove which is by it thou shalt destroy. 26 And thou shalt build an altar to the Eternal thy God on the top of this

6:6 Gr. from before the face of. **6:7** Gr. from before the face of. **6:8** Gr. a man a prophet. **6:13** Heb. כי a particle of entreaty, here rendered literally.

Maozi in the ordering it, and thou shalt take the second bullock, and shalt offer up whole-burnt-offerings with the wood of the grove, which thou shalt destroy.[a]
27 And Gedeon took ten men of his servants, and did as God spoke to him: and it came to pass, as he feared the house of his father and the men of the city if he should do it by day, that he did it by night.[b]
28 And the men of the city rose up early in the morning; and behold, the altar of Baal had been demolished, and the grove by it had been destroyed; and they saw the second bullock, which Gedeon offered on the altar that had been built.
29 And a man said to his neighbour, Who has done this thing? and they enquired and searched, and learnt that Gedeon the son of Joas had done this thing.
30 And the men of the city said to Joas, Bring out thy son, and let him die, because he has destroyed the altar of Baal, and because he has destroyed the grove that is by it.
31 And Gedeon the son of Joas said to all the men who rose up against him, Do ye now plead for Baal, or will ye save him? whoever will plead for him, let him be slain this morning: if he be a god let him plead for himself, because one has thrown down his altar.
32 And he called it in that day Jerobaal, saying, Let Baal plead thereby, because his altar has been thrown down.
33 And all Madiam, and Amalek, and the sons of the east gathered themselves together, and encamped in the valley of Jezrael.
34 And the Spirit of God came upon Gedeon, and he blew with the horn, and Abiezer came to help after him.
35 And Gedeon sent messengers into all Manasse, and into Aser, and into Zabulon, and into Nephthali; and he went up to meet them.[c]
36 And Gedeon said to God, If thou wilt save Israel by my hand, as thou hast said,
37 behold, I put the fleece of wool in the threshing-floor: if there be dew on the fleece only, and drought on all the ground, I shall know that thou wilt save Israel by my hand, as thou hast said.
38 And it was so: and he rose up early in the morning, and wrung the fleece, and dew dropped from the fleece, a bowl full of water.
39 And Gedeon said to God, Let not, I pray thee, thine anger be kindled with me, and I will speak yet once; I will even yet make one trial more with the fleece: let now the drought be upon the fleece only, and let there be dew on all the ground.
40 And God did so in that night; and there was drought on the fleece only, and on all the ground there was dew.

7 And Jerobaal rose early, the same is Gedeon, and all the people with him, and encamped at the fountain of Arad; and the camp of Madiam was to the north of him, reaching from Gabaathamorai, in the valley.
2 And God said to Gedeon, The people with thee are many, so that I may not deliver Madiam into their hand, lest at any time Israel boast against me, saying, My hand has saved me.
3 And now speak in the ears of the people, saying, Who is afraid and fearful? let him turn and depart from mount Galaad: and there returned of the people twenty-two thousand, and ten thousand were left.
4 And God said to Gedeon, The people is yet numerous; bring them down to the water, and I will purge them there for thee: and it shall come to pass that of whomsoever I shall say to thee, This one shall go with thee, even he shall go with thee; and of whomsoever I shall say to thee, This one shall not go with thee, even he shall not go with thee.
5 And he brought the people down to the water; and God said to Gedeon, Whosoever shall lap of the water with his tongue as if a dog should lap, thou shalt set him apart, and also whosoever shall bow down upon his knees to

6:26 Or, the ordered place. **6:27** Or, because of the doing it. **6:35** Gr. in.

drink. [6] And the number of those that lapped with their hand to their mouth was three hundred men; and all the rest of the people bowed upon their knees to drink water. [7] And God said to Gedeon, I will save you by the three hundred men that lapped, and I will give Madiam into thy hand; and all the rest of the people shall go every one to his place. [8] And they took the provision of the people in their hand, and their horns; and he sent away every man of Israel each to his tent, and he strengthened the three hundred; and the army of Madiam were beneath him in the valley.[a]

[9] And it came to pass in that night that God said to him, Arise, go down into the camp, for I have delivered it into thy hand. [10] And if thou art afraid to go down, go down thou and thy servant Phara into the camp. [11] And thou shalt hear what they shall say, and afterwards thy hands shall be strong, and thou shalt go down into the camp: and he went down and Phara his servant to the extremity of the companies of fifty, which were in the camp. [12] And Madiam and Amalec and all the children of the east were scattered in the valley, as the locust for multitude; and there was no number to their camels, but they were as the sand on the seashore for multitude.

[13] And Gedeon came, and behold a man was relating to his neighbour a dream, and he said, Behold, I have dreamed a dream, and behold, a cake of barley bread rolling into the camp of Madiam, and it came as far as a tent, and smote it, and it fell, and it turned it up, and the tent fell. [14] And his neighbour answered and said, This is none other than the sword of Gedeon, son of Joas, a man of Israel: God has delivered Madiam and all the host into his hand.

[15] And it came to pass when Gedeon heard the account of the dream and the interpretation of it, that he worshipped God, and returned to the camp of Israel, and said, Rise, for God has delivered the camp of Madiam into our hand. [16] And he divided the three hundred men into three companies, and put horns in the hands of all, and empty pitchers, and torches in the pitchers:[b] [17] and he said to them, Ye shall look at me, and so shall ye do; and behold, I will go into the beginning of the host, and it shall come to pass that as I do, so shall ye do.[cd] [18] And I will sound with the horn, and all ye with me shall sound with the horn round about the whole camp, and ye shall say, For God and Gedeon.

[19] And Gedeon and the hundred men that were with him came to the extremity of the army in the beginning of the middle watch; and they completely roused the guards, and sounded with the horns, and they broke the pitchers that were in their hands,[e] [20] and the three companies sounded with the horns, and broke the pitchers, and held the torches in their left hands, and in their right hands their horns to sound with; and they cried out, A sword for God and for Gedeon. [21] And every man stood in his place round about the host; and all the host ran, and sounded an alarm, and fled. [22] And they sounded with the three hundred horns; and God set every man's sword in all the host against his neighbour. [23] And the host fled as far as Bethseed Tagaragatha Abel-meula to Tabath; and the men of Israel from Nephthali, and from Aser, and from all Manasse, came to help, and followed after Madiam.

[24] And Gedeon sent messengers into all mount Ephraim, saying, Come down to meet Madiam, and take to yourselves the water as far as Bæthera and Jordan: and every man of Ephraim cried out, and they took the water before hand unto Bæthera and Jordan.[f] [25] And they took

7:8 Or, encouraged. **7:16** Gr. hand. **7:17** Gr. from. q. d. at the actions proceeding from me. **7:17** Or, corner. See Acts 10. 11. **7:19** Gr. shook off. **7:24** Gr. in.

the princes of Madiam, even Oreb and Zeb; and they slew Oreb in Sur Oreb, and they slew Zeb in Jakephzeph; and they pursued Madiam, and brought the heads of Oreb and Zeb to Gedeon from beyond Jordan.[a]

8 And the men of Ephraim said to Gedeon, What is this that thou hast done to us, in that thou didst not call us when thou wentest to fight with Madiam? and they chode with him sharply. [2] And he said to them, What have I now done in comparison of you? is not the gleaning of Ephraim better than the vintage of Abiezer? [3] God has delivered into your hand the princes of Madiam, Oreb and Zeb; and what could I do in comparison of you? Then was their spirit calmed toward him, when he spoke this word.

[4] And Gedeon came to Jordan, and went over, himself and the three hundred with him, hungry, yet pursuing. [5] And he said to the men of Socchoth, Give, I pray you, bread to feed this people that follow me; because they are faint, and behold, I am following after Zebee and Salmana, kings of Madiam. [6] And the princes of Socchoth said, Are the hands of Zebee and Salmana now in thy hand, that we should give bread to thy host?[b] [7] And Gedeon said, Therefore when God gives Zebee and Salmana into my hand, then will I tear your flesh with the thorns of the wilderness, and the Barkenim.[c] [8] And he went up thence to Phanuel, and spoke to them likewise: and the men of Phanuel answered him as the men of Socchoth had answered him. [9] And Gedeon said to the men of Phanuel, When I return in peace, I will break down this tower.[d]

[10] And Zebee and Salmana were in Carcar, and their host was with them, about fifteen thousand, all that were left of all the host of the aliens; and they that fell were a hundred and twenty thousand men that drew the sword. [11] And Gedeon went up by the way of them that dwelt in tents, eastward of Nabai and Jegebal; and he smote the host, and the host was secure. [12] And Zebee and Salmana fled; and he pursued after them, and took the two kings of Madiam, Zebee and Salmana, and discomfited all the army.

[13] And Gedeon the son of Joas returned from the battle, down from the battle of Ares.[e] [14] And he took prisoner a young lad of the men of Socchoth, and questioned him; and he wrote to him the names of the princes of Socchoth and of their elders, seventy-seven men. [15] And Gedeon came to the princes of Socchoth, and said, Behold Zebee and Salmana, about whom ye reproached me, saying, Are the hands of Zebee and Salmana now in thy hand, that we should give bread to thy men that are faint? [16] And he took the elders of the city with the thorns of the wilderness and the Barkenim, and with them he tore the men of the city. [17] And he overthrew the tower of Phanuel, and slew the men of the city.

[18] And he said to Zebee and Salmana, Where are the men whom ye slew in Thabor? and they said, As thou, so were they, according to the likeness of the son of a king. [19] And Gedeon said, They were my brethren and the sons of my mother: as God lives, if ye had preserved them alive, I would not have slain you. [20] And he said to Jether his firstborn, Rise and slay them; but the lad drew not his sword, for he was afraid, for he was yet very young. [21] And Zebee and Salmana said, Rise thou and fall upon us, for thy power is as that of a man; and Gedeon arose, and slew Zebee and Salmana; and he took the round ornaments that were on the necks of their camels.[f]

[22] And the men of Israel said to Gedeon,

7:25 Gr. head. **8:6** Gr. is the hand. **8:7** Gr. dig down. **8:9** Gr. thresh. **8:13** Gr. array. **8:21** i. e. round like the moon; perhaps circular, or in the form of a crescent.

Rule, my master, over us, both thou, and thy son, and thy son's son; for thou hast saved us out of the hand of Madiam. [23] And Gedeon said to them, I will not rule, and my son shall not rule among you; God shall rule over you. [24] And Gedeon said to them, I will make a request of you, and do ye give me every man an earring out of his spoils: for they had golden earrings, for they were Ismaelites. [25] And they said, We will certainly give them: and he opened his garment, and each man cast therein an earring of his spoils.[a] [26] And the weight of the golden earrings which he asked, was a thousand and seven hundred pieces of gold, besides the crescents, and the chains, and the garments, and the purple cloths that were on the kings of Madiam, and besides the chains that were on the necks of their camels. [27] And Gedeon made an ephod of it, and set it in his city in Ephratha; and all Israel went thither a whoring after it, and it became a stumbling-block to Gedeon and his house.

[28] And Madiam was straitened before the children of Israel, and they did not lift up their head any more; and the land had rest forty years in the days of Gedeon. [29] And Jerobaal the son of Joas went and sat in his house. [30] And Gedeon had seventy sons begotten of his body, for he had many wives. [31] And his concubine was in Sychem, and she also bore him a son, and gave him the name Abimelech. [32] And Gedeon son of Joas died in his city, and was buried in the sepulchre of Joas his father in Ephratha of Abi-Esdri.

[33] And it came to pass when Gedeon was dead, that the children of Israel turned, and went a whoring after Baalim, and made for themselves a covenant with Baal that he should be their god. [34] And the children of Israel remembered not the Eternal their God who had delivered them out of the hand of all that afflicted them round about. [35] And they did not deal mercifully with the house of Jerobaal, (the same is Gedeon) according to all the good which he did to Israel.[b]

9 And Abimelech son of Jerobaal went to Sychem to his mother's brethren; and he spoke to them and to all the kindred of the house of his mother's father, saying, [2] Speak, I pray you, in the ears of all the men of Sychem, saying, Which is better for you, that seventy men, even all the sons of Jerobaal, should reign over you, or that one man should reign over you? and remember that I am your bone and your flesh. [3] And his mother's brethren spoke concerning him in the ears of all the men of Sychem all these words; and their heart turned after Abimelech, for they said, He is our brother. [4] And they gave him seventy pieces of silver out of the house of Baalberith; and Abimelech hired for himself vain and cowardly men, and they went after him. [5] And he went to the house of his father to Ephratha, and slew his brethren the sons of Jerobaal, seventy men upon one stone; but Joatham the youngest son of Jerobaal was left, for he hid himself.

[6] And all the men of Sicima, and all the house of Bethmaalo, were gathered together, and they went and made Abimelech king by the oak of Sedition, which was at Sicima.[c]

[7] And it was reported to Joatham, and he went and stood on the top of mount Garizin, and lifted up his voice, and wept, and said to them, Hear me, ye men of Sicima, and God shall hear you.

[8] The trees went forth on a time to anoint a king over them; and they said to the olive, Reign over us.[d] [9] But the olive said to them, Shall I leave my fatness, with which men shall glorify God, and go to be promoted over the trees?[e] [10] And the trees said to the fig-tree, Come,

8:25 Gr. giving we will give. **8:35** Gr. with. **9:6** Heb. מעכ. this is an instance of double translation, στάσεως being given for מעכ, and εὑρετῆ having reference to the word מעא to find; but Alex. rightly omits εὑρετῆ. **9:8** Gr. went going. **9:9** Gr. moved.

reign over us. [11] But the fig-tree said to them, Shall I leave my sweetness and my good fruits, and go to be promoted over the trees? [12] And the trees said to the vine, Come, reign over us. [13] And the vine said to them, Shall I leave my wine that cheers God and men, and go to be promoted over the trees? [14] Then all the trees said to the bramble, Come thou and reign over us. [15] And the bramble said to the trees, If ye in truth anoint me to reign over you, come, stand under my shadow; and if not, let fire come out from me and devour the cedars of Libanus.

[16] And now, if ye have done it in truth and integrity, and have made Abimelech king, and if ye have wrought well with Jerobaal, and with his house, and if ye have done to him according to the reward of his hand, [17] as my father fought for you, and put his life in jeopardy, and delivered you out of the hand of Madiam; [18] and ye are risen up this day against the house of my father, and have slain his sons, being seventy men, upon one stone, and have made Abimelech the son of his bondwoman king over the men of Sicima, because he is your brother: [19] if then ye have done truly and faithfully with Jerobaal, and with his house this day, rejoice ye in Abimelech, and let him also rejoice over you: [20] but if not, let fire come out from Abimelech, and devour the men of Sicima, and the house of Beth-maalo; and let fire come out from the men of Sicima and from the house of Beth-maalo, and devour Abimelech.

[21] And Joatham fled, and ran away, and went as far as Bæer, and dwelt there out of the way of his brother Abimelech.

[22] And Abimelech reigned over Israel three years. [23] And God sent an evil spirit between Abimelech and the men of Sicima; and the men of Sicima dealt treacherously with the house of Abimelech:[ab] [24] to bring the injury done to the seventy sons of Jerobaal, and to lay their blood upon their brother Abimelech, who slew them, and upon the men of Sicima, because they strengthened his hands to slay his brethren. [25] And the men of Sicima set liers in wait against him on the top of the mountains, and robbed every one who passed by them on the way; and it was reported to the king Abimelech.

[26] And Gaal son of Jobel came, and his brethren, and passed by Sicima, and the men of Sicima trusted in him. [27] And they went out into the field, and gathered their grapes, and trod them, and made merry; and they brought the grapes into the house of their god, and ate and drank, and cursed Abimelech.[cd] [28] And Gaal the son of Jobel said, Who is Abimelech, and who is the son of Sychem, that we should serve him? Is he not the son of Jerobaal, and is not Zebul his steward, his servant with the son of Emmor the father of Sychem? and why should we serve him? [29] And would that this people were under my hand! then would I remove Abimelech, and I would say to him, Multiply thy host, and come out.[e]

[30] And Zebul the ruler of the city heard the words of Gaal the son of Jobel, and he was very angry. [31] And he sent messengers to Abimelech secretly, saying, Behold, Gaal the son of Jobel and his brethren are come to Sychem; and behold, they have besieged the city against thee. [32] And now rise up by night, thou and the people with thee, and lay wait in the field. [33] And it shall come to pass in the morning at sunrising, thou shalt rise up early and draw toward the city; and behold, he and the people with him will come forth against thee, and thou shalt do to him according to thy power.[fg]

[34] And Abimelech and all the people with him rose up by night, and formed an ambuscade against Sychem in four

9:23 Or, despised. **9:23** Or, in the house. Hebraism. **9:27** Gr. vines. **9:27** Gr. made ellulim, a Hebrew word. Alex. χορὺς. **9:29** Gr. and I will. **9:33** Gr. are coming, etc. **9:33** Gr. whatsoever they hand shall find.

companies. [35] And Gaal the son of Jobel went forth, and stood by the door of the gate of the city: and Abimelech and the people with him rose up from the ambuscade. [36] And Gaal the son of Jobel saw the people, and said to Zebul, Behold, a people comes down from the top of the mountains: and Zebul said to him, Thou seest the shadow of the mountains as men. [37] And Gaal continued to speak and said, Behold, a people comes down westward from the part bordering on the middle of the land, and another company comes by the way of Helon Maonenim.[ab] [38] And Zebul said to him, And where is thy mouth as thou spokest, Who is Abimelech that we should serve him? Is not this the people whom thou despisedst? go forth now, and set the battle in array against him. [39] And Gaal went forth before the men of Sychem, and set the battle in array against Abimelech. [40] And Abimelech pursued him, and he fled from before him; and many fell down slain as far as the door of the gate.

[41] And Abimelech entered into Arema, and Zebul cast out Gaal and his brethren, so that they should not dwell in Sychem.

[42] And it came to pass on the second day that the people went out into the field, and one brought word to Abimelech. [43] And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them. [44] And Abimelech and the chiefs of companies that were with him rushed forward, and stood by the door of the gate of the city; and the two other companies rushed forward upon all that were in the field, and smote them. [45] And Abimelech fought against the city all that day, and took the city, and slew the people that were in it, and destroyed the city, and sowed it with salt.

[46] And all the men of the tower of Sychem heard, and came to the gathering of Bæthel-berith.[c] [47] And it was reported to Abimelech, that all the men of the tower of Sychem were gathered together. [48] And Abimelech went up to the mount of Selmon, and all the people that were with him; and Abimelech took an axe in his hand, and cut down a branch of a tree, and took it, and laid it on his shoulders; and said to the people that were with him, What ye see me doing, do quickly as I.[d] [49] And they cut down likewise even every man a branch, and went after Abimelech, and laid them against the place of gathering, and burnt the place of gathering over them with fire; and they died, even all the men of the tower of Sicima, about a thousand men and women.

[50] And Abimelech went out of Bæthelberith, and encamped against Thebes, and took it.[e] [51] And there was a strong tower in the midst of the city; and thither all the men and the women of the city fled, and shut the door without them, and went up on the roof of the tower. [52] And Abimelech drew near to the tower, and they besieged it; and Abimelech drew near to the door of the tower to burn it with fire. [53] And a woman cast a piece of a millstone upon the head of Abimelech, and broke his skull. [54] And he cried out quickly to the young man his armour-bearer, and said to him, Draw thy sword, and slay me, lest at any time they should say, A woman slew him: and his young man thrust him through and he died. [55] And the men of Israel saw that Abimelech was dead; and they went each to his place.

[56] So God requited the wickedness of Abimelech, which he wrought against his father, in slaying his seventy brethren. [57] And all the wickedness of the men of

9:37 Or, by the sea. A double rendering, perhaps to ים, the first κατὰ θάλασσαν - the second, ὑπὸ τοῦ ἐχόμενα. **9:37** Alex. translates the words "the way of the oak of the seers." **9:46** Some read ὀχύρωμα. **9:48** Gr. axes. **9:50** Gr. in.

Sychem God requited upon their head; and the curse of Joatham the son of Jerobaal came upon them.

10 And after Abimelech Thola the son of Phua rose up to save Israel, being the son of his father's brother, a man of Issachar; and he dwelt in Samir in mount Ephraim.[a] 2 And he judged Israel twenty-three years, and died, and was buried in Samir.

3 And after him arose Jair of Galaad, and he judged Israel twenty-two years. 4 And he had thirty-two sons riding on thirty-two colts, and they had thirty-two cities; and they called them Jair's towns until this day in the land of Galaad. 5 And Jair died, and was buried in Rhamnon.

6 And the children of Israel did evil again in the sight of God, and served Baalim, and Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Phylistines; and they forsook God, and did not serve him. 7 And God was very angry with Israel, and sold them into the hand of the Phylistines, and into the hand of the children of Ammon. 8 And they afflicted and bruised the children of Israel at that time eighteen years, all the children of Israel beyond Jordan in the land of the Amorite in Galaad. 9 And the children of Ammon went over Jordan to fight with Juda, and Benjamin, and with Ephraim; and the children of Israel were greatly afflicted.

10 And the children of Israel cried to God, saying, We have sinned against thee, because we have forsaken God, and served Baalim. 11 And God said to the children of Israel, Did I not save you from Egypt and from the Amorite, and from the children of Ammon, and from the Phylistines, 12 and from the Sidonians, and Amalec, and Madiam, who afflicted you? and ye cried to me, and I saved you out of their hand? 13 Yet ye forsook me and served other gods; therefore I will not save you any more. 14 Go, and cry to the gods whom ye have chosen to yourselves, and let them save you in the time of your affliction. 15 And the children of Israel said to God, We have sinned: do thou to us according to all that is good in thine eyes; only deliver us this day. 16 And they put away the strange gods from the midst of them, and served God only, and his soul was pained for the trouble of Israel.

17 And the children of Ammon went up, and encamped in Galaad; and the children of Israel were gathered together and encamped on the hill.[b] 18 And the people the princes of Galaad said every man to his neighbour, Who is he that shall begin to fight against the children of Ammon? he shall even be head over all that dwell in Galaad.

11 And Jephthae the Galaadite was a mighty man; and he was the son of a harlot, who bore Jephthae to Galaad.[c] 2 And the wife of Galaad bore him sons; and the sons of his wife grew up, and they cast out Jephthae, and said to him, Thou shalt not inherit in the house of our father, for thou art the son of a concubine.

3 And Jephthae fled from the face of his brethren, and dwelt in the land of Tob; and vain men gathered to Jephthae, and went out with him.

4 And it came to pass when the children of Ammon prepared to fight with Israel, 5 that the elders of Galaad went to fetch Jephthae from the land of Tob. 6 And they said to Jephthae, Come, and be our head, and we will fight with the sons of Ammon. 7 And Jephthae said to the elders of Galaad, Did ye not hate me, and cast me out of my father's house, and banish me from you? and wherefore are

10:1 i. e. Abimelech's. **10:17** Or, near the watch-tower. Heb. מעפה, name of a town. **11:1** Gr. exalted in strength.

ye come to me now when ye want me?
[8] And the elders of Galaad said to Jephthae, Therefore have we now turned to thee, that thou shouldest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Galaad.[a] [9] And Jephthae said to the elders of Galaad, If ye turn me back to fight with the children of Ammon, and God should deliver them before me, then will I be your head. [10] And the elders of Galaad said to Jephthae, God be witness between us, if we shall not do according to thy word.

[11] And Jephthae went with the elders of Galaad, and the people made him head and ruler over them: and Jephthae spoke all his words before God in Massepha.

[12] And Jephthae sent messengers to the king of the children of Ammon, saying, What have I to do with thee, that thou hast come against me to fight in my land?
[13] And the king of the children of Ammon said to the messengers of Jephthae, Because Israel took my land when he went up out of Egypt, from Arnon to Jaboc, and to Jordan: now then return them peaceably and I will depart.

[14] And Jephthae again sent messengers to the king of the children of Ammon,
[15] and said to him, Thus says Jephthae, Israel took not the land of Moab, nor the land of the children of Ammon; [16] for in their going up out of Egypt Israel went in the wilderness as far as the sea of Siph, and came to Cades. [17] And Israel sent messengers to the king of Edom, saying, I will pass, if it please thee, by thy land: and the king of Edom complied not: and Israel also sent to the king of Moab, and he did not consent; and Israel sojourned in Cades.[b] [18] And they journeyed in the wilderness, and compassed the land of Edom and the land of Moab: and they came by the east of the land of Moab, and encamped in the country beyond Arnon, and came not within the borders of Moab, for Arnon is the border of Moab. [19] And Israel sent messengers to Seon king of the Amorite, king of Esebon, and Israel said to him, Let us pass, we pray thee, by thy land to our place.
[20] And Seon did not trust Israel to pass by his coast; and Seon gathered all his people, and they encamped at Jasa; and he set the battle in array against Israel.
[21] And the Eternal God of Israel delivered Seon and all his people into the hand of Israel, and they smote him; and Israel inherited all the land of the Amorite who dwelt in that land, [22] from Arnon and to Jaboc, and from the wilderness to Jordan. [23] And now the Eternal God of Israel has removed the Amorite from before his people Israel, and shalt thou inherit his land?[c] [24] Wilt thou not inherit those possessions which Chamos thy god shall cause thee to inherit; and shall not we inherit the land of all those whom the Eternal our God has removed from before you?[d] [25] And now art thou any better than Balac son of Sepphor, king of Moab? Did he indeed fight with Israel, or indeed make war with him, [26] when Israel dwelt in Esebon and in its coasts, and in the land of Aroer and in its coasts, and in all the cities by Jordan, three hundred years? and wherefore didst thou not recover them in that time?[e] [27] And now I have not sinned against thee, but thou wrongest me in preparing war against me: may God the Judge judge this day between the children of Israel and the children of Ammon.[f]

[28] But the king of the children of Ammon hearkened not to the words of Jephthae, which he sent to him. [29] And the Spirit of God came upon Jephthae, and he passed over Galaad, and Manasse, and passed by the watch-tower of Galaad to the other side of the children of Ammon.

11:8 Gr. and thou shalt. **11:17** Gr. heard not. **11:23** Gr. him. **11:24** So the text; but ἡμῶν, us is undoubtedly the true reading. **11:26** Or, redeem. **11:27** the verb εἰμὶ is merely redundant after the pronoun ἐγὼ in these instances.

30 And Jephthae vowed a vow to God,
and said, If thou wilt indeed deliver the
children of Ammon into my hand, 31 then
it shall come to pass that whosoever shall
first come out of the door of my house to
meet me when I return in peace from the
children of Ammon, he shall be God's:
I will offer him up for a whole-burnt-
offering.
32 And Jephthae advanced to meet the
sons of Ammon to fight against them;
and God delivered them into his hand.
33 And he smote them from Aroer till one
comes to Arnon, in number twenty cities,
and as far as Ebelcharmim, with a very
great destruction: and the children of
Ammon were straitened before the chil-
dren of Israel.
34 And Jephthae came to Massepha to
his house; and behold, his daughter
came forth to meet him with timbrels
and dances; and she was his only child,
he had not another son or daughter.
35 And it came to pass when he saw her,
that he rent his garments, and said, Ah,
ah, my daughter, thou hast indeed trou-
bled me, and thou wast the cause of my
trouble; and I have opened my mouth
against thee to God, and I shall not be
able to return from it. 36 And she said
to him, Father, hast thou opened thy
mouth to God? Do to me accordingly as
the word went out of thy mouth, in that
God has wrought vengeance for thee on
thine enemies of the children of Ammon.
37 And she said to her father, Let my fa-
ther now do this thing: let me alone for
two months, and I will go up and down
on the mountains, and I will bewail my
virginity, I and my companions. 38 And
he said, Go: and he sent her away for two
months; and she went, and her compan-
ions, and she bewailed her virginity on
the mountains.
39 And it came to pass at the end of the
two months that she returned to her fa-
ther; and he performed upon her his vow
which he vowed; and she knew no man:
40 and it was an ordinance in Israel, That
the daughters of Israel went from year to
year to bewail the daughter of Jephthae
the Galaadite for four days in a year.[a]

12 And the men of Ephraim assem-
bled themselves, and passed on to
the north, and said to Jephthae, Where-
fore didst thou go over to fight with the
children of Ammon, and didst not call
us to go with thee? we will burn thy
house over thee with fire.[b] 2 And Jeph-
thae said to them, I and my people and
the children of Ammon were very much
engaged in war; and I called for you, and
ye did not save me out of their hand.[c]
3 And I saw that thou wert no helper, and
I put my life in my hand, and passed on
to the sons of Ammon; and God deliv-
ered them into my hand: and wherefore
are ye come up against me this day to
fight with me?[de]
4 And Jephthae gathered all the men of
Galaad, and fought with Ephraim; and
the men of Galaad smote Ephraim, be-
cause they that were escaped of Ephraim
said, Ye are of Galaad in the midst of
Ephraim and in the midst of Manasse.
5 And Galaad took the fords of Jordan be-
fore Ephraim; and they that escaped of
Ephraim said to them, Let us go over:
and the men of Galaad said, Art thou
an Ephrathite? and he said, No. 6 Then
they said to him, Say now Stachys; and
he did not rightly pronounce it so: and
they took him, and slew him at the fords
of Jordan; and there fell at that time of
Ephraim two and forty thousand.[f]
7 And Jephthae judged Israel six years;
and Jephthae the Galaadite died, and
was buried in his city Galaad.
8 And after him Abaissan of Bethleem
judged Israel. 9 And he had thirty sons,

11:40 Period of days, i. e. year. **12:1** i. e. by calling. **12:2** Gr. I was a man, a warrior. **12:3** Gr. art. **12:3** Gr. saviour or deliverer. **12:6** Heb. שבלה, "Shibboleth," ear of corn. If translated at all, the English may as well be put as the Greek. Alex. σύνθημα, q. d. watchword.

and thirty daughters, whom he sent forth; and he brought in thirty daughters for his sons from without; and he judged Israel seven years. 10 And Abaissan died, and was buried in Bethleem.

11 And after him Ælom of Zabulon judged Israel ten years. 12 And Ælom of Zabulon died, and was buried in Ælom in the land of Zabulon.

13 And after him Abdon the son of Ellel, the Pharathonite, judged Israel. 14 And he had forty sons, and thirty grandsons, that rode upon seventy colts: and he judged Israel eight years. 15 And Abdon the son of Ellel, the Pharathonite, died, and was buried in Pharathon in the land of Ephraim in the mount of Amalec.

13 And the children of Israel yet again committed iniquity before God; and God delivered them into the hand of the Phylistines forty years.

2 And there was a man of Saraa, of the family of the kindred of Dan, and his name was Manoë, and his wife was barren, and bore not. 3 And an angel of God appeared to the woman, and said to her, Behold, thou art barren and hast not born; yet thou shalt conceive a son. 4 And now be very cautious, and drink no wine nor strong drink, and eat no unclean thing; 5 for behold, thou art with child, and shalt bring forth a son; and there shall come no razor upon his head, for the child shall be a Nazarite to God from the womb; and he shall begin to save Israel from the hand of the Phylistines.[ab]

6 And the woman went in, and spoke to her husband, saying, A man of God came to me, and his appearance was as of an angel of God, very dreadful; and I did not ask him whence he was, and he did not tell me his name.[c] 7 And he said to me, Behold, thou art with child, and shalt bring forth a son; and now drink no wine nor strong drink, and eat no unclean thing; for the child shall be holy to God from the womb until the day of his death.

8 And Manoë prayed to God and said, I pray thee, O God my Master, concerning the man of God whom thou sentest; let him now come to us once more, and teach us what we shall do to the child about to be born.[d]

9 And God heard the voice of Manoë, and the angel of God came yet again to the woman; and she sat in the field, and Manoë her husband was not with her. 10 And the woman hasted, and ran, and brought word to her husband, and said to him, Behold the man who came in the other day to me has appeared to me.

11 And Manoë arose and followed his wife, and came to the man, and said to him, Art thou the man that spoke to the woman? and the angel said, I am. 12 And Manoë said, Now shall thy word come to pass: what shall be the ordering of the child, and our dealings with him?[e] 13 And the angel of God said to Manoë, Of all things concerning which I spoke to the woman, she shall beware. 14 She shall eat of nothing that comes of the vine yielding wine, and let her not drink wine or strong liquor, and let her not eat anything unclean: all things that I have charged her she shall observe.[f]

15 And Manoë said to the angel of God, Let us detain thee here, and prepare before thee a kid of the goats. 16 And the angel of God said to Manoë, If thou shouldest detain me, I will not eat of thy bread; and if thou wouldest offer a whole-burnt-offering, to God thou shalt offer it: for Manoë knew not that he was an angel of God. 17 And Manoë said to the angel of God, What is thy name, that when thy word shall come to pass, we may glorify thee? 18 And the angel of God said to him, Why dost thou thus ask after my name; whereas it is wonderful?[g] 19 And Manoë took a kid of the goats and

13:5 Gr. iron. **13:5** So Vat. i.e. Ναζίρ but Alex. nearer to reading in Mat. 2. ult. Ναζίραῖον. **13:6** Gr. is. **13:8** See chap 6. 13,15. **13:12** Heb. משפט. **13:14** Gr. of wine. **13:18** See Is. 9. 6.

its meat-offering, and offered it on the rock to God; and the angel wrought a distinct work, and Manoë and his wife were looking on.[a] 20 And it came to pass when the flame went up above the altar toward heaven, that the angel of God went up in the flame; and Manoë and his wife were looking, and they fell upon their face to the earth. 21 And the angel appeared no more to Manoë and to his wife: then Manoë knew that this was an angel of God. 22 And Manoë said to his wife, We shall surely die, because we have seen God. 23 But his wife said to him, If God were pleased to slay us, he would not have received of our hand a whole-burnt-offering and a meat-offering; and he would not have shewn us all these things, neither would he have caused us to hear all these things as at this time.[b]

24 And the woman brought forth a son, and she called his name Sampson; and the child grew, and God blessed him. 25 And the Spirit of God began to go out with him in the camp of Dan, and between Saraa and Esthaol.[c]

14 And Sampson went down to Thamnatha, and saw a woman in Thamnatha of the daughters of the Philistines.[d] 2 And he went up and told his father and his mother, and said, I have seen a woman in Thamnatha of the daughters of the Phylistines; and now take her to me for a wife. 3 And his father and his mother said to him, Are there no daughters of thy brethren, and is there not a woman of all my people, that thou goest to take a wife of the uncircumcised Philistines?

And Sampson said to his father, Take her for me, for she is right in my eyes. 4 And his father and his mother knew not that it was of God, that he sought to be revenged on the Philistines: and at that time the Philistines ruled it over Israel.[e] 5 And Sampson and his father and his mother went down to Thamnatha, and he came to the vineyard of Thamnatha; and behold, a young lion roared in meeting him.[f] 6 And the Spirit of God came powerfully upon him, and he crushed him as he would have crushed a kid of the goats, and there was nothing in his hands: and he told not his father and his mother what he had done.[gh] 7 And they went down and spoke to the woman, and she was pleasing in the eyes of Sampson.[i]

8 And after some time he returned to take her, and he turned aside to see the carcase of the lion; and behold, a swarm of bees, and honey were in the mouth of the lion.[j] 9 And he took it into his hands, and went on eating, and he went to his father and his mother, and gave to them, and they did eat; but he told them not that he took the honey out of the mouth of the lion.

10 And his father went down to the woman, and Sampson made there a banquet for seven days, for so the young men are used to do.[k] 11 And it came to pass when they saw him, that they took thirty guests, and they were with him.

12 And Sampson said to them, I propound you a riddle: if ye will indeed tell it me, and discover it within the seven days of the feast, I will give you thirty sheets and thirty changes of raiment. 13 And if ye cannot tell it me, ye shall give me thirty napkins and thirty changes of apparel: and they said to him, Propound thy riddle, and we will hear it.[l] 14 And he said to them, Meat came forth of the eater, and sweetness out of the strong: and they could not tell the riddle for three days.

15 And it came to pass on the fourth day, that they said to the wife of Sampson, De-

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13:19 According to the Heb. a wonderful work. Alex. reads τῷ θανμαστὰ ποιοῦντι κυριῷ. **13:23** Gr. as the time is. **13:25** Gr. between Esthaol. **14:1** Observe, ἀλλόφυλοι here and elsewhere is rendered Philistines. **14:4** Gr. is. **14:5** Or, against him. **14:6** Gr. leapt. Heb. תעלח. **14:6** Gr. will crush. **14:7** Or, the thing was right. **14:8** Gr. days. **14:10** i. e. in the original sense of the word, a drinking party. **14:13** Gr. changeable or changing robes.

ceive now thy husband, and let him tell thee the riddle, lest we burn thee and thy father's house with fire: did ye invite us to do us violence? 16 And Sampson's wife wept before him, and said, Thou dost but hate me, and lovest me not; for the riddle which thou hast propounded to the children of my people, thou hast not told me: and Sampson said to her, If I have not told it to my father and my mother, shall I tell it to thee? 17 And she wept before him the seven days, during which their banquet lasted: and it came to pass on the seventh day, that he told her, because she troubled him; and she told it to the children of her people. 18 And the men of the city said to him on the seventh day, before sunrise, What is sweeter than honey? and what is stronger than a lion? and Sampson said to them, If ye had not ploughed with my heifer, ye would not have known my riddle. 19 And the Spirit of God came upon him powerfully, and he went down to Ascalon, and destroyed of the inhabitants thirty men, and took their garments, and gave the changes of raiment to them that told the riddle; and Sampson was very angry, and went up to the house of his father.[a] 20 And the wife of Sampson was given to one of his friends, with whom he was on terms of friendship.

15 And it came to pass after a time, in the days of wheat harvest, that Sampson visited his wife with a kid, and said, I will go in to my wife even into the chamber: but her father did not suffer him to go in. 2 And her father spoke, saying, I said that thou didst surely hate her, and I gave her to one of thy friends: is not her younger sister better than she? let her be to thee instead of her.

3 And Sampson said to them, Even for once am I guiltless with regard to the Philistines, in that I do mischief among them. 4 And Sampson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch between two tails, and fastened it. 5 And he set fire to the torches, and sent the foxes into the corn of the Philistines; and every thing was burnt from the threshing floor to the standing corn, and even to the vineyard and olives.[b] 6 And the Philistines said, Who has done these things? and they said, Sampson the son-in-law of the Thamnite, because he has taken his wife, and given her to one of his friends; and the Philistines went up, and burnt her and her father's house with fire.

7 And Sampson said to them, Though ye may have dealt thus with her, verily I will be avenged of you, and afterwards I will cease. 8 And he smote them leg on thigh with a great overthrow; and went down and dwelt in a cave of the rock Etam.

9 And the Philistines went up, and encamped in Juda, and spread themselves abroad in Lechi. 10 And the men of Juda said, Why are ye come up against us? and the Philistines said, We are come up to bind Sampson, and to do to him as he has done to us.[c] 11 And the three thousand men of Juda went down to the hole of the rock Etam, and they said to Sampson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done to us? and Sampson said to them, As they did to me, so have I done to them. 12 And they said to him, We are come down to bind thee to deliver thee into the hand of the Philistines: and Sampson said to them, Swear to me that ye will not fall upon me yourselves. 13 And they spoke to him, saying, Nay, but we will only bind thee fast, and deliver thee into their hand, and will by no means slay thee: and they bound him with two new ropes, and brought him from that rock.

14 And they came to Lechi: and the Philistines shouted, and ran to meet him:

14:19 Gr. them. **15:5** Gr. olive. **15:10** Gr. man.

and the Spirit of God came mightily upon him, and the ropes that were upon his arms became as tow which is burnt with fire; and his bonds were consumed from off his hands.[a] 15 And he found the jaw-bone of an ass that had been cast away, and he put forth his hand and took it, and smote with it a thousand men. 16 And Sampson said, With the jaw-bone of an ass I have utterly destroyed them, for with the jaw-bone of an ass I have smitten a thousand men. 17 And it came to pass when he ceased speaking, that he cast the jaw-bone out of his hand; and he called that place the Lifting of the jaw-bone.[b]

18 And he was very thirsty, and wept before God, and said, Thou hast been well pleased to grant this great deliverance by the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised? 19 And God broke open a hollow place in the jaw, and there came thence water, and he drank; and his spirit returned and he revived: therefore the name of the fountain was called 'The well of the invoker,' which is in Lechi, until this day.[c]

20 And he judged Israel in the days of the Philistines twenty years.

16 And Sampson went to Gaza, and saw there a harlot, and went in to her. 2 And it was reported to the Gazites, saying, Sampson is come hither: and they compassed him and laid wait for him all night in the gate of the city, and they were quiet all the night, saying, Let us wait till the dawn appear, and we will slay him. 3 And Sampson slept till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.

4 And it came to pass after this that he loved a woman in Alsorech, and her name was Dalida.[d] 5 And the princes of the Philistines came up to her, and said to her, Beguile him, and see wherein his great strength is, and wherewith we shall prevail against him, and bind him to humble him; and we will give thee each eleven hundred pieces of silver.[e]

6 And Dalida said to Sampson, Tell me, I pray thee, wherein is thy great strength, and wherewith thou shalt be bound that thou mayest be humbled. 7 And Sampson said to her, If they bind me with seven moist cords that have not been spoiled, then shall I be weak and be as one of ordinary men. 8 And the princes of the Philistines brought to her seven moist cords that had not been spoiled, and she bound him with them. 9 And the liers in wait remained with her in the chamber; and she said to him, The Philistines are upon thee, Sampson: and he broke the cords as if any one should break a thread of tow when it has touched the fire, and his strength was not known.[fg]

10 And Dalida said to Sampson, Behold, thou hast cheated me, and told me lies; now then tell me wherewith thou shalt be bound. 11 And he said to her, If they should bind me fast with new ropes with which work has not been done, then shall I be weak, and shall be as another man. 12 And Dalida took new ropes, and bound him with them, and the liers in wait came out of the chamber, and she said, The Philistines are upon thee, Sampson: and he broke them off his arms like a thread.

13 And Dalida said to Sampson, Behold, thou hast deceived me, and told me lies; tell me, I intreat thee, wherewith thou mayest be bound: and he said to her, If thou shouldest weave the seven locks of my head with the web, and shouldest fas-

15:14 Gr. the jaw. **15:17** This, though unusual, is possibly the meaning of ἀναίρεσις here. **15:19** Gr. it. **16:4** Alex. the brook of Sorech. **16:5** Gr. a man. **16:9** Gr. ambush, singular. **16:9** Gr. smelt.

ten them with the pin into the wall, then shall I be weak as another man. [14] And it came to pass when he was asleep, that Dalida took the seven locks of his head, and wove them with the web, and fastened them with the pin into the wall, and she said, The Philistines are upon thee, Sampson: and he awoke out of his sleep, and carried away the pin of the web out of the wall.

[15] And Dalida said to Sampson, How sayest thou, I love thee, when thy heart is not with me? this third time thou hast deceived me, and hast not told me wherein is thy great strength. [16] And it came to pass as she pressed him sore with her words continually, and straitened him, that his spirit failed almost to death. [17] Then he told her all his heart, and said to her, A razor has not come upon my head, because I have been a holy one of God from my mother's womb; if then I should be shaven, my strength will depart from me, and I shall be weak, and I shall be as all other men.

[18] And Dalida saw that he told her all his heart, and she sent and called the princes of the Philistines, saying, Come up yet this once; for he has told me all his heart. And the chiefs of the Philistines went up to her, and brought the money in their hands. [19] And Dalida made Sampson sleep upon her knees; and she called a man, and he shaved the seven locks of his head, and she began to humble him, and his strength departed from him.[a] [20] And Dalida said, The Philistines are upon thee, Sampson: and he awoke out of his sleep and said, I will go out as at former times, and shake myself; and he knew not that God was departed from him. [21] And the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he ground in the prison-house.[b] [22] And the hair of his head began to grow as before it was shaven.[c]

[23] And the chiefs of the Philistines met to offer a great sacrifice to their god Dagon, and to make merry; and they said, God has given into our hand our enemy Sampson. [24] And the people saw him, and sang praises to their god; for our god, said they, has delivered into our hand our enemy, who wasted our land, and who multiplied our slain. [25] And when their heart was merry, then they said, Call Sampson out of the prison-house, and let him play before us: and they called Sampson out of the prison-house, and he played before them; and they smote him with the palms of their hands, and set him between the pillars. [26] And Sampson said to the young man that held his hand, Suffer me to feel the pillars on which the house rests, and I will stay myself upon them. [27] And the house was full of men and women, and there were all the chiefs of the Philistines, and on the roof were about three thousand men and women looking at the sports of Sampson.

[28] And Sampson wept before God, and said, O God, my Master, remember me, I pray thee, and strengthen me, O God, yet this once, and I will requite one recompense to the Philistines for my two eyes. [29] And Sampson took hold of the two pillars of the house on which the house stood, and leaned on them, and laid hold of one with his right hand, and the other with his left. [30] And Sampson said, Let my life perish with the Philistines: and he bowed himself mightily; and the house fell upon the princes, and upon all the people that were in it: and the dead whom Sampson slew in his death were more than those whom he slew in his life.[d]

[31] And his brethren and his father's house went down, and they took him; and they went up and buried him be-

16:19 This word in LXX. seems generally to have the signification of "to afflict." **16:21** Gr. cut out. **16:22** Gr. as he was shaven. **16:30** Gr. bore; some read ἔκλινεν.

tween Saraa and Esthaol in the sepulchre of his father Manoë; and he judged Israel twenty years.

17 And there was a man of mount Ephraim, and his name was Michaias. [2] And he said to his mother, The eleven hundred pieces of silver which thou tookest to thyself, and about which thou cursedst me, and spokest in my ears, behold, the silver is with me; I took it: and his mother said, Blessed be my son of God. [3] And he restored the eleven hundred pieces of silver to his mother; and his mother said, I had wholly consecrated the money to God out of my hand for my son, to make a graven and a molten image, and now I will restore it to thee. [4] But he returned the silver to his mother, and his mother took two hundred pieces of silver, and gave them to a silversmith, and he made it a graven and a molten image; and it was in the house of Michaias.[a] [5] And the house of Michaias was to him the house of God, and he made an ephod and theraphin, and he consecrated one of his sons, and he became to him a priest.

[6] And in those days there was no king in Israel; every man did that which was right in his own eyes.

[7] And there was a young man in Bethleem of the tribe of Juda, and he was a Levite, and he was sojourning there. [8] And the man departed from Bethleem the city of Juda to sojourn in whatever place he might find; and he came as far as mount Ephraim, and to the house of Michaias to accomplish his journey. [9] And Michaias said to him, Whence comest thou? and he said to him, I am a Levite of Bethleem Juda, and I go to sojourn in any place I may find. [10] And Michaias said to him, Dwell with me, and be to me a father and a priest; and I will give thee ten pieces of silver by the year, and a change of raiment, and thy living.[b] [11] And the Levite went and began to dwell with the man; and the young man was to him as one of his sons. [12] And Michaias consecrated the Levite, and he became to him a priest, and he was in the house of Michaias. [13] And Michaias said, Now I know that God will do me good, because a Levite has become my priest.

18 In those days there was no king in Israel; and in those days the tribe of Dan sought for itself an inheritance to inhabit, because no inheritance had fallen to it until that day in the midst of the tribes of the children of Israel. [2] And the sons of Dan sent from their families five men of valour, from Saraa and from Esthaol, to spy out the land and to search it; and they said to them, Go and search out the land. And they came as far as the mount of Ephraim to the house of Michaias and they lodged there,[c] [3] in the house of Michaias, and they recognised the voice of the young man the Levite, and turned in thither; and said to him, Who brought thee in hither? and what doest thou in this place? and what hast thou here? [4] And he said to them, Thus and thus did Michaias to me, and he hired me, and I became his priest. [5] And they said to him, Enquire now of God, and we shall know whether our way will prosper, on which we are going. [6] And the priest said to them, Go in peace; your way in which ye go, is before God.

[7] And the five men went on, and came to Laisa; and they saw the people in the midst of it dwelling securely, at ease as is the manner of the Sidonians, and there is no one perverting or shaming a matter in the land, no heir extorting treasures; and they are far from the Sidonians, and they have no intercourse with any one.[d] [8] And the five men came to their brethren to Saraa and Esthaol, and said to their brethren, Why sit ye here idle? [9] And

17:4 Gr. it. **17:10** Heb. ימיס (year of) days. **18:2** Or, survey or examine it. **18:7** Here probably διατρέπων and ἐκπιέζων both come under the Heb. מבליס and ἐκπιέζων and θησαυροὺς both under עצר.

they said, Arise, and let us go up against them, for we have seen the land, and, behold, it is very good, yet ye are still: delay not to go, and to enter in to possess the land. [10] And whensoever ye shall go, ye shall come in upon a people secure, and the land is extensive, for God has given it into your hand; a place where there is no want of anything that the earth affords.[a]

[11] And there departed thence of the families of Dan, from Saraa and from Esthaol, six hundred men, girded with weapons of war. [12] And they went up, and encamped in Cariathiarim in Juda; therefore it was called in that place the camp of Dan, until this day: behold, it is behind Cariathiarim.

[13] And they went on thence to the mount of Ephraim, and came to the house of Michaias. [14] And the five men who went to spy out the land of Laisa answered, and said to their brethren, Ye know that there is in this place an ephod, and theraphin, and a graven and a molten image; and now consider what ye shall do. [15] And they turned aside there, and went into the house of the young man, the Levite, even into the house of Michaias, and asked him how he was.[b] [16] And the six hundred men of the sons of Dan who were girded with their weapons of war stood by the door of the gate.[c] [17] And the five men who went to spy out the land went up, and entered into the house of Michaias, and the priest stood. [18] And they took the graven image, and the ephod, and the theraphin, and the molten image; and the priest said to them, What are ye doing? [19] And they said to him, Be silent, lay thine hand upon thy mouth, and come with us, and be to us a father and a priest: is it better for thee to be the priest of the house of one man, or to be the priest of a tribe and house for a family of Israel? [20] And the heart of the priest was glad, and he took the ephod, and the theraphin, and the graven image, and the molten image, and went in the midst of the people.

[21] So they turned and departed, and put their children and their property and their baggage before them.

[22] They went some distance from the house of Michaias, and, behold, Michaias and the men in the houses near Michaias' house, cried out, and overtook the children of Dan. [23] And the children of Dan turned their face, and said to Michaias, What is the matter with thee that thou hast cried out? [24] And Michaias said, Because ye have taken my graven image which I made, and my priest, and are gone; and what have I remaining? and what is this that ye say to me, Why criest thou? [25] And the children of Dan said to him, Let not thy voice be heard with us, lest angry men run upon thee, and take away thy life, and the lives of thy house.[d] [26] And the children of Dan went their way; and Michaias saw that they were stronger than himself, and he returned to his house.

[27] And the children of Dan took what Michaias had made, and the priest that he had, and they came to Laisa, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. [28] And there was no deliverer, because the city is far from the Sidonians, and they have no intercourse with men, and it is in the valley of the house of Raab; and they built the city, and dwelt in it. [29] And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; and the name of the city was Ulamais before.[e]

[30] And the children of Dan set up the graven image for themselves; and Jonathan son of Gerson son of Manasse, he and his sons were priests to the tribe of Dan till the time of the carrying away of

18:10 Gr. of the things in the land or earth. **18:15** Gr. as to or concerning peace. **18:16** Lit. standing. **18:25** Lit. add. q. d. to the deeds already done. **18:29** Heb. Ulamaish, or Laish of old. **18:30** Gr. land.

the nation.[a] 31 And they set up for themselves the graven image which Michaias made, all the days that the house of God was in Selom; and it was so in those days that there was no king in Israel.

19 And there was a Levite sojourning in the sides of mount Ephraim, and he took to himself a concubine from Bethleem Juda.[bcd] 2 And his concubine departed from him, and went away from him to the house of her father to Bethleem Juda, and she was there four months.

3 And her husband rose up, and went after her to speak kindly to her, to recover her to himself; and he had his young man with him, and a pair of asses; and she brought him into the house of her father; and the father of the damsel saw him, and was well pleased to meet him.[ef] 4 And his father-in-law, the father of the damsel, constrained him, and he staid with him for three days; and they ate and drank, and lodged there. 5 And it came to pass on the fourth day that they rose early, and he stood up to depart; and the father of the damsel said to his son-in-law, Strengthen thy heart with a morsel of bread, and afterwards ye shall go. 6 So they two sat down together and ate and drank: and the father of the damsel said to her husband, Tarry now the night, and let thy heart be merry. 7 And the man rose up to depart; but his father-in-law constrained him, and he staid and lodged there.

8 And he rose early in the morning on the fifth day to depart; and the father of the damsel said, Strengthen now thine heart, and quit thyself as a soldier till the day decline; and the two ate.[g] 9 And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, and let thy heart rejoice; and ye shall rise early tomorrow for your journey, and thou shalt go to thy habitation. 10 But the man would not lodge there, but he arose and departed, and came to the part opposite Jebus, (this is Jerusalem,) and there was with him a pair of asses saddled, and his concubine was with him.

11 And they came as far as Jebus: and the day had far advanced, and the young man said to his master, Come, I pray thee, and let us turn aside to this city of the Jebusites, and let us lodge in it. 12 And his master said to him, We will not turn aside to a strange city, where there is not one of the children of Israel, but we will pass on as far as Gabaa. 13 And he said to his young man, Come, and let us draw nigh to one of the places, and we will lodge in Gabaa or in Rama. 14 And they passed by and went on, and the sun went down upon them near to Gabaa, which is in Benjamin. 15 And they turned aside thence to go in to lodge in Gabaa; and they went in, and sat down in the street of the city, and there was no one who conducted them into a house to lodge.

16 And behold, an old man came out of the field from his work in the evening; and the man was of mount Ephraim, and he sojourned in Gabaa, and the men of the place were sons of Benjamin. 17 And he lifted up his eyes, and saw a traveller in the street of the city; and the old man said to him, Whither goest thou, and whence comest thou? 18 And he said to him, We are passing by from Bethleem Juda to the sides of mount Ephraim: I am from thence, and I went as far as Bethleem Juda, and I am going home, and there is no man to take me into his house. 19 Yet is there straw and food for our asses, and bread and wine for me and my handmaid and the young man with thy servants; there is no want of anything. 20 And the old man said, Peace be

19:1 Gr. a man, a Levite. **19:1** Gr. thighs. **19:1** Gr. a woman a concubine. **19:3** Gr. to speak to her heart. **19:3** Gr. his young man was, etc. **19:8** Possibly, prepare to march by the time the day declines.

to thee; only be every want of thine upon me, only do thou by no means lodge in the street. [21] And he brought him into his house, and made room for his asses; and they washed their feet, and ate and drank.

[22] And they were comforting their heart, when, behold, the men of the city, sons of transgressors, compassed the house, knocking at the door: and they spoke to the old man the owner of the house, saying, Bring out the man who came into thy house, that we may know him. [23] And the master of the house came out to them, and said, Nay, brethren, do not ye wrong, I pray you, after this man has come into my house; do not ye this folly. [24] Behold my daughter a virgin, and the man's concubine: I will bring them out, and humble ye them, and do to them that which is good in your eyes; but to this man do not this folly.[ab] [25] But the men would not consent to hearken to him; so the man laid hold of his concubine, and brought her out to them; and they knew her, and abused her all night till the morning, and let her go when the morning dawned.

[26] And the woman came toward morning, and fell down at the door of the house where her husband was, until it was light. [27] And her husband rose up in the morning, and opened the doors of the house, and went forth to go on his journey; and, behold, the woman his concubine had fallen down by the doors of the house, and her hands were on the threshold. [28] And he said to her, Rise, and let us go; and she answered not, for she was dead: and he took her upon his ass, and went to his place.

[29] And he took his sword, and laid hold of his concubine, and divided her into twelve parts, and sent them to every coast of Israel. [30] And it was so, that every one who saw it said, Such a day as this has not happened nor has been seen from the day of the going up of the children of Israel out of the land of Egypt until this day: take ye counsel concerning it, and speak.

20 And all the children of Israel went out, and all the congregation was gathered as one man, from Dan even to Bersabee, and in the land of Galaad, to God at Massepha. [2] And all the tribes of Israel stood before God in the assembly of the people of God, four hundred thousand footmen that drew sword. [3] And the children of Benjamin heard that the children of Israel were gone up to Massepha: and the children of Israel came and said, Tell us, where did this wickedness take place? [4] And the Levite, the husband of the woman that was slain, answered and said, I and my concubine went to Gabaa of Benjamin to lodge. [5] And the men of Gabaa rose up against me, and compassed the house by night against me; they wished to slay me, and they have humbled my concubine, and she is dead. [6] And I laid hold of my concubine, and divided her in pieces, and sent the parts into every coast of the inheritance of the children of Israel; for they have wrought lewdness and abomination in Israel. [7] Behold, all ye are children of Israel; and consider and take counsel here among yourselves.

[8] And all the people rose up as one man, saying, No one of us shall return to his tent, and no one of us shall return to his house. [9] And now this is the thing which shall be done in Gabaa; we will go up against it by lot. [10] Moreover we will take ten men for a hundred for all the tribes of Israel, and a hundred for a thousand, and a thousand for ten thousand, to take provision, to cause them to come to Gabaa of Benjamin, to do to it according to all the abomination, which they wrought in Israel.[c] [11] And all the men of Israel were gathered to the city as one man.

19:24 Gr. his. **19:24** Gr. the word or thing of this folly. Hebraism. **20:10** Heb. sons of Belial.

12 And the tribes of Israel sent men
through the whole tribe of Benjamin, say-
ing, What is this wickedness that has
been wrought among you? 13 Now then
give up the men the sons of transgressors
that are in Gabaa, and we will put them
to death, and purge out wickedness from
Israel: but the children of Benjamin con-
sented not to hearken to the voice of their
brethren the children of Israel.[a] 14 And
the children of Benjamin were gathered
from their cities to Gabaa, to go forth to
fight with the children of Israel. 15 And
the children of Benjamin from their cities
were numbered in that day, twenty-three
thousand, every man drawing a sword,
besides the inhabitants of Gabaa, who
were numbered seven hundred chosen
men of all the people, able to use both
hands alike;[b] 16 all these could sling with
stones at a hair, and not miss. 17 And
the men of Israel, exclusive of Benjamin,
were numbered four hundred thousand
men that drew sword; all these were men
of war.

18 And they arose and went up to
Bæthel, and enquired of God: and the
children of Israel said, Who shall go up
for us first to fight with the children of
Benjamin? And God said, Juda shall go
up first as leader. 19 And the children of
Israel rose up in the morning, and en-
camped against Gabaa.

20 And they went out, all the men of Is-
rael, to fight with Benjamin, and engaged
with them at Gabaa. 21 And the sons of
Benjamin went forth from Gabaa, and
they destroyed in Israel on that day two
and twenty thousand men down to the
ground.

22 And the men of Israel strengthened
themselves, and again engaged in bat-
tle in the place where they had engaged
on the first day.[c] 23 And the children
of Israel went up, and wept before God
till evening, and enquired of God, say-
ing, Shall we again draw nigh to battle
with our brethren the children of Ben-
jamin? and God said, Go up against
them. 24 And the children of Israel ad-
vanced against the children of Benjamin
on the second day. 25 And the children of
Benjamin went forth to meet them from
Gabaa on the second day, and destroyed
of the children of Israel yet further eigh-
teen thousand men down to the ground:
all these drew sword.

26 And the children of Israel and all the
people went up, and came to Bæthel; and
they wept, and sat there before God; and
they fasted on that day until evening, and
offered whole-burnt-offerings and per-
fect sacrifices, before God,[d] 27 for the ark
of the Eternal God was there in those
days, 28 and Phinees the son of Eleazar
the son of Aaron stood before it in those
days; and the children of Israel enquired
of God, saying, Shall we yet again go
forth to fight with our brethren the sons
of Benjamin? and God said, Go up, to-
morrow I will give them into your hands.
29 And the children of Israel set an am-
bush against Gabaa round about it.

30 And the children of Israel went up
against the children of Benjamin on
the third day, and arrayed themselves
against Gabaa as before. 31 And the chil-
dren of Benjamin went out to meet the
people, and were all drawn out of the
city, and began to smite and slay the peo-
ple as before in the roads, whereof one
goes up to Bæthel, and one to Gabaa
in the field, about thirty men of Israel.[ef]
32 And the children of Benjamin said,
They fall before us as at the first: but
the children of Israel said, Let us flee,
and draw them out from the city into the
roads; and they did so.

33 And all the men rose up out of their
places, and engaged in Baal Thamar; and
the liers in wait of Israel advanced from
their place from Maraagabe.[g] 34 And

20:13 Gr. it, sc. Gabas. **20:15** See chap 3. 15. **20:22** Or, grew strong. **20:26** Or, unblemished, according to the Heb. peace offering. **20:31** Gr. were emptied out of the city. **20:31** Gr. which is one going up. **20:33** Heb. plain of the south.

there came over against Gabaa ten thousand chosen men out of all Israel; and the fight was severe; and they knew not that evil was coming upon them.[a] 35 And God smote Benjamin before the children of Israel; and the children of Israel destroyed of Benjamin in that day a hundred and twenty-five thousand men: all these drew sword. 36 And the children of Benjamin saw that they were smitten; and the men of Israel gave place to Benjamin, because they trusted in the ambuscade which they had prepared against Gabaa.

37 And when they retreated, then the liers in wait rose up, and they moved on toward Gabaa, and the whole ambush came forth, and they smote the city with the edge of the sword.[b]

38 And the children of Israel had a signal of battle with the liers in wait, that they should send up a signal of smoke from the city.[c] 39 And the children of Israel saw that the liers in wait had seized Gabaa, and they stood in line of battle; and Benjamin began to smite down wounded ones among the men of Israel about thirty men; for they said, Surely they fall again before us, as in the first battle.[de]

40 And the signal went up increasingly over the city as a pillar of smoke; and Benjamin looked behind him, and behold the destruction of the city went up to heaven.

41 And the men of Israel turned back, and the men of Benjamin hasted, because they saw that evil had come upon them. 42 And they turned to the way of the wilderness from before the children of Israel, and fled: but the battle overtook them, and they from the cities destroyed them in the midst of them.

43 And they cut down Benjamin, and pursued him from Nua closely till they came opposite Gabaa on the east. 44 And there fell of Benjamin eighteen thousand men: all these were men of might.

45 And the rest turned, and fled to the wilderness to the rock of Remmon; and the children of Israel picked off of them five thousand men; and the children of Israel went down after them as far as Gedan, and they smote of them two thousand men.[f] 46 And all that fell of Benjamin were twenty-five thousand men that drew sword in that day: all these were men of might. 47 And the rest turned, and fled to the wilderness to the rock of Remmon, even six hundred men; and they sojourned four months in the rock of Remmon.

48 And the children of Israel returned to the children of Benjamin, and smote them with the edge of the sword from the city of Methla, even to the cattle, and every thing that was found in all the cities: and they burnt with fire the cities they found.

21 Now the children of Israel swore in Massephath, saying, No man of us shall give his daughter to Benjamin for a wife. 2 And the people came to Bæthel, and sat there until evening before God: and they lifted up their voice and wept with a great weeping; 3 and said, Wherefore, O Eternal God of Israel, has this come to pass, that to-day one tribe should be counted as missing from Israel? 4 And it came to pass on the morrow that the people rose up early, and built there an altar, and offered up whole-burnt-offerings and peace-offerings.[g]

5 And the children of Israel said, Who of all the tribes of Israel, went not up in the congregation to God? for there was a great oath concerning those who went not up to God to Massephath, saying, He shall surely be put to death.

20:34 Gr. is coming upon them. **20:37** Gr. extended themselves. **20:38** Or, a concerted signal. **20:39** Or, slain ones, i. e. to smite and cause to fall. **20:39** Gr. as the first battle was. **20:45** Or, cut off as stragglers. Gr. gleaned, or picked straws. **21:4** See chap 20. 26. **21:6** Or, comforted themselves, or were comforted.

6 And the children of Israel relented toward Benjamin their brother, and said, To-day one tribe is cut off from Israel.[a] 7 What shall we do for wives for the rest that remain? whereas we have sworn by God, not to give them of our daughters for wives. 8 And they said, What one man is there of the tribes of Israel, who went not up to God to Massephath? and, behold, no man came to the camp from Jabis Galaad to the assembly. 9 And the people were numbered, and there was not there a man from the inhabitants of Jabis Galaad.

10 And the congregation sent thither twelve thousand men of the strongest, and they charged them, saying, Go ye and smite the inhabitants of Jabis Galaad with the edge of the sword.[bc] 11 And this shall ye do: every male and every woman that has known the lying with man ye shall devote to destruction, but the virgins ye shall save alive: and they did so.

12 And they found among the inhabitants of Jabis Galaad four hundred young virgins, who had not known man by lying with him; and they brought them to Selom in the land of Chanaan.[d]

13 And all the congregation sent and spoke to the children of Benjamin in the rock Remmon, and invited them to make peace. 14 And Benjamin returned to the children of Israel at that time, and the children of Israel gave them the women whom they had saved alive of the daughters of Jabis Galaad; and they were content.[e]

15 And the people relented for Benjamin, because God had made a breach in the tribes of Israel.[f]

16 And the elders of the congregation said, What shall we do for wives for them that remain? for the women have been destroyed out of Benjamin. 17 And they said, There must be an inheritance of them that are escaped of Benjamin; and so a tribe shall not be destroyed out of Israel. 18 For we shall not be able to give them wives of our daughters, because we swore among the children of Israel, saying, Cursed is he that gives a wife to Benjamin.

19 And they said, Lo! now there is a feast of God from year to year in Selom, which is on the north of Bæthel, eastward on the way that goes up from Bæthel to Sychem, and from the south of Lebona.[g] 20 And they charged the children of Benjamin, saying, Go and lie in wait in the vineyards; 21 and ye shall see; and lo! if there come out the daughters of the inhabitants of Selom to dance in dances, then shall ye go out of the vineyards and seize for yourselves every man a wife of the daughters of Selom, and go ye into the land of Benjamin. 22 And it shall come to pass, when their fathers or their brethren come to dispute with us, that we will say to them, Grant them freely to us, for we have not taken every man his wife in the battle: because ye did not give to them according to the occasion, ye transgressed.[h]

23 And the children of Benjamin did so; and they took wives according to their number from the dancers whom they seized: and they went and returned to their inheritance, and built the cities, and dwelt in them. 24 And the children of Israel went thence at that time every man to his tribe and his kindred; and they went thence every man to his inheritance.[i] 25 And in those days there was no king in Israel; every man did that which was right in his own sight.

21:10 Gr. sons of strength. **21:10** Gr. mouth. **21:12** Gr. from, out of. **21:14** Gr. it pleased them thus. **21:15** Gr. See ver. 6. **21:19** Gr. from days to days. Hebraism. **21:22** Translated from Alex. **21:24** Gr. walked.

RUTH

1 And it came to pass when the judges ruled, that there was a famine in the land: and a man went from Bethleem Juda to sojourn in the land of Moab, he, and his wife, and his two sons. [2] And the man's name was Elimelech, and his wife's name Noemin, and the names of his two sons Maalon and Chelaion, Ephrathites of Bethleem of Juda: and they came to the land of Moab, and remained there.

[3] And Elimelech the husband of Noemin died; and she was left, and her two sons. [4] And they took to themselves wives, women of Moab; the name of the one was Orpha, and the name of the second Ruth; and they dwelt there about ten years. [5] And both Maalon and Chelaion died also; and the woman was left of her husband and her two sons.

[6] And she rose up and her two daughters-in-law, and they returned out of the country of Moab, for she heard in the country of Moab that God had visited his people to give them bread. [7] And she went forth out of the place where she was, and her two daughters-in-law with her: and they went by the way to return to the land of Juda.

[8] And Noemin said to her daughters-in-law, Go now, return each to the house of her mother: God deal mercifully with you, as ye have dealt with the dead, and with me. [9] God grant you that ye may find rest each of you in the house of her husband: and she kissed them; and they lifted up their voice, and wept. [10] And they said to her, We will return with thee to thy people.

[11] And Noemin said, Return now, my daughters; and why do ye go with me? have I yet sons in my womb to be your husbands? [12] Turn now, my daughters, for I am too old to be married: for I said, Suppose I were married, and should bear sons; [13] would ye wait for them till they should be grown? or would ye refrain from being married for their sakes? Not so, my daughters; for I am grieved for you, that the hand of God has gone forth against me.

[14] And they lifted up their voice, and wept again; and Orpha kissed her mother-in-law and returned to her people; but Ruth followed her.

[15] And Noemin said to Ruth, Behold, thy sister-in-law has returned to her people and to her gods; turn now thou also after thy sister-in-law. [16] And Ruth said, Intreat me not to leave thee, or to return from following thee; for whithersoever thou goest, I will go, and wheresoever thou lodgest, I will lodge; thy people shall be my people, and thy God my God. [17] And wherever thou diest, I will die, and there will I be buried: God do so to me, and more also, if I leave thee, for death only shall divide between me and thee. [18] And Noemin seeing that she was determined to go with her, ceased to speak to her any more.

[19] And they went both of them until they came to Bethleem: and it came to pass, when they arrived at Bethleem, that all the city rang with them, and they said, Is this Noemin? [20] And she said to them, Nay, do not call me Noemin; call me 'Bitter,' for the Mighty One has dealt

very bitterly with me. [21] I went out full, and God has brought me back empty: and why call ye me Noemin, whereas God has humbled me, and the Mighty One has afflicted me?

[22] So Noemin and Ruth the Moabitess, her daughter-in-law, returned from the country of Moab; and they came to Bethleem in the beginning of barley harvest.

2 And Noemin had a friend an acquaintance of her husband, and the man was a mighty man of the kindred of Elimelech, and his name was Booz. [2] And Ruth the Moabitess said to Noemin, Let me go now to the field, and I will glean among the ears behind the man with whomsoever I shall find favour: and she said to her, Go, daughter. [3] And she went; and came and gleaned in the field behind the reapers; and she happened by chance to come on a portion of the land of Booz, of the kindred of Elimelech.

[4] And, behold, Booz came from Bethleem, and said to the reapers, God be with you: and they said to him, God bless thee. [5] And Booz said to his servant who was set over the reapers, Whose is this damsel? [6] And his servant who was set over the reapers answered and said, It is the Moabitish damsel who returned with Noemin out of the land of Moab. [7] And she said, I pray you, let me glean and gather among the sheaves after the reapers: and she came and stood from morning till evening, and rested not even a little in the field.

[8] And Booz said to Ruth, Hast thou not heard, my daughter? go not to glean in another field; and depart not thou hence, join thyself here with my damsels. [9] Let thine eyes be on the field where my men shall reap, and thou shalt go after them: behold, I have charged the young men not to touch thee: and when thou shalt thirst, then thou shalt go to the vessels, and drink of that which the young men shall have drawn. [10] And she fell upon her face, and did reverence to the ground, and said to him, How is it that I have found grace in thine eyes, that thou shouldest take notice of me, whereas I am a stranger?

[11] And Booz answered and said to her, It has fully been told me how thou hast dealt with thy mother-in-law after the death of thy husband; and how thou didst leave thy father and thy mother, and the land of thy birth, and camest to a people whom thou knewest not before. [12] God recompense thy work: may a full reward be given thee of the Eternal God of Israel, to whom thou hast come to trust under his wings. [13] And she said, Let me find grace in thy sight, my master, because thou hast comforted me, and because thou hast spoken kindly to thy handmaid, and behold, I shall be as one of thy servants.

[14] And Booz said to her, Now it is time to eat; come hither, and thou shalt eat of the bread, and thou shalt dip thy morsel in the vinegar: and Ruth sat by the side of the reapers, and Booz handed her meal, and she ate, and was satisfied, and left.

[15] And she rose up to glean; and Booz charged his young men, saying, Let her even glean among the sheaves, and reproach her not. [16] And do ye by all means carry it for her, and ye shall surely let fall for her some of that which is heaped up; and let her eat, and glean, and rebuke her not. [17] So she gleaned in the field till evening, and beat out that she had gleaned, and it was about an ephah of barley.

[18] And she took it up, and went into the city: and her mother-in-law saw what she had gleaned, and Ruth brought forth and gave to her the food which she had left from what she had been satisfied with. [19] And her mother-in-law said to her, Where hast thou gleaned to-day, and where hast thou wrought? blessed be he that took notice of thee. And Ruth told her mother-in-law where she had wrought, and said, The name of the man

with whom I wrought to-day is Booz.
20 And Noemin said to her daughter-in-
law, Blessed is he of God, because he has
not failed in his mercy with the living
and with the dead: and Noemin said to
her, The man is near akin to us, he is one
of our relations. 21 And Ruth said to her
mother-in-law, Yea, he said also to me,
Keep close to my damsels, until the men
shall have finished all my reaping.
22 And Noemin said to Ruth her
daughter-in-law, It is well, daughter,
that thou wentest out with his damsels;
thus they shall not meet thee in an-
other field. 23 And Ruth joined herself to
the damsels of Booz to glean until they
had finished the barley-harvest and the
wheat-harvest.

3 And she lodged with her mother-in-
law: and Noemin her mother-in-law
said to her, My daughter, shall I not seek
rest for thee, that it may be well with
thee? 2 And now is not Booz our kins-
man, with whose damsels thou wast? be-
hold, he winnows barley this night in the
floor.
3 But do thou wash, and anoint thyself,
and put thy raiment upon thee, and go
up to the threshing-floor: do not discover
thyself to the man until he has done eat-
ing and drinking. 4 And it shall come to
pass when he lies down, that thou shalt
mark the place where he lies down, and
shalt come and lift up the covering of his
feet, and shalt lie down; and he shall tell
thee what thou shalt do. 5 And Ruth said
to her, All that thou shalt say, I will do.
6 And she went down to the threshing-
floor, and did according to all that her
mother-in-law enjoined her. 7 And Booz
ate and drank, and his heart was glad,
and he came to lie down by the side of
the heap of corn; and she came secretly,
and lifted up the covering of his feet.
8 And it came to pass at midnight that
the man was amazed, and troubled, and
behold, a woman lay at his feet. 9 And
he said, Who art thou? and she said, I
am thine handmaid Ruth; spread there-
fore thy skirt over thine handmaid, for
thou art a near relation. 10 And Booz
said, Blessed be thou of the Eternal God,
my daughter, for thou hast made thy lat-
ter kindness greater than the former, in
that thou followest not after young men,
whether any be poor or rich. 11 And now
fear not, my daughter, whatever thou
shalt say I will do to thee; for all the tribe
of my people knows that thou art a virtu-
ous woman. 12 And now I am truly akin
to thee; nevertheless there is a kinsman
nearer than I. 13 Lodge here for the night,
and it shall be in the morning, if he will
do the part of a kinsman to thee, well—
let him do it: but if he will not do the
part of a kinsman to thee, I will do the
kinsman's part to thee, as God lives; lie
down till the morning.
14 And she lay at his feet until the morn-
ing; and she rose up before a man could
know his neighbour; and Booz said, Let
it not be known that a woman came into
the floor.
15 And he said to her, Bring the apron
that is upon thee: and she held it, and
he measured six measures of barley, and
put them upon her, and she went into the
city.
16 And Ruth went in to her mother-in-
law, and she said to her, My daughter!
and Ruth told her all that the man had
done to her. 17 And she said to her, He
gave me these six measures of barley,
for he said to me, Go not empty to thy
mother-in-law. 18 And she said, Sit still,
my daughter, until thou shalt know how
the matter will fall out; for the man will
not rest until the matter be accomplished
this day.

4 And Booz went up to the gate, and sat there; and behold, the relative passed by, of whom Booz spoke: and Booz said to him, Turn aside, sit down here, such a one: and he turned aside and sat down. [2] And Booz took ten men of the elders of the city, and said, Sit ye here; and they sat down.

[3] And Booz said to the relative, The matter regards the portion of the field which was our brother Elimelech's which was given to Noemin, now returning out of the land of Moab; [4] and I said, I will inform thee, saying, Buy it before those that sit, and before the elders of my people: if thou wilt redeem it, redeem it, but if thou wilt not redeem it, tell me, and I shall know; for there is no one beside thee to do the office of a kinsman, and I am after thee: and he said, I am here, I will redeem it. [5] And Booz said, In the day of thy buying the field of the hand of Noemin and of Ruth the Moabitess the wife of the deceased, thou must also buy her, so as to raise up the name of the dead upon his inheritance. [6] And the kinsman said, I shall not be able to redeem it for myself, lest I mar my own inheritance; do thou redeem my right for thyself, for I shall not be able to redeem it.

[7] And this was in former time the ordinance in Israel for redemption, and for a bargain, to confirm every word: A man loosed his shoe, and gave it to his neighbour that redeemed his right; and this was a testimony in Israel. [8] And the kinsman said to Booz, Buy my right for thyself: and he took off his shoe and gave it to him.

[9] And Booz said to the elders and to all the people, Ye are this day witnesses, that I have bought all that was Elimelech's, and all that belonged to Chelaion and Maalon, of the hand of Noemin. [10] Moreover I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, to raise up the name of the dead upon his inheritance; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye are this day witnesses.

[11] And all the people who were in the gate said, We are witnesses: and the elders said, God make thy wife who goes into thy house, as Rachel and as Lia, who both together built the house of Israel, and wrought mightily in Ephratha, and there shall be a name to thee in Bethleem. [12] And let thy house be as the house of Phares, whom Thamar bore to Juda, of the seed which God shall give thee of this handmaid.

[13] And Booz took Ruth, and she became his wife, and he went in to her; and God gave her conception, and she bore a son. [14] And the women said to Noemin, Blessed is God, who has not suffered a redeemer to fail thee this day, even to make thy name famous in Israel. [15] And he shall be to thee a restorer of thy soul, and one to cherish thy old age; for thy daughter-in-law which has loved thee, who is better to thee than seven sons, has born him. [16] And Noemin took the child and laid it in her bosom, and became a nurse to it.

[17] And the neighbours gave it a name, saying, A son has been born to Noemin; and they called his name Obed; this is the father of Jessæ the father of David. [18] And these are the generations of Phares: Phares begot Esrom: [19] Esrom begot Aram; and Aram begot Aminadab. [20] And Aminadab begot Naasson; and Naasson begot Salmon. [21] And Salmon begot Booz; and Booz begot Obed. [22] And Obed begot Jessæ; and Jessæ begot David.

KINGS I (1 SAMUEL)

1 There was a man of Armathaim Sipha, of mount Ephraim, and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Nasib Ephraim. [2] And he had two wives; the name of the one was Anna, and the name of the second Phennana. And Phennana had children, but Anna had no child.

[3] And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Eternal God of Sabaoth at Selom: and there were Heli and his two sons Ophni and Phinees, the priests of God.[a]

[4] And the day came, and Helkana sacrificed, and gave portions to his wife Phennana and her children. [5] And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but God had closed her womb.[b]

[6] For God gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that God shut up her womb so as not to give her a child. [7] So she did year by year, in going up to the house of God; and she was dispirited, and wept, and did not eat.

[8] And Helkana her husband said to her, Anna: and she said to him, Here am I, my master: and he said to her, What ails thee that thou weepest? and why dost thou not eat? and why does thy heart smite thee? am I not better to thee than ten children?

[9] And Anna rose up after they had eaten in Selom, and stood before God: and Heli the priest was on a seat by the threshold of the temple of God.[c]

[10] And she was very much grieved in spirit, and prayed to God, and wept abundantly. [11] And she vowed a vow to God, saying, O Eternal God of Sabaoth, if thou wilt indeed look upon the humiliation of thine handmaid, and remember me, and give to thine handmaid a manchild, then will I indeed dedicate him to thee till the day of his death; and he shall drink no wine nor strong drink, and no razor shall come upon his head.[de]

[12] And it came to pass, while she was long praying before God, that Heli the priest marked her mouth. [13] And she was speaking in her heart, and her lips moved, but her voice was not heard: and Heli accounted her a drunken woman. [14] And the servant of Heli said to her, How long wilt thou be drunken? take away thy wine from thee, and go out from the presence of God. [15] And Anna answered and said, Nay, my master, I live in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before God.[f] [16] Count not thy handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued my prayer until now.[g] [17] And Heli answered and said to her, Go in peace: the God of Israel give thee all thy petition, which thou hast asked of him. [18] And she said, Thine handmaid has found favour in thine eyes: and the woman went her way, and entered into her lodging, and ate and drank with her husband, and her countenance was no

1:3 Gr. from days to days. **1:5** Gr. one portion. **1:9** Gr. lintels. **1:11** Gr. seed of men. **1:11** Gr. iron. **1:15** Comp. ἐν σκληρᾳ ἡμέρᾳ. **1:16** Gr. give not.

more sad.

19 And they rise early in the morning, and worship God, and they go their way: and Helkana went into his house at Armathaim, and knew his wife Anna; and God remembered her, and she conceived. 20 And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said, Because I asked him of the Eternal God of Sabaoth.[a]

21 And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land. 22 But Anna did not go up with him, for she said to her husband, I will not go up until the child goes up, when I have weaned him, and he shall be presented before God, and he shall abide there continually. 23 And Helkana her husband said to her, Do that which is good in thine eyes, abide still until thou shalt have weaned him; but may God establish that which comes out of thy mouth: and the woman tarried, and suckled her son until she had weaned him.

24 And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of fine flour, and a bottle of wine: and she entered into the house of God in Selom, and the child with them.[b] 25 And they brought him before God; and his father slew his offering which he offered from year to year to God; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli. 26 And she said, I pray thee, my master, as thy soul liveth, I am the woman that stood in thy presence with thee while praying to God. 27 For this child I prayed; and God has given me my request that I asked of him. 28 And I lend him to God all his days that he lives, a loan to God: and she said,

2 My heart is established in God, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation. 2 For there is none holy as God, and there is none righteous as our God: there is none holy beside thee. 3 Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Eternal is a God of knowledge, and God prepares his own designs. 4 The bow of the mighty has waxed feeble, and the weak have girded themselves with strength. 5 They that were full of bread are brought low; and the hungry have forsaken the land; for the barren has born seven, and she that abounded in children has waxed feeble. 6 God kills and makes alive; he brings down to the grave, and brings up. 7 God makes poor, and makes rich; he brings low, and lifts up. 8 He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory: 9 granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail. 10 God will weaken his adversary; God is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know God, and to execute judgment and justice in the midst of the earth. God has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ.[c]

And she left him there before God, 11 and departed to Armathaim: and the child ministered in the presence of God before Heli the priest. 12 And the sons of Heli the priest were evil sons, not knowing God. 13 And the priest's claim from

1:20 Gr. in the season of days. **1:24** Or, in its third year. **2:10** Perhaps 'and God executes,' etc. Comp. Jer. 9. 24.

every one of the people that sacrificed was this: the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth was in his hand. 14 And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took for himself: so they did to all Israel that came to sacrifice to God in Selom. 15 And before the fat was burnt for a sweet savour, the servant of the priest would come, and say to the man that sacrificed, Give flesh to roast for the priest, and I will by no means take of thee sodden flesh out of the caldron. 16 And if the man that sacrificed said, First let the fat be burned, as it is fit, and take for thyself of all things which thy soul desires: then he would say, Nay, for thou shalt give it me now; and if not, I will take it by force. 17 So the sin of the young men was very great before God, for they set at nought the offering of God.

18 And Samuel ministered before God, a child girt with a linen ephod. 19 And his mother made him a little doublet, and brought it to him from year to year, in her going up in company with her husband to offer the yearly sacrifice.[a] 20 And Heli blessed Helcana and his wife, saying, God recompense to thee seed of this woman, in return for the loan which thou hast lent to God: and the man returned to his place.

21 And God visited Anna, and she bore yet three sons, and two daughters. And the child Samuel grew before God.

22 And Heli was very old, and he heard what his sons did to the children of Israel. 23 And he said to them, Why do ye according to this thing, which I hear from the mouth of all the people of God? 24 Nay my sons, for the report which I hear is not good; do not so, for the reports which I hear are not good, so that the people do not serve God.[b] 25 If a man should at all sin against another, then shall they pray for him to God; but if a man sin against God, who shall intreat for him? But they hearkened not to the voice of their father, because God would by all means destroy them. 26 And the child Samuel advanced, and was in favour with God and with men.[c]

27 And a man of God came to Heli, and said, Thus says God, I plainly revealed myself to the house of thy father, when they were servants in Egypt to the house of Pharao. 28 And I chose the house of thy father out of all the tribes of Israel to minister to me in the priest's office, to go up to my altar, and to burn incense, and to wear an ephod. And I gave to the house of thy father all the offerings by fire of the children of Israel for food. 29 And wherefore hast thou looked upon my incense-offering and my meat-offering with a shameless eye, and hast honoured thy sons above me, so that they should bless themselves with the first-fruits of every sacrifice of Israel before me? 30 Therefore thus says the Eternal God of Israel, I said, Thy house and the house of thy father shall pass before me for ever: but now God says, That be far from me; for I will only honour them that honour me, and he that sets me at nought shall be despised.

31 Behold, the days come when I will destroy thy seed and the seed of thy father's house. 32 And thou shalt not have an old man in my house for ever. 33 And if I do not destroy a man of thine from my altar, it shall be that his eyes may fail and his soul may perish; and every one that remains in thy house shall fall by the sword of men. 34 And this which shall come upon thy two sons Ophni and Phinees shall be a sign to thee; in one day they shall both die. 35 And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and

2:19 Lit. days to days. **2:24** Or, the reports which I hear of the people not serving, etc. Comp. 1 Chr. 13. 4. **2:26** Gr. was good.

I will build him a sure house, and he shall walk before my Christ for ever. [36] And it shall come to pass that he that survives in thy house, shall come to do obeisance before him for a little piece of silver, saying, Put me into one of thy priests' offices to eat bread.[ab]

3 And the child Samuel ministered to God before Heli the priest: and the word of God was precious in those days, there was no distinct vision.[c]

[2] And it came to pass at that time that Heli was sleeping in his place; and his eyes began to fail, and could not see. [3] And the lamp of God was burning before it was trimmed, and Samuel slept in the temple, where was the ark of God. [4] And God called, Samuel, Samuel; and he said, Behold, here am I. [5] And he ran to Heli, and said, Here am I, for thou didst call me: and he said, I did not call thee; return, go to sleep; and he returned and went to sleep. [6] And God called again, Samuel, Samuel: and he went to Heli the second time, and said, Behold here am I, for thou didst call me: and he said, I called thee not; return, go to sleep.[d] [7] And it was before Samuel knew God, and before the word of God was revealed to him. [8] And God called Samuel again for the third time: and he arose and went to Heli, and said, Behold, I am here, for thou didst call me: and Heli perceived that God had called the child. [9] And he said, Return, child, go to sleep; and it shall come to pass if he shall call thee, that thou shalt say, Speak, for thy servant hears: and Samuel went and lay down in his place. [10] And God came, and stood, and called him as before: and Samuel said, Speak, for thy servant hears.[e]

[11] And God said to Samuel, Behold, I execute my words in Israel; whoever hears them, both his ears shall tingle. [12] In that day I will raise up against Heli all things that I have said against his house; I will begin, and I will make an end. [13] And I have told him that I will be avenged on his house perpetually for the iniquities of his sons, because his sons spoke evil against God, and he did not admonish them. [14] And it shall not go on so; I have sworn to the house of Eli, the iniquity of the house of Eli shall not be atoned for with incense or sacrifices for ever.

[15] And Samuel slept till morning, and rose early in the morning, and opened the doors of the house of God; and Samuel feared to tell Heli the vision.[f] [16] And Heli said to Samuel, Samuel, my son; and he said, Behold, here am I. [17] And he said, What was the word that was spoken to thee? I pray thee hide it not from me: may God do these things to thee, and more also, if thou hide from me any thing of all the words that were spoken to thee in thine ears.[g] [18] And Samuel reported all the words, and hid them not from him. And Heli said, He is God, he shall do that which is good in his sight.

[19] And Samuel grew, and God was with him, and there did not fall one of his words to the ground. [20] And all Israel knew from Dan even to Bersabee, that Samuel was faithful as a prophet to God. [21] And God manifested himself again in Selom, for God revealed himself to Samuel; and Samuel was accredited to all Israel as a prophet to God from one end of the land to the other: and Heli was very old, and his sons kept advancing in wickedness, and their way was evil before God.

2:36 Alex. + 'and for a piece of bread.' **2:36** Gr. cast. **3:1** Lit. distinguishing. **3:6** Gr. added and called. **3:10** Gr. once and once. **3:15** Gr. sleeps or lies down. **3:17** Gr. add these things. **4:1** Gr. gather.

4 And it came to pass in those days that the Philistines gathered themselves together against Israel to war; and Israel went out to meet them and encamped at Aben-ezer, and the Philistines encamped in Aphec.[a] 2 And the Philistines prepare to fight with Israel, and the battle was turned against them; and the men of Israel fell before the Philistines, and there were smitten in the battle in the field four thousand men.[b]

3 And the people came to the camp, and the elders of Israel said, Why has God caused us to fall this day before the Philistines? let us take the ark of our God out of Selom, and let it proceed from the midst of us, and it shall save us from the hand of our enemies.

4 And the people sent to Selom, and they take thence the ark of God who dwells between the cherubs: and both the sons of Heli, Ophni and Phinees, were with the ark. 5 And it came to pass when the ark of God entered into the camp, that all Israel cried out with a loud voice, and the earth resounded. 6 And the Philistines heard the cry, and the Philistines said, What is this great cry in the camp of the Hebrews: and they understood that the ark of God was come into the camp. 7 And the Philistines feared, and said, These are the Gods that are come to them into the camp. 8 Woe to us, O God, deliver us to-day, for such a thing has not happened aforetime: woe to us, who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote Egypt with every plague, and in the wilderness. 9 Strengthen yourselves and behave yourselves like men, O ye Philistines, that ye may not serve the Hebrews as they have served us, but be ye men and fight with them.

10 And they fought with them; and the men of Israel fall, and they fled every man to his tent; and there was a very great slaughter; and there fell of Israel thirty thousand fighting men.[cd] 11 And the ark of God was taken, and both the sons of Heli, Ophni and Phinees, died.

12 And there ran a man of Benjamin out of the battle, and he came to Selom on that day: and his clothes were rent, and earth was upon his head. 13 And he came, and behold, Heli was upon the seat by the gate looking along the way, for his heart was greatly alarmed for the ark of God: and the man entered into the city to bring tidings; and the city cried out. 14 And Heli heard the sound of the cry, and said, What is the voice of this cry? and the man hasted and went in, and reported to Heli. 15 Now Heli was ninety years old, and his eyes were fixed, and he saw not.[ef] 16 And Heli said to them that stood round about him, What is the voice of this sound? And the man hasted and advanced to Heli, and said to him, I am he that is come out of the camp, and I have fled from the battle to-day: and Heli said, What is the event, my son? 17 And the young man answered and said, The men of Israel fled from the face of the Philistines, and there was a great slaughter among the people, and both thy sons are dead, and the ark of God is taken. 18 And it came to pass, when he mentioned the ark of God, that he fell from the seat backward near the gate, and his back was broken, and he died, for he was an old man and heavy: and he judged Israel twenty years.

19 And his daughter-in-law the wife of Phinees was with child, about to bring forth; and she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead; and she wept and was delivered, for her pains came upon her. 20 And in her time she was at the point of death; and the women that stood by her, said

4:2 Gr. the war. **4:10** Gr. the man. **4:10** Gr. ranks. **4:15** Gr. a son of ninety years. **4:15** Gr. rose up. Heb. קמה rose or stood.

to her, Fear not, for thou hast born a son: but she answered not, and her heart did not regard it. [21] And she called the child Uæbarchaboth, because of the ark of God, and because of her father-in-law, and because of her husband. [22] And they said, The glory of Israel is departed, forasmuch as the ark of God is taken.

5 And the Philistines took the ark of God, and brought it from Abenezer to Azotus. [2] And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon. [3] And the people of Azotus rose early, and entered into the house of Dagon; and looked, and behold, Dagon had fallen on his face before the ark of God: and they lifted up Dagon, and set him in his place. And the hand of God was heavy upon the Azotians, and he plagued them, and he smote them in their secret parts, Azotus and her coasts. [4] And it came to pass when they rose early in the morning, behold, Dagon had fallen on his face before the ark of the covenant of God; and the head of Dagon and both the palms of his hands were cut off each before the threshold, and both the wrists of his hands had fallen on the floor of the porch; only the stump of Dagon was left. [5] Therefore the priests of Dagon, and every one that enters into the house of Dagon, do not tread upon the threshold of the house of Dagon in Azotus until this day, for they step over.

[6] And the hand of God was heavy upon Azotus, and he brought evil upon them, and it burst out upon them into the ships, and mice sprang up in the midst of their country, and there was a great and indiscriminate mortality in the city.[a] [7] And the men of Azotus saw that it was so, and they said, The ark of the God of Israel shall not abide with us, for his hand is heavy upon us and upon Dagon our god.[b] [8] And they send and gather the rulers of the Philistines to them, and say, What shall we do to 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 to Geth.

[9] And it came to pass after it went about to Geth, that the hand of God comes upon the city, a very great confusion; and he smote the men of the city small and great, and smote them in their secret parts: and the Gittites made to themselves images of emerods.

[10] And they send away the ark of God to Ascalon; and it came to pass when the ark of God went into Ascalon, that the men of Ascalon cried out, saying, Why have ye brought back the ark of the God of Israel to us, to kill us and our people? [11] And they send and gather the rulers of the Philistines, and they said, Send away the ark of the God of Israel, and let it lodge in its place; and let it not slay us and our people. [12] For there was a very great confusion in all the city, when the ark of the God of Israel entered there; and those who lived and died not were smitten with emerods; and the cry of the city went up to heaven.[c]

6 And the ark was seven months in the country of the Philistines, and their land brought forth swarms of mice. [2] And the Philistines call their priests, and their prophets, and their enchanters, saying, What shall we do to the ark of God? teach us wherewith we shall send it away to its place. [3] And they said, If ye send away the ark of the covenant of the Eternal God of Israel, do not on any account send it away empty, but by all means render to it an offering for the plague; and then shall ye be healed, and an atonement shall be made for you: should not his hand be thus stayed from off you? [4] And they say, What is the offering for the plague which we shall return to it? and they said, [5] According to the number of the rulers of the Philistines, five golden emerods, for the plague was

5:6 Gr. great confusion of death. **5:7** Gr. hard. **5:12** Gr. dead.

on you, and on your rulers, and on the people; and golden mice, the likeness of the mice that destroy your land: and ye shall give glory to God, that he may lighten his hand from off you, and from off your gods, and from off your land. [6] And why do ye harden your hearts, as Egypt and Pharao hardened their hearts? was it not so when he mocked them, that they let the people go, and they departed?[ab]

[7] And now take wood and make a new waggon, and take two cows, that have calved for the first time, without their calves; and do ye yoke the cows to the waggon, and lead away the calves from behind them home. [8] And ye shall take the ark and put it on the waggon; and ye shall restore to it the golden articles for the trespass-offering in a coffer by the side of it: and ye shall let it go, and send it away, and ye shall depart.[c] [9] And ye shall see, if it shall go the way of its coasts along by Bæthsamys, he has brought upon us this great affliction; and if not, then shall we know that his hand has not touched us, but this is a chance which has happened to us.

[10] And the Philistines did so; and they took two cows that had calved for the first time, and yoked them to the waggon, and shut up their calves at home. [11] And they set the ark of God, and the coffer, and the golden mice, on the waggon. [12] And the cows went straight on the way to the way of Bæthsamys, they went along one track; and laboured, and turned not aside to the right hand or to the left, and the rulers of the Philistines went after it as far as the coasts of Bæthsamys. [13] And the men of Bæthsamys were reaping the wheat harvest in the valley; and they lifted up their eyes, and saw the ark of God, and rejoiced to meet it. [14] And the waggon entered into the field of Osee, which was in Bæthsamys, and they set there by it a great stone; and they split the wood of the waggon, and offered up the cows for a whole-burnt-offering to God. [15] And the Levites brought up the ark of God, and the coffer with it, and the golden articles upon it, and placed them on the great stone, and the men of Bæthsamys offered whole-burnt-offerings and meat-offerings on that day to God. [16] And the five rulers of the Philistines saw, and returned to Ascalon in that day.

[17] And these are the golden emerods which the rulers of the Philistines gave as a trespass-offering to God; for Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one. [18] And the golden mice according to the number of all the cities of the Philistines, belonging to the five rulers, from the fenced city to the village of the Pherezite, and to the great stone, on which they placed the ark of the covenant of God, that was in the field of Osee the Bæthsamysite.

[19] And the sons of Jechonias were not pleased with the men of Bæthsamys, because they saw the ark of God; and God smote among them seventy men, and fifty thousand men: and the people mourned, because God had inflicted on the people a very great plague. [20] And the men of Bæthsamys said, Who shall be able to pass before this holy Eternal God? and to whom shall the ark of God go up from us?

[21] And they send messengers to the inhabitants of Cariathiarim, saying, The Philistines have brought back the ark of God, go down and take it home to yourselves.

6:6 Gr. make heavy. **6:6** Gr. them. **6:8** in the Alex. ἀργός is substituted for βερσεχθάν.

7 And the men of Cariathiarim come, and bring up the ark of the covenant of God: and they bring it into the house of Aminadab in the hill; and they sanctified Eleazar his son to keep the ark of the covenant of God.

2 And it came to pass from the time that the ark was in Cariathiarim, the days were multiplied, and the time was twenty years; and all the house of Israel looked after God. 3 And Samuel spoke to all the house of Israel, saying, If ye do with all your heart return to God, take away the strange gods from the midst of you, and the groves, and prepare your hearts to serve God, and serve him only; and he shall deliver you from the hand of the Philistines. 4 And the children of Israel took away Baalim and the groves of Astaroth, and served God only.

5 And Samuel said, Gather all Israel to Massephath, and I will pray for you to God. 6 And they were gathered together to Massephath, and they drew water, and poured it out upon the earth before God. And they fasted on that day, and said, We have sinned before God. And Samuel judged the children of Israel in Massephath.

7 And the Philistines heard that all the children of Israel were gathered together to Massephath: and the rulers of the Philistines went up against Israel: and the children of Israel heard, and they feared before the Philistines. 8 And the children of Israel said to Samuel, Cease not to cry to the Eternal thy God for us, and he shall save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb, and offered it up as a whole-burnt-offering with all the people to God: and Samuel cried to God for Israel, and God heard him. 10 And Samuel was offering the whole-burnt-offering; and the Philistines drew near to war against Israel; and God thundered with a mighty sound in that day upon the Philistines, and they were confounded and overthrown before Israel. 11 And the men of Israel went forth out of Massephath, and pursued the Philistines, and smote them to the parts under Bæthchor.

12 And Samuel took a stone, and set it up between Massephath and the old city; and he called the name of it Abenezer, stone of the helper; and he said, Hitherto has God helped us.

13 So God humbled the Philistines, and they did not any more come into the border of Israel; and the hand of God was against the Philistines all the days of Samuel. 14 And the cities which the Philistines took from the children of Israel were restored; and they restored them to Israel from Ascalon to Azob: and they took the coast of Israel out of the hand of the Philistines; and there was peace between Israel and the Amorite.[a]

15 And Samuel judged Israel all the days of his life. 16 And he went year by year, and went round Bæthel, and Galgala, and Massephath; and he judged Israel in all these consecrated places. 17 And his return was to Armathaim, because there was his house; and there he judged Israel, and built there an altar to God.

8 And it came to pass when Samuel was old, that he made his sons judges over Israel. 2 And these are the names of his sons; Joel the first-born, and the name of the second Abia, judges in Bersabee. 3 And his sons did not walk in his way; and they turned aside after gain, and took gifts, and perverted judgments.

4 And the men of Israel gather themselves together, and come to Armathaim to Samuel, 5 and they said to him, Behold, thou art grown old, and thy sons walk not in thy way; and now set over us a king to judge us, as also the other nations have.

6 And the thing was evil in the eyes of Samuel, when they said, Give us a king

7:14 Alex. from Accaron to Geth. So the Heb.

to judge us: and Samuel prayed to God.
7 And God said to Samuel, Hear the voice
of the people, in whatever they shall say
to thee; for they have not rejected thee,
but they have rejected me from reigning
over them. 8 According to all their do-
ings which they have done to me, from
the day that I brought them out of Egypt
until this day, even as they have deserted
me, and served other gods, so they do
also to thee. 9 And now hearken to their
voice; only thou shalt solemnly testify to
them, and thou shalt describe to them
the manner of the king who shall reign
over them.[ab]
10 And Samuel spoke every word of
God to the people who asked of him
a king. 11 And he said, This shall be
the manner of the king that shall rule
over you: he shall take your sons, and
put them in his chariots, and among his
horsemen, and running before his chari-
ots,[c] 12 and his manner shall be to make
them to himself captains of hundreds
and captains of thousands; and to reap
his harvest, and gather his vintage, and
prepare his instruments of war, and the
implements of his chariots. 13 And he
will take your daughters to be perfumers,
and cooks, and bakers. 14 And he will
take your fields, and your vineyards, and
your good oliveyards, and give them to
his servants. 15 And he will take the tithe
of your seeds and your vineyards, and
give it to his eunuchs, and to his servants.
16 And he will take your servants, and
your handmaids, and your good herds
and your asses, and will take the tenth
of them for his works. 17 And he will
tithe your flocks; and ye shall be his ser-
vants. 18 And ye shall cry out in that day
because of your king whom ye have cho-
sen to yourselves, and God shall not hear
you in those days, because ye have cho-
sen to yourselves a king.
19 But the people would not hearken to
Samuel; and they said to him, Nay, but
there shall be a king over us. 20 And we
also will be like all the nations; and our
king shall judge us, and shall go out be-
fore us, and fight our battles.[d] 21 And
Samuel heard all the words of the peo-
ple, and spoke them in the ears of God.
22 And God said to Samuel, Hearken to
their voice, and appoint them a king.
And Samuel said to the men of Israel, Let
each man depart to his city.

9 And there was a man of the sons
of Benjamin, and his name was Kis,
the son of Abiel, the son of Jared, the
son of Bachir, the son of Aphec, the son
of a Benjamite, a man of might. 2 And
this man had a son, and his name was
Saul, of great stature, a goodly man; and
there was not among the sons of Israel a
goodlier than he, high above all the peo-
ple from his shoulders and upward.[ef]
3 And the asses of Kis the father of Saul
were lost; and Kis said to Saul his son,
Take with thee one of the young men,
and arise ye, and go and seek the asses.
4 And they went through mount
Ephraim, and they went through the
land of Selcha, and found them not: and
they passed through the land of Segalim,
and they were not there: and they passed
through the land of Jamin, and found
them not. 5 And when they came to Siph,
then Saul said to his young man that
was with him, Come and let us return,
lest my father leave the asses, and take
care for us. 6 And the young man said
to him, Behold now, there is a man of
God in this city, and the man is of high
repute; all that he shall speak will surely
come to pass: now then let us go, that he
may tell us our way on which we have
set out. 7 And Saul said to his young
man that was with him, Lo, then, we
will go; but what shall we bring the man
of God? for the loaves are spent out of
our vessels, and we have nothing more

8:9 Gr. report. **8:9** Gr. judgment. **8:11** Gr. judgment. **8:20** Gr. war. **9:2** Gr. land. **9:2** Gr. from above his shoulders.

with us that belongs to us to bring to the man of God. [8] And the young man answered Saul again, and said, Behold, there is found in my hand a fourth part of a shekel of silver; and thou shalt give it to the man of God, and he shall tell us our way. [9] Now beforetime in Israel every one in going to enquire of God said, Come and let us go to the seer; for the people beforetime called the prophet, the seer. [10] And Saul said to his servant, Well said, come and let us go: and they went to the city where the man of God was.

[11] As they went up the ascent to the city, they find damsels come out to draw water, and they say to them, Is the seer here? [12] And the virgins answered them, and they say to them, He is: behold, he is before you: now he is coming to the city, because of the day, for to-day there is a sacrifice for the people in Bama. [13] As soon as ye shall enter into the city, so shall ye find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice, and afterwards the guests eat; now then go up, for ye shall find him because of the holiday.[a] [14] And they go up to the city; and as they were entering into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

[15] And God uncovered the ear of Samuel one day before Saul came to him, saying,[b] [16] At this time to-morrow I will send to thee a man out of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel, and he shall save my people out of the hand of the Philistines; for I have looked upon the humiliation of my people, for their cry is come unto me. [17] And Samuel looked upon Saul, and God answered him, Behold the man of whom I spoke to thee, This one shall rule over my people.

[18] And Saul drew near to Samuel into the midst of the city, and said, Tell me now which is the house of the seer?[cd] [19] And Samuel answered Saul, and said, I am he: go up before me to Bama, and eat with me to-day, and I will send thee away in the morning, and I will tell thee all that is in thine heart. [20] And concerning thine asses that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? does it not to thee and to thy father's house? [21] And Saul answered and said, Am not I the son of a Benjamite, the least tribe of the people of Israel? and of the least family of the whole tribe of Benjamin? and why hast thou spoken to me according to this word?

[22] And Samuel took Saul and his servant, and brought them to the inn, and set them there a place among the chief of those that were called, about seventy men. [23] And Samuel said to the cook, Give me the portion which I gave thee, which I told thee to set by thee. [24] Now the cook had boiled the shoulder, and he set it before Saul; and Samuel said to Saul, Behold that which is left: set it before thee, and eat; for it is set thee for a testimony in preference to the others; take of it: and Saul ate with Samuel on that day.[e]

[25] And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.

[26] And it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, Rise up, and I will dismiss thee. And Saul arose, and he and Samuel went out.[f] [27] As they went down to a part of the city, Samuel said to Saul, Speak to the young man, and let him pass on before us; and do thou stand as to-day, and hearken to the word of God.

9:13 Gr. day. **9:15** Or, the day before. **9:18** Lit. brought near. **9:18** Gr. of what kind? **9:24** Gr. pinch. **9:26** Gr. went up.

10 And Samuel took a vial of oil, and poured it on his head, and kissed him, and said to him, Has not God anointed thee for a ruler over his people, over Israel? and thou shalt rule among the people of God, and thou shalt save them out of the hand of their enemies; and this shall be the sign to thee that God has anointed thee for a ruler over his inheritance. [2] As soon as thou shalt have departed this day from me, thou shalt find two men by the burial-place of Rachel on the mount of Benjamin, exulting greatly; and they shall say to thee, The asses are found which ye went to seek; and, behold, thy father has given up the matter of the asses, and he is anxious for you, saying, What shall I do for my son?[a] [3] And thou shalt depart thence, and shalt go beyond that as far as the oak of Thabor, and thou shalt find there three men going up to God to Bæthel, one bearing three kids, and another bearing three vessels of bread, and another bearing a bottle of wine. [4] And they shall ask thee how thou doest, and shall give thee two presents of bread, and thou shalt receive them of their hand. [5] And afterward thou shalt go to the hill of God, where is the encampment of the Philistines; there is Nasib the Philistine: and it shall come to pass when ye shall have entered into the city, that thou shalt meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they shall prophesy.[b] [6] And the Spirit of God shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.[c] [7] And it shall come to pass when these signs shall come upon thee,—then do thou whatsoever thy hand shall find, because God is with thee. [8] And thou shalt go down in front of Galgal, and behold, I come down to thee to offer a whole-burnt-offering and peace-offerings: seven days shalt thou wait until I shall come to thee, and I will make known to thee what thou shalt do.

[9] And it came to pass when he turned his back to depart from Samuel, God gave him another heart; and all these signs came to pass in that day.[de] [10] And he comes thence to the hill, and behold a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them. [11] And all that had known him before came, and saw, and, behold, he was in the midst of the prophets: and the people said every one to his neighbour, What is this that has happened to the son of Kis? is Saul also among the prophets? [12] And one of them answered and said, And who is his father? and therefore it became a proverb, Is Saul also among the prophets? [13] And he ceased prophesying, and comes to the hill.

[14] And his kinsman said to him and to his servant, Whither went ye? and they said, To seek the asses; and we saw that they were lost, and we went in to Samuel. [15] And his kinsman said to Saul, Tell me, I pray thee, What did Samuel say to thee? [16] And Saul said to his kinsman, He verily told me that the asses were found. But the matter of the kingdom he told him not.

[17] And Samuel summoned all the people before God to Massephath. [18] And he said to the children of Israel, Thus has the Eternal God of Israel spoken, saying, I brought up the children of Israel out of Egypt, and I rescued you out of the hand of Pharao king of Egypt, and out of all the kingdoms that afflicted you. [19] And ye have this day rejected God, who is himself your Deliverer out of all your evils and afflictions; and ye said, Nay, but thou shalt set a king over us: and now stand before God according to your

10:2 Gr. burial places. **10:5** Gr. prophesying. **10:6** Gr. leap upon thee. **10:9** Gr. was turned with his shoulder. **10:9** Gr. turned to him.

tribes, and according to your families.
20 And Samuel brought nigh all the tribes of Israel, and the tribe of Benjamin is taken by lot. 21 And he brings near the tribe of Benjamin by families, and the family of Mattari is taken by lot: and they bring near the family of Mattari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.
22 And Samuel asked yet again of God, Will the man come hither? and God said, Behold, he is hid among the stuff.[a] 23 And he ran and took him thence, and he set him in the midst of the people; and he was higher than all the people by his shoulders and upwards.
24 And Samuel said to all the people, Have ye seen whom God has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live! 25 And Samuel told to the people the manner of the king, and wrote it in a book, and set it before God: and Samuel sent away all the people, and each went to his place.
26 And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched. 27 But evil men said, Who is this man that shall save us? and they despised him, and brought him no gifts.

11 And it came to pass about a month after this, that Naas the Ammanite went up, and encamped against Jabis Galaad: and all the men of Jabis said to Naas the Ammanite, Make a covenant with us, and we will serve thee. 2 And Naas the Ammanite said to them, On these terms will I make a covenant with you, that I should put out all your right eyes, and I will lay a reproach upon Israel.[b] 3 And the men of Jabis say to him, Allow us seven days, and we will send messengers into all the coasts of Israel: if there should be no one to deliver us, we will come out to you.
4 And the messengers came to Gabaa to Saul, and they speak the words into the ears of the people; and all the people lifted up their voice, and wept. 5 And, behold, Saul came after the early morning out of the field: and Saul said, Why does the people weep? and they tell him the words of the men of Jabis. 6 And the Spirit of God came upon Saul when he heard these words, and his anger was greatly kindled against them. 7 And he took two cows, and cut them in pieces, and sent them into all the coasts of Israel by the hand of messengers, saying, Whoso comes not forth after Saul and after Samuel, so shall they do to his oxen: and a transport from God came upon the people of Israel, and they came out to battle as one man.[c] 8 And he reviews them at Bezec in Bama, every man of Israel six hundred thousand, and the men of Juda seventy thousand.
9 And he said to the messengers that came, Thus shall ye say to the men of Jabis, To-morrow ye shall have deliverance when the sun is hot; and the messengers came to the city, and told the men of Jabis, and they rejoiced. 10 And the men of Jabis said to Naas the Ammanite, To-morrow we will come forth to you, and ye shall do to us what seems good in your sight.
11 And it came to pass on the morrow, that Saul divided the people into three companies, and they go into the midst of the camp in the morning watch, and they smote the children of Ammon until the day was hot; and it came to pass that those who were left were scattered, and there were not left among them two together.[de]
12 And the people said to Samuel, Who has said that Saul shall not reign over us? Give up the men, and we will put them to death. 13 And Saul said, No man shall die this day, for to-day God has wrought

10:22 Gr. does? **11:2** Lit. dig out. **11:7** Lit. cried out. **11:11** Gr. after the morrow. **11:11** Gr. put.

deliverance in Israel.

14 And Samuel spoke to the people, saying, Let us go to Galgala, and there renew the kingdom. 15 And all the people went to Galgala, and Samuel anointed Saul there to be king before God in Galgala, and there he offered meat-offerings and peace-offerings before God: and Samuel and all Israel rejoiced exceedingly.

12 And Samuel said to all Israel, Behold, I have hearkened to your voice in all things that ye have said to me, and I have set a king over you. 2 And now, behold, the king goes before you; and I am grown old and shall rest; and, behold, my sons are among you; and, behold, I have gone about before you from my youth to this day. 3 Behold, here am I, answer against me before God and before his anointed: whose calf have I taken? or whose ass have I taken? or whom of you have I oppressed? or whom have I been violent with? or from whose hand have I taken a bribe, even to a sandal? bear witness against me, and I will make restitution to you.[a] 4 And they said to Samuel, Thou hast not injured us, and thou hast not oppressed us; and thou hast not afflicted us, and thou hast not taken anything from any one's hand.

5 And Samuel said to the people, God is witness among you, and his anointed is witness this day, that ye have not found anything in my hand: and they said, He is witness.

6 And Samuel spoke to the people, saying, God who appointed Moses and Aaron is witness, who brought our fathers up out of Egypt. 7 And now stand still, and I will judge you before God; and I will relate to you all the righteousness of God, the things which he has wrought among you and your fathers. 8 When Jacob and his sons went into Egypt, and Egypt humbled them, then our fathers cried to God, and God sent Moses and Aaron; and they brought our fathers out of Egypt, and he made them to dwell in this place. 9 And they forgot the Eternal their God, and he sold them into the hands of Sisara captain of the host of Jabis king of Asor, and into the hands of the Philistines, and into the hands of the king of Moab; and he fought with them. 10 And they cried to God, and said, We have sinned, for we have forsaken God, and have served Baalim and the groves: and now deliver us out of the hand of our enemies, and we will serve thee. 11 And he sent Jerobaal, and Barac, and Jephthae, and Samuel, and rescued us out of the hand of our enemies round about, and ye dwelt in security. 12 And ye saw that Naas king of the children of Ammon came against you, and ye said, Nay, none but a king shall reign over us; whereas the Eternal our God is our king.

13 And now behold the king whom ye have chosen; and behold, God has set a king over you.[b] 14 If ye should fear God, and serve him, and hearken to his voice, and not resist the mouth of God, and ye and your king that reigns over you should follow God, well. 15 But if ye should not hearken to the voice of God, and ye should resist the mouth of God, then shall the hand of God be upon you and upon your king.

16 And now stand still, and see this great thing, which God will do before your eyes. 17 Is it not wheat-harvest today? I will call upon God, and he shall send thunder and rain; and know ye and see, that your wickedness is great which ye have wrought before God, having asked for yourselves a king.

18 And Samuel called upon God, and God sent thunders and rain in that day; and all the people feared greatly God and Samuel. 19 And all the people said to Samuel, Pray for thy servants to the Eternal thy God, and let us not die; for we have added to all our sins this iniquity, in asking for us a king.

12:3 Gr. propitiation. **12:13** Alex. + 'whom ye asked for,' nearer the Heb.

20 And Samuel said to the people, Fear
not: ye have indeed wrought all this in-
iquity; only turn not from following God,
and serve God with all your heart. 21 And
turn not aside after the gods that are
nothing, who will do nothing, and will
not deliver you, because they are noth-
ing. 22 For God will not cast off his peo-
ple for his great name's sake, because
God graciously took you to himself for a
people. 23 And far be it from me to sin
against God in ceasing to pray for you:
but I will serve God, and shew you the
good and the right way. 24 Only fear God,
and serve him in truth and with all your
heart, for ye see what great things he has
wrought with you. 25 But if ye continue
to do evil, then shall ye and your king be
consumed.[a]

13 And Saul chooses for himself three
thousand men of the men of Is-
rael: and there were with Saul two
thousand who were in Machmas, and
in mount Bæthel, and a thousand were
with Jonathan in Gabaa of Benjamin: and
he sent the rest of the people every man
to his tent.

3 And Jonathan smote Nasib the Philis-
tine that dwelt in the hill; and the
Philistines hear of it, and Saul sounds the
trumpet through all the land, saying, The
servants have despised us.[b] 4 And all Is-
rael heard say, Saul has smitten Nasib
the Philistine; now Israel had been put
to shame before the Philistines; and the
children of Israel went up after Saul in
Galgala. 5 And the Philistines gather to-
gether to war with Israel; and then come
up against Israel thirty thousand chari-
ots, and six thousand horsemen, and peo-
ple as the sand by the seashore for mul-
titude: and they come up, and encamp
in Machmas, opposite Bæthoron south-
ward.

6 And the men of Israel saw that they
were in a strait so that they could not
draw nigh, and the people hid them-
selves in caves, and sheepfolds, and
rocks, and ditches, and pits.[c] 7 And
they that went over went over Jordan
to the land of Gad and Galaad: and
Saul was yet in Galgala, and all the peo-
ple followed after him in amazement.[d]
8 And he continued seven days for the ap-
pointed testimony, as Samuel told him,
and Samuel came not to Galgala, and
his people were dispersed from him.[e]
9 And Saul said, Bring hither victims,
that I may offer whole-burnt-offerings
and peace-offerings: and he offered the
whole-burnt-offering.

10 And it came to pass when he had fin-
ished offering the whole-burnt-offering,
that Samuel arrived, and Saul went out
to meet him, and to bless him. 11 And
Samuel said, What hast thou done? and
Saul said, Because I saw how the people
were scattered from me, and thou wast
not present as thou purposedst accord-
ing to the set time of the days, and the
Philistines were gathered to Machmas.
12 Then I said, Now will the Philistines
come down to me to Galgala, and I
have not sought the face of God: so
I forced myself and offered the whole-
burnt-offering. 13 And Samuel said to
Saul, Thou hast done foolishly; for thou
hast not kept my command, which God
commanded thee, as now God would
have confirmed thy kingdom over Israel
for ever. 14 But now thy kingdom shall
not stand to thee, and God shall seek for
himself a man after his own heart; and
God shall appoint him to be a ruler over
his people, because thou hast not kept all
that God commanded thee.

15 And Samuel arose, and departed
from Galgala, and the remnant of the
people went after Saul to meet him af-
ter the men of war, when they had come
out of Galgala to Gabaa of Benjamin.
And Saul numbered the people that were

12:25 Gr. added; a reading occasioned by the different readings of אסף and יסף. **13:3** Heb. העכיס as if העכריס. **13:6** Gr. to battle. **13:7** Gr. was amazed. **13:8** Or, set time.

found with him, about six hundred men.
16 And Saul and Jonathan his son, and
the people that were found with them,
halted in Gabaa of Benjamin; and they
wept: and the Philistines had encamped
in Machmas. 17 And men came forth to
destroy out of the land of the Philistines
in three companies; one company turn-
ing by the way of Gophera toward the
land of Sogal, 18 and another company
turning the way of Bæthoron, and an-
other company turning by the way of
Gabae that turns aside to Gai of Sabim.
19 And there was not found a smith in
all the land of Israel, for the Philistines
said, Lest the Hebrews make themselves
sword or spear. 20 And all Israel went
down to the land of the Philistines to
forge every one his reaping-hook and
his tool, and every one his axe and his
sickle. 21 And it was near the time of vin-
tage: and their tools were valued at three
shekels for a ploughshare, and there was
the same rate for the axe and the sickle.[a]
22 And it came to pass in the days of
the war of Machmas, that there was not
a sword or spear found in the hand of
all the people, that were with Saul and
Jonathan; but with Saul and Jonathan his
son was there found.
23 And there went out some from the
camp of the Philistines to the place be-
yond Machmas.

14 And when a certain day arrived,
Jonathan the son of Saul said to
the young man that bore his armour,
Come, and let us go over to Messab of
the Philistines that is on the other side
yonder; but he told not his father. 2 And
Saul sat on the top of the hill under
the pomegranate tree that is in Magdon,
and there were with him about six hun-
dred men. 3 And Achia son of Achitob,
the brother of Jochabed the son of Phi-
nees, the son of Heli, was the priest of
God in Selom wearing an ephod: and
the people knew not that Jonathan was
gone. 4 And in the midst of the passage
whereby Jonathan sought to pass over to
the encampment of the Philistines, there
was both a sharp rock on this side, and a
sharp rock on the other side: the name of
the one was Bases, and the name of the
other Senna.[b] 5 The one way was north-
ward to one coming to Machmas, and the
other way was southward to one coming
to Gabae.
6 And Jonathan said to the young man
that bore his armour, Come, let us go
over to Messab of these uncircumcised,
if peradventure God may do something
for us; for God is not straitened to save
by many or by few.[c] 7 And his armour-
bearer said to him, Do all that thine
heart inclines toward: behold, I am with
thee, my heart is as thy heart. 8 And
Jonathan said, Behold, we will go over to
the men, and will come down suddenly
upon them.[de] 9 If they should say thus to
us, Stand aloof there until we shall send
you word; then we will stand still by our-
selves, and will not go up against them.
10 But if they should say thus to us, Come
up to us; then will we go up, for God has
delivered them into our hands; this shall
be a sign to us.
11 And they both went in to Messab of
the Philistines; and the Philistines said,
Behold, the Hebrews come forth out of

13:21 Gr. Such is the meaning of ὀδοὺς according to the old interpretors. **14:4** Gr. tooth of a rock. **14:6** Heb. מצב 'garrison.' **14:8** Gr. do go over. **14:8** Gr. will be rolled down suddenly, etc. **14:11** Gr. say. **14:12** Gr. say.

their caves, where they had hidden themselves.[a] 12 And the men of Messab answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing: and Jonathan said to his armour-bearer, Come up after me, for God has delivered them into the hands of Israel.[b] 13 And Jonathan went up on his hands and feet, and his armour-bearer with him; and they looked on the face of Jonathan, and he smote them, and his armour-bearer did smite them after him. 14 And the first slaughter which Jonathan and his armour-bearer effected was twenty men, with darts and slings, and pebbles of the field.[cd]

15 And there was dismay in the camp, and in the field; and all the people in Messab, and the spoilers were amazed; and they would not act, and the land was terror-struck, and there was dismay from God.

16 And the watchmen of Saul beheld in Gabaa of Benjamin, and, behold, the army was thrown into confusion on every side. 17 And Saul said to the people with him, Number yourselves now, and see who has gone out from you: and they numbered themselves, and behold, Jonathan and his armour-bearer were not found. 18 And Saul said to Achia, Bring the ephod; for he wore the ephod in that day before Israel. 19 And it came to pass while Saul was speaking to the priest, that the sound in the camp of the Philistines continued to increase greatly; and Saul said to the priest, Withdraw thy hands.[e]

20 And Saul went up and all the people that were with him, and they come to the battle: and, behold, every man's sword was against his neighbour, a very great confusion. 21 And the servants who had been before with the Philistines, who had gone up to the army, turned themselves also to be with the Israelites who were with Saul and Jonathan.[f] 22 And all the Israelites who were hidden in mount Ephraim heard also that the Philistines fled; and they also gather themselves after them to battle: and God saved Israel in that day; and the war passed through Bamoth; and all the people with Saul were about ten thousand men. 23 And the battle extended itself to every city in the mount Ephraim.[g]

24 And Saul committed a great trespass of ignorance in that day, and he lays a curse on the people, saying, Cursed is the man who shall eat bread before the evening; so I will avenge myself on my enemy: and none of the people tasted bread, though all the land was dining.[h] 25 And Jaal was a wood abounding in swarms of bees on the face of the ground.[i] 26 And the people went into the place of the bees, and, behold, they continued speaking; and, behold, there was none that put his hand to his mouth, for the people feared the oath of God.[j] 27 And Jonathan had not heard when his father adjured the people; and he reached forth the end of the staff that was in his hand, and dipped it into the honeycomb, and returned his hand to his mouth, and his eyes recovered their sight. 28 And one of the people answered and said, Thy father solemnly adjured the people, saying, Cursed is the man who shall eat bread to-day. And the people were very faint, 29 and Jonathan knew it, and said, My father has destroyed the land: see how my eyes have received sight now that I have tasted a little of this honey.[k] 30 Surely if the people had this day eaten freely of the spoils of their enemies which they found, the slaughter among the Philistines would have been greater.

31 And on that day he smote some of

14:14 Gr. stroke. **14:14** Gr. casters of stones. **14:19** Gr. is speaking. **14:21** Gr. yesterday and the third day. **14:23** Or, the war was dispersed. **14:24** The true reading seems to be οὐκ ἠρίστα. Tertullian quotes 'et tota terra non prandebat.' **14:25** Gr. of a swarm, etc. **14:26** Heb. רבש הלך 'the honey ran.' **14:29** E medio sustulit. עכר probably read as עבר.

the Philistines in Machmas; and the people were very weary. [32] And the people turned to the spoil; and the people took flocks, and herds, and calves, and slew them on the ground, and the people ate with the blood. [33] And it was reported to Saul, saying, The people have sinned against God, eating with the blood: and Saul said, Out of Getthaim roll a great stone to me hither. [34] And Saul said, Disperse yourselves among the people, and tell them to bring hither every one his calf, and every one his sheep: and let them slay it on this stone and sin not against God in eating with the blood: and the people brought each one that which was in his hand, and they slew them there. [35] And Saul built an altar there to God: this was the first altar that Saul built to God.

[36] And Saul said, Let us go down after the Philistines this night, and let us plunder among them till the day break, and let us not leave a man among them. And they said, Do all that is good in thy sight: and the priest said, Let us draw nigh hither to God.

[37] And Saul enquired of God, If I go down after the Philistines, wilt thou deliver them into the hands of Israel? And he answered him not in that day.

[38] And Saul said, Bring hither all the chiefs of Israel, and know and see by whom this sin has been committed this day.[a] [39] For as God lives who has saved Israel, if answer should be against my son Jonathan, he shall surely die. And there was no one that answered out of all the people.[b] [40] And he said to all the men of Israel, Ye shall be under subjection, and I and Jonathan my son will be under subjection: and the people said to Saul, Do that which is good in thy sight.[c] [41] And Saul said, O Eternal God of Israel, why hast thou not answered thy servant this day? is the iniquity in me, or in Jonathan my son? The Eternal God of Israel, give clear manifestations; and if the lot should declare this, give, I pray thee, to thy people Israel, give, I pray, holiness. And Jonathan and Saul are taken, and the people escaped.[d]

[42] And Saul said, Cast lots between me and my son Jonathan: whomsoever God shall cause to be taken by lot, let him die: and the people said to Saul, This thing is not to be done: and Saul prevailed against the people, and they cast lots between him and Jonathan his son, and Jonathan is taken by lot. [43] And Saul said to Jonathan, Tell me what thou hast done: and Jonathan told him, and said, I did indeed taste a little honey, with the end of my staff that was in my hand, and, lo! I am to die. [44] And Saul said to him, God do so to me, and more also, thou shalt surely die to-day. [45] And the people said to Saul, Shall he that has wrought this great salvation in Israel be put to death this day? As God lives, there shall not fall to the ground one of the hairs of his head; for the people of God have wrought successfully this day. And the people prayed for Jonathan in that day, and he died not. [46] And Saul went up from following the Philistines; and the Philistines departed to their place.

[47] And Saul received the kingdom, by lot he inherits the office of ruling over Israel: and he fought against all his enemies round about, against Moab, and against the children of Ammon, and against the children of Edom, and against Bæthæor, and against the king of Suba, and against the Philistines: whithersoever he turned, he was victorious. [48] And he wrought valiantly, and smote Amalec, and rescued Israel out of the hand of them that trampled on him.

[49] And the sons of Saul were Jonathan,

14:38 Gr. corners. See Zech. 10. 4. **14:39** Gr. if he should answer or give sentence. **14:40** Gr. become slaves, if proved guilty; but the LXX. might easily read לעבר as if לעבד. **14:41** Heb. חמיס scil. 'that I or Jonathan are guilty, then let the people be considered guiltless.'

and Jessiu, and Melchisa: and these were the names of his two daughters, the name of the first-born Merob, and the name of the second Melchol. [50] And the name of his wife was Achinoom, the daughter of Achimaa: and the name of his captain of the host was Abenner, the son of Ner, son of a kinsman of Saul. [51] And Kis was the father of Saul, and Ner, the father of Abenner, was son of Jamin, son of Abiel.

[52] And the war was vehement against the Philistines all the days of Saul; and when Saul saw any mighty man, and any valiant man, then he took them to himself.

15 And Samuel said to Saul, God sent me to anoint thee king over Israel: and now hear the voice of God. [2] Thus said the God of hosts, Now will I take vengeance for what Amalec did to Israel, when he met him in the way as he came up out of Egypt. [3] And now go, and thou shalt smite Amalec and Hierim and all that belongs to him, and thou shalt not save anything of him alive, but thou shalt utterly destroy him: and thou shalt devote him and all his to destruction, and thou shalt spare nothing belonging to him; and thou shalt slay both man and woman, and infant and suckling, and calf and sheep, and camel and ass.[a]

[4] And Saul summoned the people, and he numbered them in Galgala, four hundred thousand regular troops, and Juda thirty thousand regular troops.[bc] [5] And Saul came to the cities of Amalec, and laid wait in the valley.[d] [6] And Saul said to the Kinite, Go, and depart out of the midst of the Amalekites, lest I put thee with them; for thou dealedst mercifully with the children of Israel when they went up out of Egypt. So the Kinite departed from the midst of Amalec. [7] And Saul smote Amalec from Evilat to Sur fronting Egypt. [8] And he took Agag the king of Amalec alive, and he slew all the people and Hierim with the edge of the sword.[e] [9] And Saul and all the people saved Agag alive, and the best of the flocks, and of the herds, and of the fruits, of the vineyards, and of all the good things; and they would not destroy them: but every worthless and refuse thing they destroyed.[fg]

[10] And the word of God came to Samuel, saying, [11] I have repented that I have made Saul to be king: for he has turned back from following me, and has not kept my word. And Samuel was grieved, and cried to God all night.[h] [12] And Samuel rose early and went to meet Israel in the morning, and it was told Saul, saying, Samuel has come to Carmel, and he has raised up help for himself: and he turned his chariot, and came down to Galgala to Saul; and, behold, he was offering up a whole-burnt-offering to God, the chief of the spoils which he brought out of Amalec.[ijk]

[13] And Samuel came to Saul: and Saul said to him, Blessed art thou of God: I have performed all that God said.[lm] [14] And Samuel said, What then is the bleating of this flock in my ears, and the sound of the oxen which I hear?[n] [15] And Saul said, I have brought them out of Amalec, that which the people preserved, even the best of the sheep, and of the cattle, that it might be sacrificed to the Eternal thy God, and the rest have I utterly destroyed. [16] And Samuel said to Saul, Stay, and I will tell thee what God has said to me this night: and he said to him, Say on.

[17] And Samuel said to Saul, Art thou not little in his eyes, though a leader of one of the tribes of Israel? and yet

15:3 See v 8. **15:4** Gr. numbers. **15:4** Gr. of ranks. **15:5** Gr. brook. **15:8** This is strangely given as the rendering of החריס 'he destroyed.' **15:9** Gr. good. **15:9** Gr. work. **15:11** Gr. 'been comforted.' The word has been rendered the same way before. **15:12** Heb. and Alex. Samuel. **15:12** Heb. and Alex. Saul. **15:12** Lit. set up a hand. **15:13** Gr. to God. **15:13** Gr. established. **15:14** Gr. voice. **15:17** Gr. staff of a tribe. A double rendering of שבט i. e. both staff and tribe.

God anointed thee to be king over Israel.[a] 18 And God sent thee on a journey, and said to thee, Go, and utterly destroy: thou shalt slay the sinners against me, even the Amalekites; and thou shalt war against them until thou have consumed them. 19 And why didst not thou hearken to the voice of God, but didst haste to fasten upon the spoils, and didst that which was evil in the sight of God? 20 And Saul said to Samuel, Because I listened to the voice of the people: yet I went the way by which God sent me, and I brought Agag the king of Amalec, and I destroyed Amalec. 21 But the people took of the spoils the best flocks and herds out of that which was destroyed, to sacrifice before the Eternal our God in Galgal. 22 And Samuel said, Does God take pleasure in whole-burnt-offerings and sacrifices, as in hearing the words of God? behold, obedience is better than a good sacrifice, and hearkening than the fat of rams. 23 For sin is as divination; idols bring on pain and grief. Because thou hast rejected the word of the Eternal God also shall reject thee from being king over Israel.

24 And Saul said to Samuel, I have sinned, in that I have transgressed the word of God and thy direction; for I feared the people, and I hearkened to their voice. 25 And now remove, I pray thee, my sin, and turn back with me, and I will worship the Eternal thy God. 26 And Samuel said to Saul, I will not turn back with thee, for thou hast rejected the word of God, and God will reject thee from being king over Israel.

27 And Samuel turned his face to depart, and Saul caught hold of the skirt of his garment, and tore it.[b] 28 And Samuel said to him, God has rent thy kingdom from Israel out of thy hand this day, and will give it to thy neighbour who is better than thou. 29 And Israel shall be divided to two: and God will not turn nor repent, for he is not as a man to repent.[c] 30 And Saul said, I have sinned; yet honour me, I pray thee, before the elders of Israel, and before my people; and turn back with me, and I will worship the Eternal thy God. 31 So Samuel turned back after Saul, and he worshipped God.

32 And Samuel said, Bring me Agag the king of Amalec: and Agag came to him trembling; and Agag said, Is death thus bitter?[d] 33 And Samuel said to Agag, As thy sword has bereaved women of their children, so shall thy mother be made childless among women: and Samuel slew Agag before God in Galgal.

34 And Samuel departed to Armathaim, and Saul went up to his house at Gabaa. 35 And Samuel did not see Saul again till the day of his death, for Samuel mourned after Saul, and God repented that he had made Saul king over Israel.

16 And God said to Samuel, How long dost thou mourn for Saul, whereas I have rejected him from reigning over Israel? Fill thy horn with oil, and come, I will send thee to Jessæ, to Bethleem; for I have seen among his sons a king for me. 2 And Samuel said, How can I go? whereas Saul will hear of it, and slay me: and God said, Take a heifer in thine hand and thou shalt say, I am come to sacrifice to God. 3 And thou shalt call Jessæ to the sacrifice, and I will make known to thee what thou shalt do; and thou shalt anoint him whom I shall mention to thee.

4 And Samuel did all that God told him; and he came to Bethleem: and the elders of the city were amazed at meeting him, and said, Dost thou come peaceably, thou Seer?[e] 5 And he said, Peaceably: I am come to sacrifice to God. Sanctify yourselves, and rejoice with me this day: and he sanctified Jessæ and his sons, and he called them to the sacrifice.[f]

15:27 Gr. doublet, or mantle. **15:29** Wide variation from the Heb. **15:32** Or, 'If it be thus, bitter is death.' **16:4** Gr. is 'thy coming in peace.' **16:5** Gr. peace.

6 And it came to pass when they came
in, that he saw Eliab, and said, Surely
God's anointed is before him. 7 But God
said to Samuel, Look not on his appear-
ance, nor on his stature, for I have re-
jected him; for God sees not as a man
looks; for man looks at the outward ap-
pearance, but God looks at the heart.[ab]
8 And Jessæ called Aminadab, and he
passed before Samuel: and he said, Nei-
ther has God chosen this one. 9 And
Jessæ caused Sama to pass by: and he
said, Neither has God chosen this one.[c]
10 And Jessæ caused his seven sons to
pass before Samuel: and Samuel said,
God has not chosen these.

11 And Samuel said to Jessæ, Hast thou
no more sons? And Jessæ said, There is
yet a little one; behold, he tends the flock.
And Samuel said to Jessæ, Send and
fetch him, for we may not sit down till
he comes.[de] 12 And he sent and fetched
him: and he was ruddy, with beauty of
eyes, and very goodly to behold. And
God said to Samuel, Arise, and anoint
David, for he is good.[f] 13 And Samuel
took the horn of oil, and anointed him
in the midst of his brethren: and the
Spirit of God came upon David from that
day forward: and Samuel arose, and de-
parted to Armathaim.[g]

14 And the Spirit of God departed from
Saul, and an evil spirit from God tor-
mented him.[h] 15 And Saul's servants said
to him, Behold now, an evil spirit from
God torments thee. 16 Let now thy ser-
vants speak before thee, and let them
seek for our master a man skilled to play
on the harp; and it shall come to pass
when an evil spirit comes upon thee and
he shall play on his harp, that thou shalt
be well, and he shall refresh thee. 17 And
Saul said to his servants, Look now out
for me a skilful player, and bring him
to me.[i] 18 And one of his servants an-
swered and said, Behold, I have seen a
son of Jessæ the Bethleemite, and he un-
derstands playing on the harp, and the
man is prudent, and a warrior, and wise
in speech, and the man is handsome, and
God is with him.[j] 19 And Saul sent mes-
sengers to Jessæ, saying, Send to me thy
son David who is with thy flock. 20 And
Jessæ took a homer of bread, and a bot-
tle of wine, and one kid of the goats, and
sent them by the hand of his son David
to Saul.

21 And David went in to Saul, and stood
before him; and he loved him greatly;
and he became his armour-bearer. 22 And
Saul sent to Jessæ, saying, Let David, I
pray thee, stand before me, for he has
found grace in my eyes. 23 And it came to
pass when the evil spirit was upon Saul,
that David took his harp, and played
with his hand: and Saul was refreshed,
and it was well with him, and the evil
spirit departed from him.

17 And the Philistines gather their
armies to battle, and gather them-
selves to Socchoth of Judæa, and encamp
between Socchoth and Azeca Epher-
men.[k] 2 And Saul and the men of Is-
rael gather together, and they encamp
in the valley, and set the battle in ar-
ray against the Philistines. 3 And the
Philistines stand on the mountain on one
side, and Israel stands on the mountain
on the other side, and the valley was be-
tween them.

4 And there went forth a mighty man
out of the army of the Philistines, Goliath
by name, out of Geth, his height was four
cubits and a span. 5 And he had a hel-
met upon his head, and he wore a breast-
plate of chain armour; and the weight of
his breastplate was five thousand shekels
of brass and iron. 6 And greaves of brass
were upon his legs, and a brazen tar-
get was between his shoulders. 7 And

16:7 Or, face. **16:7** Gr. will not see. **16:9** Gr. in this one. **16:11** Gr. Are thy sons come to an end? **16:11** Or, the youngest. **16:12** Gr. goodly in the sight of God. **16:13** Gr. leapt upon. **16:14** Gr. choked him. **16:17** Gr. man playing skilfully. **16:18** Gr. him understanding. **17:1** Alex. Aphesdommin.

the staff of his spear was like a weavers' beam, and the spear's head was formed of six hundred shekels of iron; and his armour-bearer went before him.[a] [8] And he stood and cried to the army of Israel, and said to them, Why are ye come forth to set yourselves in battle array against us? Am not I a Philistine, and ye Hebrews of Saul? choose for yourselves a man, and let him come down to me.[b] [9] And if he shall be able to fight against me, and shall smite me, then will we be your servants: but if I should prevail and smite him, ye shall be our servants, and serve us. [10] And the Philistine said, Behold, I have defied the armies of Israel this very day: give me a man, and we will both of us fight in single combat.

[11] And Saul and all Israel heard these words of the Philistine, and they were dismayed, and greatly terrified.[c] [12] And David son of an Ephrathite said, this Ephrathite was of Bethleem Juda, and his name was Jessae, and he had eight sons. And the man passed for an old man among men in the days of Saul. [13] And the three elder sons of Jessae went and followed Saul to the war, and the names of his sons that went to the war were, Eliab his first-born, and his second Aminadab, and his third son Samma.[d] [14] And David himself was the younger son, and the three elder followed Saul.[e] [15] And David departed and returned from Saul, to feed his father's sheep in Bethleem;[f] [16] And the Philistine advanced morning and evening, and stood up forty days. [17] And Jessae said to David, Take now to thy brethren an ephah of this meal, and these ten loaves, and run to the camp and give them to thy brothers. [18] And thou shalt carry to the captain of the thousand these ten cheeses of milk, and thou shalt see how thy brethren fare, and learn what they want.[g] [19] And Saul himself and all the men of Israel were in the valley of the Oak, warring with the Philistines. [20] And David rose early in the morning, and left the sheep to a keeper, and took and went as Jessae commanded him, and he came to the trench and to the army as it was going out to fight, and they shouted for the battle. [21] And Israel and the Philistines formed their lines one opposite the other. [22] And David deposited his burden in the hand of a keeper, and ran to the line, and went and asked his brethren how they Were. [23] And while he was speaking with them, behold the Amessaean advanced, Goliath by name, the Philistine of Geth, of the armies of the Philistines, and he spoke as before, and David heard.[h] [24] And all the men of Israel when they saw the man fled from before him, and they were greatly terrified. [25] And the men of Israel said, Have ye seen this man that comes up? for he has reproached Israel and has come up; and it shall be that the man who shall smite him, the king shall enrich him with great wealth and shall give him his daughter, and shall make his father's house free in Israel. [26] and David spoke to the men who stood with him saying, Shall it indeed be done thus to the man who shall smite that Philistine, and take away reproach from Israel? for who is this uncircumcised Philistine that he has defied the army of the living God? [27] And the people spoke to him according to this Word, saying Thus shall it be done to the man Who shall smite him. [28] And Eliab his elder brother heard as he spoke to the men, and Eliab was very angry with David and said, Why hast thou thus come down, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart, for thou art come down to

17:7 Gr. the spear. **17:8** Or, servants, עברי being read as if עברי. **17:11** See Appendix. which has verses 12-31 translated from the Alexandrine codex. These verses (below) are not found in the Vatican Codex. **17:13** Gr. name. **17:14** Gr. is. **17:15** Gr. feeding. **17:18** Lit. the ten cheeses of this milk. **17:23** Gr. according to these words.

see the battle. 29 And David said what have I done now? Have I no business here?[a] 30 And he turned from him towards another, and he spoke after the same manner; and the people answered him after the former manner.[b] 31 And the Words which David spoke were heard and were reported to Saul. And he took him to himself.[c]

32 And David said to Saul, Let not, I pray thee, the heart of my master be dejected within him: thy servant will go, and fight with this Philistine.[d] 33 And Saul said to David, Thou wilt not in anywise be able to go against this Philistine to fight with him, for thou art a mere youth, and he a man of war from his youth.

34 And David said to Saul, Thy servant was tending the flock for his father; and when a lion came and a she-bear, and took a sheep out of the flock, 35 then I went forth after him, and smote him, and drew the spoil out of his mouth: and as he rose up against me, then I caught hold of his throat, and smote him, and slew him.[e] 36 Thy servant smote both the lion and the bear, and the uncircumcised Philistine shall be as one of them: shall I not go and smite him, and remove this day a reproach from Israel? for who is this uncircumcised one, who has defied the army of the living God? 37 God who delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and God shall be with thee.

38 And Saul clothed David with a military coat, and put his brazen helmet on his head. 39 And he girt David with his sword over his coat: and he made trial walking with them once and again: and David said to Saul, I shall not be able to go with these, for I have not proved them: so they remove them from him.[f] 40 And he took his staff in his hand, and he chose for himself five smooth stones out of the brook, and put them in the shepherd's scrip which he had for his store, and his sling was in his hand; and he approached the Philistine.[g]

42 And Goliath saw David, and despised him; for he was a lad, and ruddy, with a fair countenance.[h] 43 And the Philistine said to David, Am I as a dog, that thou comest against me with a staff and stones? [and David said, Nay, but worse than a dog.] And the Philistine cursed David by his gods.[i] 44 And the Philistine said to David, Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth.

45 And David said to the Philistine, Thou comest to me with sword, and with spear, and with shield; but I come to thee in the name of the Eternal God of hosts of the army of Israel, which thou hast defied 46 this day. And God shall deliver thee this day into my hand; and I will slay thee, and take away thy head from off thee, and will give thy limbs and the limbs of the army of the Philistines this day to the birds of the sky, and to the wild beasts of the earth; and all the earth shall know that there is a God in Israel.[j] 47 And all this assembly shall know that God delivers not by sword or spear, for the battle is God's, and God will deliver you into our hands.

48 And the Philistine arose and went to meet David. 49 And David stretched out his hand to his scrip, and took thence a stone, and slang it, and smote the Philistine on his forehead, and the stone penetrated through the helmet into his forehead, and he fell upon his face to the ground.[k] 51 And David ran, and

17:29 Gr. is there not a word? **17:30** Lit. according to the word of the first. **17:31** Gr. behind Saul. **17:32** Gr. upon him. **17:35** Gr. it. **17:39** Gr. laboured. **17:40** Verse 41 is not in the Vatican codex. Alex. has the following. **17:42** Gr. with beauty of eyes. **17:43** The following words in italics not in Alex. or Heb. **17:46** Gr. shut thee up. **17:49** Verse 50 is not in the Vatican codex. Alex. has the following.

stood upon him, and took his sword, and slew him, and cut off his head: and the Philistines saw that their champion was dead, and they fled.

52 And the men of Israel and Juda arose, and shouted and pursued them as far as the entrance to Geth, and as far as the gate of Ascalon: and the slain men of the Philistines fell in the way of the gates, both to Geth, and to Accaron.[abc] 53 And the men of Israel returned from pursuing after the Philistines, and they destroyed their camp.[de] 54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.[f]

18 And there came out women in dances to meet David out of all the cities of Israel, with timbrels, and with rejoicing, and with cymbals. 7 And the women began the strain, and said, Saul has smitten his thousands, and David his ten thousands. 8 And it seemed evil in the eyes of Saul concerning this matter, and he said, To David they have given ten thousands, and to me they have given thousands.[g]

12 And Saul was alarmed on account of David. 13 And he removed him from him, and made him a captain of a thousand for himself; and he went out and came in before the people. 14 And David was prudent in all his ways, and God was with him. 15 And Saul saw that he was very wise, and he was afraid of him. 16 And all Israel and Juda loved David, because he came in and went out before the people.[h]

20 And Melchol the daughter of Saul loved David; and it was told Saul, and the thing was pleasing in his eyes. 21 And Saul said, I will give her to him, and she shall be a stumbling-block to him. Now the hand of the Philistines was against Saul. 22 And Saul charged his servants, saying, Speak ye privately to David, saying, Behold, the king delights in thee, and all his servants love thee, and do thou become the king's son-in-law. 23 And the servants of Saul spoke these words in the ears of David; and David said, Is it a light thing in your eyes to become son-in-law to the king? whereas I am an humble man, and not honourable? 24 And the servants of Saul reported to him according to these words, which David spoke. 25 And Saul said, Thus shall ye speak to David, The king wants no gift but a hundred foreskins of the Philistines, to avenge himself on the king's enemies. Now Saul thought to cast him into the hands of the Philistines. 26 And the servants of Saul report these words to David, and David was well pleased to become the son-in-law to the king.

27 And David arose, and went, he and his men, and smote among the Philistines a hundred men: and he brought their foreskins, and he becomes the king's son-in-law, and Saul gives him Melchol his daughter to wife. 28 And Saul saw that God was with David, and that all Israel loved him. 29 And he was yet more afraid of David.

19 And Saul spoke to Jonathan his son, and to all his servants, to slay David. 2 And Jonathan, Saul's son, loved David much: and Jonathan told David, saying, Saul seeks to kill thee: take heed to thyself therefore to-morrow morning, and hide thyself, and dwell in secret.[i] 3 And I will go forth, and stand near my father in the field where thou shalt be, and I will speak concerning thee to my father; and I will see what his answer may be, and I will tell thee.

4 And Jonathan spoke favourably concerning David to Saul his father, and said to him, Let not the king sin against thy servant David, for he has not sinned

17:52 Gr. arise. **17:52** Alex. Gai. **17:52** Heb. שערים Shaaraim. **17:53** Gr. declining from after. **17:53** Gr. trampled on. **17:54** Verses 55 to 58 are not in the Vatican codex. Alex. has the following. **18:8** From this point to the end of v 11. is read from Alex. **18:16** vv 17-19 are not in the Vatican codex. They are here read from Alex. **19:2** Gr. chose, q. d. dilexit.

against thee, and his deeds are very good. 5 And he put his life in his hand, and smote the Philistine, and God wrought a great deliverance; and all Israel saw, and rejoiced: why then dost thou sin against innocent blood, to slay David without a cause? 6 And Saul hearkened to the voice of Jonathan; and Saul swore, saying, As God lives, he shall not die.[a] 7 And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times.

8 And there was again war against Saul; and David did valiantly, and fought against the Philistines, and smote them with a very great slaughter, and they fled from before him.[b]

9 And an evil spirit from God was upon Saul, and he was resting in his house, and a spear was in his hand, and David was playing on the harp with his hands.[cd] 10 And Saul sought to smite David with the spear; and David withdrew suddenly from the presence of Saul; and he drove the spear into the wall; and David retreated and escaped.[e] 11 And it came to pass in that night, that Saul sent messengers to the house of David to watch him, in order to slay him in the morning; and Melchol David's wife told him, saying, Unless thou save thy life this night, tomorrow thou shalt be slain.[f] 12 So Melchol lets David down by the window, and he departed, and fled, and escaped. 13 And Melchol took images, and laid them on the bed, and she put the liver of a goat by his head, and covered them with clothes.[gh]

14 And Saul sent messengers to take David; and they say that he is sick. 15 And he sends to David, saying, Bring him to me on the bed, that I may slay him. 16 And the messengers come, and, behold, the images were on the bed, and the goat's liver at his head. 17 And Saul said to Melchol, Why hast thou thus deceived me, and suffered my enemy to depart, and he has escaped? and Melchol said to Saul, He said, Let me go, and if not, I will slay thee.

18 So David fled, and escaped, and comes to Samuel to Armathaim, and tells him all that Saul had done to him: and Samuel and David went, and dwelt in Navath in Rama.

19 And it was told Saul, saying, Behold, David is in Navath in Rama. 20 And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood as appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy. 21 And it was told Saul, and he sent other messengers, and they also prophesied: and Saul sent again a third set of messengers, and they also prophesied. 22 And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing-floor that is in Sephi; and he asked and said, Where are Samuel and David? and they said, Behold, in Navath in Rama. 23 And he went thence to Navath in Rama: and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama. 24 And he took off his clothes, and prophesied before them; and lay down naked all that day and all that night: therefore they said, Is Saul also among the prophets?

19:6 Gr. if he shall die. **19:8** Lit. war added to be. **19:9** Gr. of God. **19:9** Gr. sleeping. Heb. sitting, perhaps ישׁך read for ישׁב. **19:10** Gr. to strike the spear into David. **19:11** Gr. his wife sent to David. **19:13** Heb. teraphim, probably such images as were put on monuments. **19:13** כבר liver, has evidently been read here for כביר a quilt, or perhaps a pillow.

20 And David fled from Navath in Rama, and comes into the presence of Jonathan; and he said, What have I done, and what is my fault, and wherein have I sinned before thy father, that he seeks my life? [2] And Jonathan said to him, Far be it from thee: thou shalt not die: behold, my father will not do any thing great or small without discovering it to me; and why should my father hide this matter from me? this thing is not so.[a] [3] And David answered Jonathan, and said, Thy father knows surely that I have found grace in thy sight, and he said, Let not Jonathan know this, lest he refuse his consent: but as God lives and thy soul lives, as I said, the space is filled up between me and death. [4] And Jonathan said to David, What does thy soul desire, and what shall I do for thee?

[5] And David said to Jonathan, Behold, to-morrow is the new moon, and I shall not on any account sit down to eat, but thou shalt let me go, and I will hide in the plain till the evening. [6] And if thy father do in anywise enquire for me, then shalt thou say, David earnestly asked leave of me to run to Bethleem his city, for there is there a yearly sacrifice for all the family.[bc] [7] If he shall say thus, Well,— all is safe for thy servant: but if he shall answer harshly to thee, know that evil is determined by him.[d] [8] And thou shalt deal mercifully with thy servant; for thou hast brought thy servant into a covenant of God with thyself: and if there is iniquity in thy servant, slay me thyself; but why dost thou thus bring me to thy father?

[9] And Jonathan said, That be far from thee: for if I surely know that evil is determined by my father to come upon thee, although it should not be against thy cities, I will tell thee. [10] And David said to Jonathan, Who can tell me if thy father should answer roughly? [11] And Jonathan said to David, Go, and abide in the field. And they went out both into the field.

[12] And Jonathan said to David, The Eternal God of Israel knows that I will sound my father as I have an opportunity, three several times, and, behold, if good should be determined concerning David, and I do not send to thee to the field,[e] [13] God do so to Jonathan and more also: as I shall also report the evil to thee, and make it known to thee, and I will let thee go; and thou shalt depart in peace, and God shall be with thee, as he was with my father. [14] And if indeed I continue to live, then shalt thou deal mercifully with me; and if I indeed die,[f] [15] thou shalt not withdraw thy mercy from my house for ever: and if thou doest not, when God cuts off the enemies of David each from the face of the earth,[g] [16] should it happen that the name of Jonathan be discovered by the house of David, then let God seek out the enemies of David. [17] And Jonathan swore yet again to David, because he loved the soul of him that loved him.

[18] And Jonathan said, To-morrow is the new moon, and thou wilt be enquired for, because thy seat will be observed as vacant. [19] And thou shalt stay three days, and watch an opportunity, and shalt come to thy place where thou mayest hide thyself in the day of thy business, and thou shalt wait by that ergab.[hi] [20] And I will shoot three arrows, aiming them at a mark.[jk] [21] And behold, I will send a lad, saying, Go find me the arrow. [22] If I should expressly say to the lad, The arrow is here, and on this side of thee, take it; then come, for it is well with thee, and there is no reason for fear, as God lives: but if I should say thus to the young man, The arrow is on that side of thee, and beyond; go, for God hath sent

20:2 Gr. and will not uncover my ear. **20:6** Or, notice me as present or absent. **20:6** Gr. sacrifice of days. Hebraism. **20:7** Gr. peace to thy servant. **20:12** Heb. השליח the third day. **20:14** Gr. I yet being alive. **20:15** Gr. The meaning of the Heb. is here greatly obscured. **20:19** Gr. act thrice. **20:19** A corruption of the Heb. ezel. **20:20** Gr. with. **20:20** The Heb. has been turned into a proper name.

thee away. 23 And as for the word which thou and I have spoken, behold, God is witness between me and thee for ever.

24 So David hides himself in the field, and the new month arrives, and the king comes to the table to eat.[a] 25 And he sat upon his seat as in former times, even on his seat by the wall, and he went before Jonathan; and Abenner sat on one side of Saul, and the place of David was empty.[b] 26 And Saul said nothing on that day, for he said, It seems to have fallen out that he is not clean, because he has not purified himself.

27 And it came to pass on the morrow, on the second day of the month, that the place of David was empty; and Saul said to Jonathan his son, Why has not the son of Jessæ attended both yesterday and to-day at the table? 28 And Jonathan answered Saul, and said to him, David asked leave of me to go as far as Bethleem his city; 29 and he said, Let me go, I pray thee, for we have a family sacrifice in the city, and my brethren have sent for me; and now, if I have found grace in thine eyes, I will even go over and see my brethren: therefore he is not present at the table of the king.[c]

30 And Saul was exceedingly angry with Jonathan, and said to him, Thou son of traitorous damsels! for do I not know that thou art an accomplice with the son of Jessæ to thy shame, and to the shame of thy mother's nakedness?[d] 31 For so long as the son of Jessæ lives upon the earth, thy kingdom shall not be established: now then send and take the young man, for he shall surely die.[ef] 32 And Jonathan answered Saul, Why is he to die? what has he done?[g] 33 And Saul lifted up his spear against Jonathan to slay him: so Jonathan knew that this evil was determined on by his father to slay David. 34 And Jonathan sprang up from the table in great anger, and did not eat bread on the second day of the month, for he grieved bitterly for David, because his father determined on mischief against him.

35 And morning came, and Jonathan went out to the field, as he appointed to do for a signal to David, and a little boy was with him. 36 And he said to the boy, Run, find me the arrows which I shoot: and the boy ran, and Jonathan shot an arrow, and sent it beyond him. 37 And the boy came to the place where the arrow was which Jonathan shot; and Jonathan cried out after the lad, and said, The arrow is on that side of thee and beyond thee. 38 And Jonathan cried out after his boy, saying, Make all speed, and stay not. And Jonathan's boy gathered up the arrows, and brought the arrows to his master. 39 And the boy knew nothing, only Jonathan and David knew. 40 And Jonathan gave his weapons to his boy, and said to his boy, Go, enter into the city.

41 And when the lad went in, then David arose from the argab, and fell upon his face, and did obeisance to him three times, and they kissed each other, and wept for each other, for a great while.[h] 42 And Jonathan said to David, Go in peace, and as we have both sworn in the name of God, saying, God shall be witness between me and thee, and between my seed and thy seed for ever—even so let it be.

20:24 Or, moon. **20:25** Gr. once and once. **20:29** Gr. given a charge for me. **20:30** Lit. deserting in a military sense. **20:31** Gr. all the days that. **20:31** Gr. is a son of death. **20:32** Gr. does he die. **20:41** Gr. See v. 19.

21 And David arose and departed, and Jonathan went into the city.
[2] And David comes to Nomba to Abimelech the priest: and Abimelech was amazed at meeting him, and said to him, Why art thou alone, and nobody with thee? [3] And David said to the priest, The king gave me a command to-day, and said to me, Let no one know the matter on which I send thee, and concerning which I have charged thee: and I have charged my servants to be in the place that is called, The faithfulness of God, phellani maemoni.[ab] [4] And now if there are under thy hand five loaves, give into my hand what is ready. [5] And the priest answered David, and said, There are no common loaves under my hand, for I have none but holy loaves: if the young men have been kept at least from women, then they shall eat them. [6] And David answered the priest, and said to him, Yea, we have been kept from women for three days: when I came forth for the journey all the young men were purified; but this expedition is unclean, wherefore it shall be sanctified this day because of my weapons.
[7] So Abimelech the priest gave him the shewbread; for there were no loaves there, but only the presence loaves which had been removed from the presence of God, in order that hot bread should be set on, on the day on which he took them.
[8] And there was there on that day one of Saul's servants detained before God, and his name was Doec the Syrian, tending the mules of Saul.[c] [9] And David said to Abimelech, See if there is here under thy hand spear or sword, for I have not brought in my hand my sword or my weapons, for the word of the king was urgent.[d] [10] And the priest said, Behold the sword of Goliath the Philistine, whom thou smotest in the valley of Ela; and it is wrapt in a cloth: if thou wilt take it, take it for thyself, for there is no other except it here. And David said, Behold, there is none like it; give it me.[e]
[11] And he gave it him; and David arose, and fled in that day from the presence of Saul: and David came to Anchus king of Geth. [12] And the servants of Anchus said to him, Is not this David the king of the land? Did not the dancing women begin the song to him, saying, Saul has smitten his thousands, and David his ten thousands? [13] And David laid up the words in his heart, and was greatly afraid of Anchus king of Geth.[f] [14] And he changed his appearance before him, and feigned himself a false character in that day; and drummed upon the doors of the city, and used extravagant gestures with his hands, and fell against the doors of the gate, and his spittle ran down upon his beard. [15] And Anchus said to his servants, Lo! ye see the man is mad: why have ye brought him in to me?[g] [16] Am I in want of madmen, that ye have brought him in to me to play the madman? he shall not come into the house.
22 And David departed thence, and escaped; and he comes to the cave of Odollam, and his brethren hear, and the house of his father, and they go down to him there. [2] And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four hundred men.
[3] And David departed thence to Massephath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me. [4] And he persuaded the king of Moab, and they dwelt with him continually, while David was in the hold.[h] [5] And Gad the prophet

21:3 This is another instance of double translation, מקוץ suggesting probably both the idea of place and faithfulness. **21:3** Phellani maemoni, a corruption of אלמבי פלכי. **21:8** The word Νεεσσαρὰν is another repitition. Heb. בעצר. **21:9** Gr. taken. **21:10** Alex. + behind the ephod (or shoulder-piece) —so the Heb. **21:13** Gr. put. **21:15** Gr. or man epileptic. **22:4** Gr. the face of the king.

said to David, Dwell not in the hold: go, and thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric.

6 And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rama, and his spear was in his hand, and all his servants stood near him. 7 And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jessæ indeed give all of you fields and vineyards, and will he make you all captains of hundreds and captains of thousands? 8 that ye are all conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jessæ, and there is no one of you that is sorry for me, or informs me that my son has stirred up my servant against me for an enemy, as it is this day?[a]

9 And Doec the Syrian who was over the mules of Saul answered and said, I saw the son of Jessæ as he came to Nomba to Abimelech son of Achitob the priest.[b] 10 And the priest enquired of God for him, and gave him provisions, and gave him the sword of Goliath the Philistine.

11 And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king. 12 And Saul said, Hear now, thou son of Achitob. And he said, Lo! I am here, speak, my master. 13 And Saul said to him, Why have thou and the son of Jessæ conspired against me, that thou shouldest give him bread and a sword, and shouldest enquire of God for him, to raise him up against me as an enemy, as he is this day? 14 And he answered the king, and said, And who is there among all thy servants faithful as David, and he is a son-in-law of the king, and he is executor of all thy commands, and is honourable in thy house? 15 Have I begun to-day to enquire of God for him? by no means: let not the king bring a charge against his servant, and against the whole of my father's house; for thy servant knew not in all these matters anything great or small.

16 And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house. 17 And the king said to the footmen that attended on him, Draw nigh and slay the priests of God, because their hand is with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priests of God.[c] 18 And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of God in that day, three hundred and five men, all wearing an ephod.[d] 19 And he smote Nomba the city of the priests with the edge of the sword, both man and woman, infant and suckling, and calf, and ox, and sheep.

20 And one son of Abimelech son of Achitob escapes, and his name was Abiathar, and he fled after David. 21 And Abiathar told David that Saul had slain all the priests of God. 22 And David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of thy father.[e] 23 Dwell with me; fear not, for wherever I shall seek a place of safety for my life, I will also seek a place for thy life, for thou art safely guarded while with me.

22:8 Gr. labours. **22:9** Gr. answers. **22:17** Gr. flees. **22:18** Alex. a linen ephod. **22:22** Gr. souls or lives.

23 And it was told David, saying, Behold, the Philistines war in Keila, and they rob, they trample on the threshing-floors. [2] And David enquired of God, saying, Shall I go and smite these Philistines? And God said, Go, and thou shalt smite these Philistines, and shalt save Keila. [3] And the men of David said to him, Behold, we are afraid here in Judea; and how shall it be if we go to Keila? shall we go after the spoils of the Philistines? [4] And David enquired yet again of God; and God answered him, and said to him, Arise and go down to Keila, for I will deliver the Philistines into thy hands. [5] So David and his men with him went to Keila, and fought with the Philistines; and they fled from before him, and he carried off their cattle, and smote them with a great slaughter, and David rescued the inhabitants of Keila. [6] And it came to pass when Abiathar the son of Achimelech fled to David, that he went down with David to Keila, having an ephod in his hand.

[7] And it was told Saul that David was come to Keila: and Saul said, God has sold him into my hands, for he is shut up, having entered into a city that has gates and bars. [8] And Saul charged all the people to go down to war to Keila, to besiege David and his men. [9] And David knew that Saul spoke openly of mischief against him: and David said to Abiathar the priest, Bring the ephod of God.[a] [10] And David said, Eternal God of Israel, thy servant has indeed heard, that Saul seeks to come against Keila to destroy the city on my account. [11] Will the place be shut up? and now will Saul come down, as thy servant has heard? The Eternal God of Israel, tell thy servant. And God said, It will be shut up.[bc]

[13] And David arose, and the men with him, in number about four hundred, and they went forth from Keila, and went whithersoever they could go: and it was told Saul that David had escaped from Keila, and he forbore to come. [14] And he dwelt in Maserem in the wilderness, in the narrow passes; and dwelt in the wilderness in mount Ziph, in the dry country. And Saul sought him continually, but God delivered him not into his hands. [15] And David perceived that Saul went forth to seek David; and David was in the dry mountain in the New Ziph.[d]

[16] And Jonathan son of Saul rose, and went to David to Cæne, and strengthened his hands in God. [17] And he said to him, Fear not, for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be second to thee; and Saul my father knows it. [18] So they both made a covenant before God; and David dwelt in Cæne, and Jonathan went to his home.

[19] And the Ziphites came up out of the dry country to Saul to the hill, saying, Behold, is not David hidden with us in Messara, in the narrows in Cæne in the hill of Echela, which is on the right of Jessæmon? [20] And now according to all the king's desire to come down, let him come down to us; they have shut him up into the hands of the king. [21] And Saul said to them, Blessed be ye of God, for ye have been grieved on my account. [22] Go, I pray you, and make preparations yet, and notice his place where his foot shall be, quickly, in that place which ye spoke of, lest by any means he should deal craftily. [23] Take notice, then, and learn, and I will go with you; and it shall come to pass that if he is in the land, I will search him out among all the thousands of Juda.

[24] And the Ziphites arose, and went before Saul: and David and his men were in the wilderness of Maon, westward, to the right of Jessæmon.

[25] And Saul and his men went to seek

23:9 Gr. is not silent concerning. **23:11** i. e. besieged. **23:11** Verse 12 is here supplied by Alex. **23:15** The Hebrew הוש has here been read as if חוש.

him: and they brought word to David, and he went down to the rock that was in the wilderness of Maon: and Saul heard, and followed after David to the wilderness of Maon. 26 And Saul and his men go on one side of the mountain, and David and his men are on the other side of the mountain: and David was hiding himself to escape from Saul: and Saul and his men encamped against David and his men, in order to take them.

27 And there came a messenger to Saul, saying, Haste thee, and come hither, for the Philistines have invaded the land. 28 So Saul returned from following after David, and went to meet the Philistines: therefore that place was called The divided Rock.

24 And David rose up from thence, and dwelt in the narrow passes of Engaddi. 2 And it came to pass when Saul returned from pursuing after the Philistines, that it was reported to him, saying, David is in the wilderness of Engaddi. 3 And he took with him three thousand men, chosen out of all Israel, and went to seek David and his men in front of Saddæem. 4 And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the inner part of the cave. 5 And the men of David said to him, Behold, this is the day of which God spoke to thee, that he would deliver thine enemy into thy hands; and thou shalt do to him as it is good in thy sight. So David arose and cut off the skirt of Saul's garment secretly.[a]

6 And it came to pass after this that David's heart smote him, because he had cut off the skirt of his garment. 7 And David said to his men, God forbid it me, that I should do this thing to my master the anointed of God, to lift my hand against him; for he is the anointed of God. 8 So David persuaded his men by his words, and did not suffer them to arise and slay Saul: and Saul arose and went his way.

9 And David rose up and went after him out of the cave: and David cried after Saul, saying, My master, O king! and Saul looked behind him, and David bowed with his face to the ground, and did obeisance to him.[b]

10 And David said to Saul, Why dost thou hearken to the words of the people, saying, Behold, David seeks thy life? 11 Behold, thine eyes have seen this day how that God has delivered thee this day into my hands in the cave; and I would not slay thee, but spared thee, and said, I will not lift up my hand against my master, for he is God's anointed. 12 And behold, the skirt of thy mantle is in my hand, I cut off the skirt, and did not slay thee: know then and see to-day, there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against thee, yet thou layest snares for my soul to take it.[c] 13 God judge between me and thee, and God requite thee on thyself: but my hand shall not be upon thee. 14 As the old proverb says, Transgression will proceed from the wicked ones: but my hand shall not be upon thee.[d] 15 And now after whom dost thou come forth, O king of Israel? after whom dost thou pursue? after a dead dog, and after a flea? 16 God be judge and umpire between me and thee, God look upon and judge my cause, and rescue me out of thy hand.

17 And it came to pass when David had finished speaking these words to Saul, that Saul said, Is this thy voice, son David? and Saul lifted up his voice, and wept. 18 And Saul said to David, Thou art more righteous than I, for thou hast recompensed me good, but I have recompensed thee evil. 19 And thou hast told me to-day what good thou hast done me, how God shut me up into thy hands to-day, and thou didst not slay

24:5 Gr. took away. **24:9** Gr. stooped. **24:12** Gr. bindest my soul. **24:14** Gr. is said.

me. [20] And if any one should find his enemy in distress, and should send him forth in a good way, then God will reward him good, as thou hast done this day. [21] And now, behold, I know that thou shalt surely reign, and the kingdom of Israel shall be established in thy hand. [22] Now then swear to me by God, that thou wilt not destroy my seed after me, that thou wilt not blot out my name from the house of my father. [23] So David swore to Saul: and Saul departed to his place, and David and his men went up to the strong-hold of Messera.[a]

25 And Samuel died, and all Israel assembled, and bewailed him, and they bury him in his house in Armathaim: and David arose, and went down to the wilderness of Maon.[bcd]

[2] And there was a man in Maon, and his flocks were in Carmel, and he was a very great man; and he had three thousand sheep, and a thousand she-goats: and he happened to be shearing his flock in Carmel.[e] [3] And the man's name was Nabal, and his wife's name was Abigaia: and his wife was of good understanding and very beautiful in person: but the man was harsh and evil in his doings, and the man was churlish. [4] And David heard in the wilderness, that Nabal the Carmelite was shearing his sheep. [5] And David sent ten young men, and he said to the young men, Go up to Carmel, and go to Nabal, and ask him in my name how he is.[f] [6] And thus shall ye say, May thou and thy house seasonably prosper, and all thine be in prosperity.[g]

[7] And now, behold, I have heard that thy shepherds who were with us in the wilderness are shearing thy sheep, and we hindered them not, neither did we demand any thing from them all the time they were in Carmel.[h] [8] Ask thy servants, and they will tell thee. Let then thy servants find grace in thine eyes, for we are come on a good day; give, we pray thee, whatsoever thy hand may find, to thy son David.

[9] So the servants come and speak these words to Nabal, according to all these words in the name of David. [10] And Nabal sprang up, and answered the servants of David, and said, Who is David? and who is the son of Jessæ? now-a-days there is abundance of servants who depart every one from his master. [11] And shall I take my bread, and my wine, and my beasts that I have slain for my shearers, and shall I give them to men of whom I know not whence they are?[ij] [12] So the servants of David turned back, and returned, and came and reported to David according to these words.[k] [13] And David said to his men, Gird on every man his sword. And they went up after David, about four hundred men: and two hundred abode with the stuff.[l]

[14] And one of the servants reported to Abigaia the wife of Nabal, saying, Behold, David sent messengers out of the wilderness to salute our master; but he turned away from them. [15] And the men were very good to us; they did not hinder us, neither did they demand from us any thing all the days that we were with them. [16] And when we were in the field, they were as a wall round about us, both by night and by day, all the days that we were with them feeding the flock. [17] And now do thou consider, and see what thou wilt do; for mischief is determined against our master and against his house; and he is a vile character, and one cannot speak to him.

[18] And Abigaia hasted, and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five

24:23 Gr. narrow Messera. **25:1** Heb. Rama. Alex. Rama. **25:1** Gr. assemble and bewail. **25:1** Alex. Paran. **25:2** Lit. 3,000 flocks; as we say in English, 3,000 troops, meaning men formed into troops. **25:5** Gr. concerning peace. **25:6** Gr. in health. **25:7** Gr. for thee. **25:11** Gr. slaying. **25:11** Gr. them that shear my sheep. **25:12** Gr. to their way. **25:13** Alex. and Heb. + 'and they girded on every man his sword, and David also girded on his sword.'

ephahs of fine flour, and one homer of dried grapes, and two hundred cakes of figs, and put them upon asses. [19] And she said to her servants, Go on before me, and behold I come after you: but she told not her husband. [20] And it came to pass when she had mounted her ass and was going down by the covert of the mountain, behold, David and his men came down to meet her, and she met them. [21] And David said, Perhaps I have kept all his possessions in the wilderness that he should wrong me, and we did not order the taking any thing of all his goods; yet he has rewarded me evil for good. [22] So God do to David and more also, if I leave one male of all that belong to Nabal until the morning.

[23] And Abigaia saw David, and she hasted, and alighted from her ass; and she fell before David on her face, and did obeisance to him, bowing to the ground [24] even to his feet, and said, On me, my master, be my wrong: let, I pray thee, thy servant speak in thine ears, and hear thou the words of thy servant.[a] [25] Let not my master, I pray thee, take to heart this pestilent man, for according to his name, so is he; Nabal is his name, and folly is with him: but I thy handmaid saw not the servants of my master whom thou didst send.[b]

[26] And now, my master, as God lives, and thy soul lives, as God has kept thee from coming against innocent blood, and from executing vengeance for thyself, now therefore let thine enemies, and those that seek evil against my master, become as Nabal.[c] [27] And now accept this token of goodwill, which thy servant has brought to my master, and thou shalt give it to the servants that wait on my master.[d] [28] Remove, I pray thee, the trespass of thy servant; for God will surely make for my master a sure house, for God fights the battles of my master, and there shall no evil be ever found in thee. [29] And if a man shall rise up persecuting thee and seeking thy life, yet shall the life of my master be bound up in the bundle of life with the Eternal God, and thou shalt whirl the life of thine enemies as in the midst of a sling. [30] And it shall be when God shall have wrought for my master all the good things he has spoken concerning thee, and shall appoint thee to be ruler over Israel; [31] then this shall not be an abomination and offence to my master, to have shed innocent blood without cause, and for my master to have avenged himself: and so may God do good to my master, and thou shalt remember thine handmaid to do her good.

[32] And David said to Abigaia, Blessed be the Eternal God of Israel, who sent thee this very day to meet me: [33] and blessed be thy conduct, and blessed be thou, who hast hindered me this very day from coming to shed blood, and from avenging myself. [34] But surely as the Eternal God of Israel lives, who hindered me this day from doing thee harm, if thou hadst not hasted and come to meet me, then I said, There shall surely not be left to Nabal till the morning one male. [35] And David took of her hand all that she brought to him, and said to her, Go in peace to thy house: see, I have hearkened to thy voice, and accepted thy petition.[e]

[36] And Abigaia came to Nabal: and, behold, he had a banquet in his house, as the banquet of a king, and the heart of Nabal was merry within him, and he was very drunken: and she told him nothing great or small till the morning light.[f] [37] And it came to pass in the morning, when Nabal recovered from his wine, his wife told him these words; and his heart died within him, and he became as a stone.

[38] And it came to pass after about ten

25:24 Heb. and Alex. + and she fell. **25:25** Heb. and Alex. + 'even Nabal'. **25:26** Gr. saving thy hand for thyself. **25:27** Gr. blessing. **25:35** Gr. face. **25:36** Gr. upon him. **25:38** Gr. there were about ten days, etc.

days, that God smote Nabal, and he died.[a] 39 And David heard it and said, Blessed be God, who has judged the cause of my reproach at the hand of Nabal, and has delivered his servant from the power of evil; and God has returned the mischief of Nabal upon his own head.[bc]

And David sent and spoke concerning Abigaia, to take her to himself for a wife. 40 So the servants of David came to Abigaia to Carmel, and spoke to her, saying, David has sent us to thee, to take thee to himself for a wife. 41 And she arose, and did reverence with her face to the earth, and said, Behold, thy servant is for an handmaid to wash the feet of thy servants. 42 And Abigaia arose, and mounted her ass, and five damsels followed her: and she went after the servants of David, and became his wife. 43 And David took Achinaam out of Jezrael, and they were both his wives. 44 And Saul gave Melchol his daughter, David's wife, to Phalti the son of Amis who was of Romma.[de]

26 And the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jessemon. 2 And Saul arose, and went down to the wilderness of Ziph, and with him went three thousand men chosen out of Israel, to seek David in the wilderness of Ziph. 3 And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness.[f] 4 And David sent spies, and ascertained that Saul was come prepared out of Keila.

5 And David arose secretly, and goes into the place where Saul was sleeping, and there was Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped round about him. 6 And David answered and spoke to Abimelech the Chettite, and to Abessa the son of Saruia the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go in with thee.

7 So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him. 8 And Abessa said to David, God has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once for all, and I will not smite him again.[g] 9 And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of God, and be guiltless? 10 And David said, As God lives, if God smite him not, or his day come and he die, or he go down to battle and be added to his fathers, do not so. 11 God forbid it me that I should lift up my hand against the anointed of God: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home.[h] 12 So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from God had fallen upon them.

13 So David went over to the other side, and stood on the top of a hill afar off, and there was a good distance between them. 14 And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered and said, Who art thou that callest?[i] 15 And David said to Abenner, Art not thou a man? and who is like thee in Israel? Why then dost thou not guard

25:39 Heb. and Alex. insert 'that Nabal was dead. **25:39** Or, from the hand of wicked men. **25:44** Heb. and Alex. Laish and Lais. **25:44** Heb. and Alex. Gallim and Galli. **26:3** Gr. comes. **26:8** Gr. double the stroke to him. **26:11** Gr. καθ' ἑαυτούς. q. d. chez nous. **26:14** Heb. + to the king. Alex. 'me to the king.'

thy master the king? for one out of the people went in to destroy thy master the king. [16] And this thing is not good which thou hast done. As God lives, ye are worthy of death, ye who guard your master the king, the anointed of God: and now behold, I pray you, the spear of the king, and the cruse of water: where are the articles that should be at his head?[a]

[17] And Saul recognised the voice of David, and said, Is this thy voice, son David? and David said, I am thy servant, my master, O king. [18] And he said, Why does my master thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me? [19] And now let my master the king hear the word of his servant. If God stirs thee up against me, let thine offering be acceptable: but if the sons of men, they are cursed before God, for they have cast me out this day so that I should not be established in the inheritance of God, saying, Go, serve other gods. [20] And now let not my blood fall to the ground before God, for the king of Israel has come forth to seek thy life, as the night hawk pursues its prey in the mountains.[b]

[21] And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day I have been foolish and have erred exceedingly. [22] And David answered and said, Behold, the spear of the king: let one of the servants come over and take it. [23] And God shall recompense each according to his righteousness and his truth, since God delivered thee this day into my hands, and I would not lift my hand against God's anointed. [24] And, behold, as thy life has been precious this very day in my eyes, so let my life be precious before God, and may he protect me, and deliver me out of all affliction.[cde] [25] And Saul said to David, Blessed be thou, my son; and thou shalt surely do valiantly, and surely prevail. And David went on his way, and Saul returned to his place.

27 And David said in his heart, Now shall I be one day delivered for death into the hands of Saul; and there is no good thing for me unless I should escape into the land of the Philistines, and Saul should cease from seeking me through every coast of Israel: so I shall escape out of his hand.[f] [2] So David arose, and the six hundred men that were with him, and he went to Anchus, son of Ammach, king of Geth. [3] And David dwelt with Anchus, he and his men, each with his family; and David and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite. [4] And it was told Saul that David had fled to Geth; and he no longer sought after him.

[5] And David said to Anchus, If now thy servant has found grace in thine eyes, let them give me, I pray thee, a place in one of the cities in the country, and I will dwell there: for why does thy servant dwell with thee in a royal city?[g] [6] And he gave him Sekelac in that day: therefore Sekelac came into possession of the king of Judea to this day. [7] And the number of the days that David dwelt in the country of the Philistines was four months.

[8] And David and his men went up, and made an attack on all the Gesirites and on the Amalekites: and behold, the land was inhabited, (even the land from Gelampsur) by those who come from the fortified cities even to the land of Egypt.[h] [9] And he smote the land, and saved neither man nor woman alive; and they took flocks, and herds, and asses, and camels, and raiment; and they returned and came to Anchus. [10] And Anchus said to David, On whom have ye made an attack to-day? And David said to Anchus, On the south of Judea, and on the south of Jesmega, and on the south of the

26:16 Gr. sons of slaughter. **26:20** Gr. the face of God. **26:24** Gr. magnified. **26:24** Gr. magnified. **26:24** Gr. shall deliver. **27:1** Gr. into. **27:5** Gr. city reigned over. **27:8** Th LXX have rendered מעולם ... שוה of old to Shur, by ἀπὸ Γελαμψοὺρ.

Kenezite. 11 And I have not saved man or woman alive to bring them to Geth, saying, Lest they carry a report to Geth against us, saying, These things David does. And this was his manner all the days that David dwelt in the country of the Philistines. 12 So David had the full confidence of Anchus, who said, He is thoroughly disgraced among his people in Israel, and he shall be my servant for ever.[a]

28 And it came to pass in those days that the Philistines gathered themselves together with their armies to go out to fight with Israel; and Anchus said to David, Know surely, that thou shalt go forth to battle with me, thou, and thy men.[b] 2 And David said to Anchus, Thus now thou shalt know what thy servant will do. And Anchus said to David, So will I make thee captain of my bodyguard continually.

3 And Samuel died, and all Israel lamented for him, and they bury him in his city, in Armathaim. And Saul had removed those who had in them divining spirits, and the wizards, out of the land. 4 And the Philistines assemble themselves, and come and encamp in Sonam: and Saul gathers all the men of Israel, and they encamp in Gelbue. 5 And Saul saw the camp of the Philistines, and he was alarmed, and his heart was greatly dismayed. 6 And Saul enquired of God; and God answered him not by dreams, nor by manifestations, nor by prophets.

7 Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, there is a woman who has in her a divining spirit at Aendor.

8 And Saul disguised himself, and put on other raiment, and he goes, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee. 9 And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and why dost thou spread a snare for my life to destroy it?[c] 10 And Saul swore to her, and said, As God lives, no injury shall come upon thee on this account.[d] 11 And the woman said, Whom shall I bring up to thee? and he said, Bring up to me Samuel.

12 And the woman saw Samuel, and cried out with a loud voice: and the woman said to Saul, Why hast thou deceived me? for thou art Saul. 13 And the king said to her, Fear not; tell me whom thou hast seen. And the woman said to him, I saw gods ascending out of the earth. 14 And he said to her, What didst thou perceive? and she said to him, An upright man ascending out of the earth, and he was clothed with a mantle. And Saul knew that this was Samuel, and he stooped with his face to the earth, and did obeisance to him.

15 And Samuel said, Why hast thou troubled me, that I should come up? And Saul said, I am greatly distressed, and the Philistines war against me, and God has departed from me, and no longer hearkens to me either by the hand of prophets or by dreams: and now I have called thee to tell me what I shall do.[e] 16 And Samuel said, Why askest thou me, whereas God has departed from thee, and taken part with thy neighbour? 17 And God has done to thee, as God spoke by me; and God will rend thy kingdom out of thy hand, and will give it to thy neighbour David;[f] 18 because thou didst not hearken to the voice of God, and didst not execute his fierce anger

27:12 Gr. saying. **28:1** Gr. thou shalt know surely. **28:9** Or, ventriloquists. **28:10** Gr. if injury. **28:15** Gr. has hearkened. **28:17** Gr. my hand.

upon Amalec, therefore God has done this thing to thee this day. 19 And God shall deliver Israel with thee into the hands of the Philistines, and to-morrow thou and thy sons with thee shall fall, and God shall deliver the army of Israel into the hands of the Philistines.

20 And Saul instantly fell at his full length upon the earth, and was greatly afraid because of the words of Samuel; and there was no longer any strength in him, for he had eaten no bread all that day, and all that night.[ab] 21 And the woman went in to Saul, and saw that he was greatly disquieted, and said to him, Behold now, thine handmaid has hearkened to thy voice, and I have put my life in my hand, and have heard the words which thou hast spoken to me.[cd] 22 And now hearken, I pray thee, to the voice of thine handmaid, and I will set before thee a morsel of bread, and eat, and thou shalt be strengthened, for thou wilt be going on thy way. 23 But he would not eat; so his servants and the woman constrained him, and he hearkened to their voice, and rose up from the earth, and sat upon a bench. 24 And the woman had a fat heifer in the house; and she hasted and slew it; and she took meal and kneaded it, and baked unleavened cakes. 25 And she brought the meat before Saul, and before his servants; and they ate, and rose up, and departed that night.

29 And the Philistines gather all their armies to Aphec, and Israel encamped in Aendor, which is in Jezrael. 2 And the rulers of the Philistines went on by hundreds and thousands, and David and his men went on in the rear with Anchus.[e] 3 And the rulers of the Philistines said, Who are these that pass by? And Anchus said to the captains of the Philistines, Is not this David the servant of Saul king of Israel? he has been with us some time, even this second year, and I have not found any fault in him from the day that he attached himself to me even until this day.[fg] 4 And the captains of the Philistines were displeased at him, and they say to him, Send the man away, and let him return to his place, where thou didst set him; and let him not come with us to the war, and let him not be a traitor in the camp: and wherewith will he be reconciled to his master? will it not be with the heads of those men?[h] 5 Is not this David whom they celebrated in dances, saying, Saul has smitten his thousands, and David his ten thousands?[i]

6 And Anchus called David, and said to him, As God lives, thou art right and approved in my eyes, and so is thy going out and thy coming in with me in the army, and I have not found any evil to charge against thee from the day that thou camest to me until this day: but thou art not approved in the eyes of the rulers. 7 Now then return and go in peace, thus thou shalt not do evil in the sight of the rulers of the Philistines.

8 And David said to Anchus, What have I done to thee? and what hast thou found in thy servant from the first day that I was before thee even until this day, that I should not come and war against the enemies of the master my king?[j]

9 And Anchus answered David, I know

28:20 Gr. hasted and fell standing or at his full length; as the Hebrew. **28:20** Gr. ate. **28:21** Lit. hasted. q. d. trepidavit. **28:21** i. e. obeyed. **29:2** Gr. to or at. **29:3** The word עכר is here translated; as in Gen. 14. 13. **29:3** Gr. to or days. **29:4** Or, to or a plotter against the camp. **29:5** Gr. to or began to celebrate or gave the precedence. **29:8** Gr. to or warring, or having warred. **29:9** Heb. and Alex. + an angel of God. **29:10** Gr. and let there be light upon you.

that thou art good in my eyes, but the rulers of the Philistines say, He shall not come with us to the war.[a] [10] Now then rise up early in the morning, thou and the servants of thy master that are come with thee, and go to the place where I appointed you, and entertain no evil thought in thy heart, for thou art good in my sight: and rise early for your journey when it is light, and depart.[b]

[11] So David arose early, he and his men, to depart and guard the land of the Philistines: and the Philistines went up to Jezrael to battle.

30 And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire. [2] And as to the women and all things that were in it, great and small, they slew neither man nor woman, but carried them captives, and went on their way.

[3] And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were carried captive. [4] And David and his men lifted up their voice, and wept till there was no longer any power within them to weep. [5] And both the wives of David were carried captive, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite. [6] And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Eternal his God.

[7] And David said to Abiathar the priest the son of Achimelech, Bring near the ephod.[c] [8] And David enquired of God, saying, Shall I pursue after this troop? shall I overtake them? and he said to him, Pursue, for thou shalt surely overtake them, and thou shalt surely rescue the captives.[d] [9] So David went, he and the six hundred men with him, and they come as far as the brook Bosor, and the superfluous ones stopped. [10] And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.

[11] And they find an Egyptian in the field, and they take him, and bring him to David; and they gave him bread and he ate, and they caused him to drink water.[e] [12] And they gave him a piece of a cake of figs, and he ate, and his spirit was restored in him; for he had not eaten bread, and had not drunk water three days and three nights.[f] [13] And David said to him, Whose art thou? and whence art thou? and the young man the Egyptian said, I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago. [14] And we made an incursion on the south of the Chelethite, and on the parts of Judea, and on the south of Chelub, and we burnt Sekelac with fire. [15] And David said to him, Wilt thou bring me down to this troop? and he said, Swear now to me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hands of my master, and I will bring thee down upon this troop.

[16] So he brought him down thither, and behold, they were scattered abroad upon the surface of the whole land, eating and drinking, and feasting by reason of all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda. [17] And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels, and fled. [18] And David recovered all that the Amalekites

30:7 Alex. and Heb. + 'And Abiathar brought the ephod to David.' **30:8** The Greek is borrowed from the Hebrew. **30:11** Gr. give. **30:12** Gr. staid or established in him.

had taken, and he rescued both his wives.
19 And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all.[a] 20 And he took all the flocks, and the herds, and led them away before the spoils: and it was said of these spoils, These are the spoils of David.

21 And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain by the brook of Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.[b]

22 Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return. 23 And David said, Ye shall not do so, after God has delivered the enemy to us, and guarded us, and God has delivered into our hands the troop that came against us. 24 And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike.[c]
25 And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.

26 And David came to Sekelac, and sent of the spoils to the elders of Juda, and to his friends, saying, Behold some of the spoils of the enemies of God;[d] 27 to those in Bæthsur, and to those in Rama of the south, and to those in Gethor.[e] 28 And to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie, 28 and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath, 29 and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite; 30 and to those in Jerimuth, and to those in Bersabee, and to those in Nombe, 31 and to those in Chebron, and to all the places which David and his men had passed through.

31 And the Philistines fought with Israel: and the men of Israel fled from before the Philistines, and they fall down wounded in the mountain of Gelbue. 2 And the Philistines press closely on Saul and his sons, and the Philistines smite Jonathan, and Aminadab, and Melchisa son of Saul. 3 And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs.[f] 4 And Saul said to his armour-bearer, Draw thy sword and pierce me through with it; lest these uncircumcised come and pierce me through, and mock me. But his armour-bearer would not, for he feared greatly: so Saul took his sword and fell upon it. 5 And his armour-bearer saw that Saul was dead, and he fell also himself upon his sword, and died with him. 6 So Saul died, and his three sons, and his armour-bearer, in that day together.

7 And the men of Israel who were on the other side of the valley, and those beyond Jordan, saw that the men of Israel fled, and that Saul and his sons were dead; and they leave their cities and flee: and the Philistines come and dwell in them.

8 And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mountains of Gelbue.

9 And they turned him, and stripped

30:19 See Num. 31. 49; Josh. 23. 14; 3 Kings 8. 56. **30:21** Gr. in. **30:24** Gr. an inferior thing. **30:26** Heb. and Alex. 'Lo! a blessing from you.' etc. **30:27** Heb. and Alex. 'Bethel.' **31:3** Lit. in the hypochondria. **31:9** Comp. reads, ἀποκεφαλίζουσιν. so in Heb.

off his armour, and sent it into the land of the Philistines, sending round glad tidings to their idols and to the people.[a]
10 And they set up his armour at the temple of Astarte, and they fastened his body on the wall of Bæthsam.
11 And the inhabitants of Jabis Galaad hear what the Philistines did to Saul.
12 And they rose up, even every man of might, and marched all night, and took the body of Saul and the body of Jonathan his son from the wall of Bæthsam; and they bring them to Jabis, and burn them there. 13 And they take their bones, and bury them in the field that is in Jabis, and fast seven days.

KINGS II (2 SAMUEL)

1 And it came to pass after Saul was dead, that David returned from smiting Amalec, and David abode two days in Sekelac. 2 And it came to pass on the third day, that, behold, a man came from the camp, from the people of Saul, and his garments were rent, and earth was upon his head: and it came to pass when he went in to David, that he fell upon the earth, and did obeisance to him.

3 And David said to him, Whence comest thou? and he said to him, I have escaped out of the camp of Israel. 4 And David said to him, What is the matter? tell me. And he said, The people fled out of the battle, and many of the people have fallen and are dead, and Saul and Jonathan his son are dead.[a]

5 And David said to the young man who brought him the tidings, How knowest thou that Saul and Jonathan his son are dead? 6 And the young man that brought the tidings, said to him, I happened accidentally to be upon mount Gelbue; and, behold, Saul was leaning upon his spear, and, behold, the chariots and captains of horse pressed hard upon him. 7 And he looked behind him, and saw me, and called me; and I said, Behold, here am I. 8 And he said to me, Who art thou? and I said, I am an Amalekite. 9 And he said to me, Stand, I pray thee, over me, and slay me, for a dreadful darkness has come upon me, for all my life is in me. 10 So I stood over him and slew him, because I knew he would not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was upon his arm, and I have brought them hither to my master.[b]

11 And David laid hold of his garments, and rent them; and all the men who were with him rent their garments. 12 And they lamented, and wept, and fasted till evening, for Saul and for Jonathan his son, and for the people of Juda, and for the house of Israel, because they were smitten with the sword.

13 And David said to the young man who brought the tidings to him, Whence art thou? and he said, I am the son of an Amalekite sojourner.

14 And David said to him, How was it thou wast not afraid to lift thy hand to destroy the anointed of God? 15 And David called one of his young men, and said, Go and fall upon him: and he smote him, and he died. 16 And David said to him, Thy blood be upon thine own head; for thy mouth has testified against thee, saying, I have slain the anointed of God.[c]

17 And David lamented with this lamentation over Saul and over Jonathan his son. 18 And he gave orders to teach it the sons of Juda: behold, it is written in the book of Right.[de]

19 Set up a pillar, O Israel, for the slain that died upon thy high places: how are the mighty fallen![fg] 20 Tell it not in Geth, and tell it not as glad tidings in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 21 Ye mountains of Gelbue, let not dew

1:4 Gr. war. **1:10** Gr. will. **1:16** Gr. answered. **1:18** Gr. told. **1:18** Gr. straight, or right, sometimes upright, as of a man. Heb. Jasher. **1:19** The LXX. take הצבי as from כיצב, the A. V. from צבי. **1:19** Two words here are used, as is often the case in the LXX. to express one. viz. τεθηκότων and τραυματτιῶν to express חלל.

nor rain descend upon you, nor fields of first-fruits be upon you, for there the shield of the mighty ones has been grievously assailed; the shield of Saul was not anointed with oil. 22 From the blood of the slain, and from the fat of the mighty, the bow of Jonathan returned not empty; and the sword of Saul turned not back empty. 23 Saul and Jonathan, the beloved and the beautiful, were not divided: comely were they in their life, and in their death they were not divided: they were swifter than eagles, and they were stronger than lions. 24 Daughters of Israel, weep for Saul, who clothed you with scarlet together with your adorning, who added golden ornaments to your apparel. 25 How are the mighty fallen in the midst of the battle! O Jonathan, even the slain ones upon thy high places! 26 I am grieved for thee, my brother Jonathan; thou wast very lovely to me; thy love to me was wonderful beyond the love of women. 27 How are the mighty fallen, and the weapons of war perished!

2 And it came to pass after this that David enquired of God, saying, Shall I go up into one of the cities of Juda? and God said to him, Go up. And David said, Whither shall I go up? and he said, To Chebron. 2 And David went up thither to Chebron, he and both his wives, Achinaam the Jezraelitess, and Abigaia the wife of Nabal the Carmelite, 3 and the men that were with him, every one and his family; and they dwelt in the cities of Chebron.

4 And the men of Judea come, and anoint David there to reign over the house of Juda; and they reported to David, saying, The men of Jabis of the country of Galaad have buried Saul. 5 And David sent messengers to the rulers of Jabis of the country of Galaad, and David said to them, Blessed be ye of God, because ye have wrought this mercy toward your master, even toward Saul the anointed of God, and ye have buried him and Jonathan his son. 6 And now may God deal in mercy and truth towards you: and I also will requite towards you this good deed, because ye have done this. 7 And now let your hands be made strong, and be valiant; for your master Saul is dead, and moreover the house of Juda have anointed me to be king over them.[a]

8 But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul, and brought him up from the camp to Manaem 9 and made him king over the land of Galaad, and over Thasiri, and over Jezrael, and over Ephraim, and over Benjamin, and over all Israel.[b] 10 Jebosthe, Saul's son was forty years old, when he reigned over Israel; and he reigned two years, but not over the house of Juda, who followed David.

11 And the days which David reigned in Chebron over the house of Juda were seven years and six months.

12 And Abenner the son of Ner went forth, and the servants of Jebosthe the son of Saul, from Manaem to Gabaon. 13 And Joab the son of Saruia, and the servants of David, went forth from Chebron, and met them at the fountain of Gabaon, at the same place: and these sat down by the fountain on this side, and those by the fountain on that side. 14 And Abenner said to Joab, Let now the young men arise, and play before us. And Joab said, Let them arise. 15 And there arose and passed over by number twelve of the children of Benjamin, belonging to Jebosthe the son of Saul, and twelve of the servants of David. 16 And they seized every one the head of his neighbour with his hand, and his sword was thrust into the side of his neighbour, and they fall down together: and the name of that place was called The portion of the treacherous ones, which is in

2:7 Gr. mighty sons. **2:9** Observe the active use of ἐβασίλευσεν, common in LXX.

Gabaon. [17] And the battle was very severe on that day; and Abenner and the men of Israel were worsted before the servants of David. [18] And there were there the three sons of Saruia, Joab, and Abessa, and Asael: and Asael was swift in his feet as a roe in the field.

[19] And Asael followed after Abenner, and turned not to go to the right hand or to the left from following Abenner. [20] And Abenner looked behind him, and said, Art thou Asael himself? and he said, I am. [21] And Abenner said to him, Turn thou to the right hand or to the left, and lay hold for thyself on one of the young men, and take to thyself his armour: but Asael would not turn back from following him. [22] And Abenner said yet again to Asael, Stand aloof from me, lest I smite thee to the ground? and how should I lift up my face to Joab? [23] And what does this mean? return to Joab thy brother. But he would not stand aloof; and Abenner smites him with the hinder end of the spear on the loins, and the spear went out behind him, and he falls there and dies on the spot: and it came to pass that every one that came to the place where Asael fell and died, stood still.[a] [24] And Joab and Abessa pursued after Abenner, and the sun went down: and they went as far as the hill of Amman, which is in the front of Gai, by the desert way of Gabaon.[b]

[25] And the children of Benjamin who followed Abenner gather themselves together, and they formed themselves into one body, and stood on the top of a hill. [26] And Abenner called Joab, and said, Shall the sword devour perpetually? knowest thou not that it will be bitter at last? How long then wilt thou refuse to tell the people to turn from following our brethren? [27] And Joab said, As God lives, if thou hadst not spoken, even from the morning the people had gone up every one from following his brother. [28] And Joab sounded the trumpet, and all the people departed, and did not pursue after Israel, and did not fight any longer.

[29] And Abenner and his men departed at evening, and went all that night, and crossed over Jordan, and went along the whole adjacent country, and they come to the camp. [30] And Joab returned from following Abenner, and he assembled all the people, and there were missing of the people of David, nineteen men, and Asael. [31] And the servants of David smote of the children of Benjamin, of the men of Abenner, three hundred and sixty men belonging to him.

[32] And they take up Asael, and bury him in the tomb of his father in Bethleem. And Joab and the men with him went all the night, and the morning rose upon them in Chebron.

3 And there was war for a long time between the house of Saul and the house of David; and the house of David grew continually stronger; but the house of Saul grew continually weaker. [2] And sons were born to David in Chebron: and his first-born was Amnon the son of Achinoom the Jezraelitess. [3] And his second son was Daluia, the son of Abigaia the Carmelitess; and the third, Abessalom the son of Maacha the daughter of Tholmi the king of Gessir. [4] And the fourth was Ornia, the son of Aggith, and the fifth was Saphatia, the son of Abital. [5] And the sixth was Jetheraam, the son of Ægal the wife of David. These were born to David in Chebron.

[6] And it came to pass while there was war between the house of Saul and the house of David, that Abenner was governing the house of Saul. [7] And Saul had a concubine, Respha, the daughter of Jol; and Jebosthe the son of Saul said to Abenner, Why hast thou gone in to my father's concubine? [8] And Abenner was very angry with Jebosthe for this saying; and

2:23 A literal version of the Hebrew ιννη q. d. sur le champ. **2:24** See Acts 8. 26.

Abenner said to him, Am I a dog's head? I have this day wrought kindness with the house of Saul thy father, and with his brethren and friends, and have not gone over to the house of David, and dost thou this day seek a charge against me concerning injury to a woman? [9] God do thus and more also to Abenner, if as God swore to David, so do I not to him this day; [10] to take away the kingdom from the house of Saul, and to raise up the throne of David over Israel and over Juda from Dan to Bersabee. [11] And Jebosthe could not any longer answer Abenner a word, because he feared him.

[12] And Abenner sent messengers to David to Thælam where he was, immediately, saying, Make thy covenant with me, and, behold, my hand is with thee to bring back to thee all the house of Israel. [13] And David said, With a good will I will make with thee a covenant: only I demand one condition of thee, saying, Thou shalt not see my face, unless thou bring Melchol the daughter of Saul, when thou comest to see my face. [14] And David sent messengers to Jebosthe the son of Saul, saying, Restore me my wife Melchol, whom I took for a hundred foreskins of the Philistines. [15] And Jebosthe sent, and took her from her husband, even from Phaltiel the son of Selle. [16] And her husband went with her weeping behind her as far as Barakim. And Abenner said to him, Go, return; and he returned.

[17] And Abenner spoke to the elders of Israel, saying, In former days ye sought David to reign over you; [18] and now perform it: for God has spoken concerning David, saying, By the hand of my servant David I will save Israel out of the hand of all their enemies. [19] And Abenner spoke in the ears of Benjamin: and Abenner went to speak in the ears of David at Chebron, all that seemed good in the eyes of Israel and in the eyes of the house of Benjamin. [20] And Abenner came to David to Chebron, and with him twenty men: and David made for Abenner and his men with him a banquet of wine. [21] And Abenner said to David, I will arise now, and go, and gather to my master the king all Israel; and I will make with him a covenant, and thou shalt reign over all whom thy soul desires. And David sent away Abenner, and he departed in peace.

[22] And, behold, the servants of David and Joab arrived from their expedition, and they brought much spoil with them: and Abenner was not with David in Chebron, because he had sent him away, and he had departed in peace. [23] And Joab and all his army came, and it was reported to Joab, saying, Abenner the son of Ner is come to David, and David has let him go, and he has departed in peace. [24] And Joab went in to the king, and said, What is this that thou hast done? behold, Abenner came to thee; and why hast thou let him go, and he has departed in peace? [25] Knowest thou not the mischief of Abenner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all things that thou doest?

[26] And Joab returned from David, and sent messengers to Abenner after him; and they bring him back from the well of Seïram: but David knew it not. [27] And he brought back Abenner to Chebron, and Joab caused him to turn aside from the gate to speak to him, laying wait for him: and he smote him there in the loins, and he died for the blood of Asael the brother of Joab.

[28] And David heard of it afterwards, and said, I and my kingdom are guiltless before God even for ever of the blood of Abenner the son of Ner. [29] Let it fall upon the head of Joab, and upon all the house of his father; and let there not be wanting of the house of Joab one that has an issue, or a leper, or that leans on a staff, or that

3:29 Gr. Lit. them. (sc. bloods) meet.

falls by the sword, or that wants bread.[a]
30 For Joab and Abessa his brother laid
wait continually for Abenner, because he
slew Asael their brother at Gabaon in the
battle.

31 And David said to Joab and to all the
people with him, Rend your garments,
and gird yourselves with sackcloth, and
lament before Abenner. And king David
followed the bier. 32 And they bury Abe-
ner in Chebron: and the king lifted up
his voice, and wept at his tomb, and all
the people wept for Abenner.

33 And the king mourned over Abe-
ner, and said, Shall Abenner die accord-
ing to the death of Nabal? 34 Thy hands
were not bound, and thy feet were not
put in fetters: one brought thee not near
as Nabal; thou didst fall before children
of iniquity. 35 And all the people assem-
bled to weep for him. And all the people
came to cause David to eat bread while
it was yet day: and David swore, saying,
God do so to me, and more also, if I eat
bread or any thing else before the sun
goes down. 36 And all the people took
notice, and all things that the king did
before the people were pleasing in their
sight. 37 So all the people and all Israel
perceived in that day, that it was not of
the king to slay Abenner the son of Ner.

38 And the king said to his servants,
Know ye not that a great prince is this
day fallen in Israel? 39 And that I am
this day a mere kinsman of his, and as it
were a subject; but these men the sons of
Saruia are too hard for me: God reward
the evil-doer according to his wicked-
ness.[b]

4 And Jebosthe the son of Saul heard
that Abenner the son of Ner had died
in Chebron; and his hands were paral-
ysed, and all the men of Israel grew faint.
2 And Jebosthe the son of Saul had two
men that were captains of bands: the
name of the one was Baana, and the
name of the other Rechab, sons of Rem-
mon the Berothite of the children of Ben-
jamin; for Beroth was reckoned to the
children of Benjamin. 3 And the Beroth-
ites ran away to Gethaim, and were so-
journers there until this day.

4 And Jonathan Saul's son had a son
lame of his feet, five years old, and he
was in the way when the news of Saul
and Jonathan his son came from Jezrael,
and his nurse took him up, and fled; and
it came to pass as he hasted and retreated,
that he fell, and was lamed. And his
name was Memphibosthe.

5 And Rechab and Baana the sons of
Remmon the Berothite went, and they
came in the heat of the day into the house
of Jebosthe; and he was sleeping on a
bed at noon. 6 And, behold, the porter
of the house winnowed wheat, and he
slumbered and slept: and the brothers
Rechab and Baana went privily into the
house: 7 and Jebosthe was sleeping on
his bed in his chamber: and they smite
him, and slay him, and take off his head:
and they took his head, and went all the
night by the western road.

8 And they brought the head of Je-
bosthe to David to Chebron, and they
said to the king, Behold the head of Je-
bosthe the son of Saul thy enemy, who
sought thy life; and God has executed for
my master the king vengeance on his en-
emies, as it is this day: even on Saul thy
enemy, and on his seed.[c]

9 And David answered Rechab and
Baana his brother, the sons of Remmon
the Berothite, and said to them, As God
lives, who has redeemed my soul out of
all affliction; 10 he that reported to me

3:39 Gr. appointed by a king. **4:8** Gr. given.

that Saul was dead, even he was as one bringing glad tidings before me: but I seized him and slew him in Sekelac, to whom I ought, as he thought, to have given a reward for his tidings. 11 And now evil men have slain a righteous man in his house on his bed: now then I will require his blood of your hand, and I will destroy you from off the earth. 12 And David commanded his young men, and they slay them, and cut off their hands and their feet; and they hung them up at the fountain in Chebron: and they buried the head of Jebosthe in the tomb of Abener the son of Ner.

5 And all the tribes of Israel come to David to Chebron, and they said to him, Behold, we are thy bone and thy flesh. 2 And heretofore Saul being king over us, thou wast he that didst lead out and bring in Israel: and God said to thee, Thou shalt feed my people Israel, and thou shalt be for a leader to my people Israel.[a] 3 And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before God; and they anoint David king over all Israel. 4 David was thirty years old when he began to reign, and he reigned forty years.[b] 5 Seven years and six months he reigned in Chebron over Juda, and thirty-three years he reigned over all Israel and Juda in Jerusalem.

6 And David and his men departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, Thou shalt not come in hither: for the blind and the lame withstood him, saying, David shall not come in hither. 7 And David took first the hold of Sion: this is the city of David. 8 And David said on that day, Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David. Therefore they say, The lame and the blind shall not enter into the house of God. 9 And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and he built his own house. 10 And David advanced and became great, and God Almighty was with him.

11 And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone-masons: and they built a house for David. 12 And David knew that God had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

13 And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him. 14 And these are the names of those that were born to him in Jerusalem; Sammus, and Sobab, and Nathan, and Solomon. 15 And Ebear, and Elisue, and Naphec, and Jephies. 16 And Elisama, and Elidae, and Eliphalath, 16 Samae, Jessibath, Nathan, Galamaan, Jebaar, Theësus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.[c]

17 And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it, and went down to the strong hold. 18 And the Philistines came, and assembled in the valley of the giants.[d]

19 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hands? and God said to David, Go up, for I will surely deliver the Philistines into thine hands. 20 And David came from Upper Breaches, and smote the Philistines there: and David said, God has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that

5:2 Gr. yesterday and the third day. **5:4** Gr. a son of thirty years. **5:16** Heb. and Alex. omit the remaining names in this verse. **5:18** Lit. Titans. Heb. Rephaim. See also Appendix. which refers us to Govett's work on the book of the prophet Isaiah.

place was called Over Breaches.[ab] [21] And they leave there their gods, and David and his men with him took them.

[22] And the Philistines came up yet again, and assembled in the valley of Giants. [23] And David enquired of God: and God said, Thou shalt not go up to meet them: turn from them, and thou shalt meet them near the place of weeping.[c] [24] And it shall come to pass when thou hearest the sound of a clashing together from the grove of weeping, then thou shalt go down to them, for then God shall go forth before thee to make havoc in the battle with the Philistines. [25] And David did as God commanded him, and smote the Philistines from Gabaon as far as the land of Gazera.

6 And David again gathered all the young men of Israel, about seventy thousand. [2] And David arose, and went, he and all the people that were with him, and some of the rulers of Juda, on an expedition to a distant place, to bring back thence the ark of God, on which the name of God of Hosts who dwells between the cherubs upon it is called.

[3] And they put the ark of God on a new waggon, and took it out of the house of Aminadab who lived on the hill: and Oza and his brethren the sons of Aminadab drove the waggon with the ark.[d] [4] And his brethren went before the ark. [5] And David and the children of Israel were playing before God on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

[6] And they come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place.[e] [7] And God was very angry with Oza; and God smote him there: and he died there by the ark of the Eternal before God.[f] [8] And David was dispirited because God made a breach upon Oza; and that place was called the breach of Oza until this day. [9] And David feared God in that day, saying, How shall the ark of God come in to me? [10] And David would not bring in the ark of the covenant of God to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite. [11] And the ark of God lodged in the house of Abeddara the Gethite three months, and God blessed all the house of Abeddara, and all his possessions.

[12] And it was reported to king David, saying, God has blessed the house of Abeddara, and all that he has, because of the ark of God. And David went, and brought up the ark of God from the house of Abeddara to the city of David with gladness. [13] And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs. [14] And David sounded with well-tuned instruments before God, and David was clothed with a fine long robe. [15] And David and all the house of Israel brought up the ark of God with shouting, and with the sound of a trumpet.

[16] And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before God; and she despised him in her heart.

[17] And they bring the ark of God, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before God, and peace-offerings. [18] And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of God of Hosts. [19] And he distributed to all the

5:20 Heb. Baal-perazim. **5:20** Thus in English or other languages, Underskiddaw, Unterseen, etc. **5:23** Heb. בכאים lit. mulberries. **6:3** Alex. more according to the Heb. inserts 'and brought it out of the house of Abinadab in the hill.' **6:6** Gr. the calf. **6:7** Heb. and Alex. + for his rashness.

people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the frying-pan: and all the people departed every one to his home.

20 And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself! 21 And David said to Melchol, I will dance before God. Blessed be God who chose me before thy father, and before all his house, to make me head over his people, even over Israel: therefore I will play, and dance before God. 22 And I will again uncover myself thus, and I will be vile in thine eyes, and with the maid-servants by whom thou saidst that I was not had in honour.[a] 23 And Melchol the daughter of Saul had no child till the day of her death.

7 And it came to pass when the king sat in his house, and God had given him an inheritance on every side free from all his enemies round about him; 2 that the king said to Nathan the prophet, Behold now, I live in a house of cedar, and the ark of God dwells in the midst of a tent. 3 And Nathan said to the king, Go and do all that is in thine heart, for God is with thee.

4 And it came to pass in that night, that the word of God came to Nathan, saying, 5 Go, and say to my servant David, Thus says God, Thou shalt not build me a house for me to dwell in. 6 For I have not dwelt in a house from the day that I brought up the children of Israel out of Egypt to this day, but I have been walking in a lodge and in a tent, 7 wheresoever I went with all Israel. Have I ever spoken to any of the tribes of Israel, which I commanded to tend my people Israel, saying, Why have ye not built me a house of cedar?

8 And now thus shalt thou say to my servant David, Thus says God Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel. 9 And I was with thee wheresoever thou wentest, and I destroyed all thine enemies before thee, and I made thee renowned according to the renown of the great ones on the earth. 10 And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning,[b] 11 from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and God will tell thee that thou shalt build a house to him. 12 And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, even thine own issue, and I will establish his kingdom. 13 He shall build for me a house to my name, and I will set up his throne even for ever. 14 I will be to him a father, and he shall be to me a son. And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men. 15 But my mercy I will not take from him, as I took it from those whom I removed from my presence. 16 And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.

17 According to all these words, and according to all this vision, so Nathan spoke to David.

18 And king David came in, and sat before God, and said, Who am I, O God, my Master, and what is my house, that thou hast loved me hitherto?[c] 19 Whereas

6:22 Alex. omits the negative, but still differs from the Hebrew. **7:10** Gr. it. **7:18** Or, so much as this.

I was very little before thee, O God, my Master, yet thou spokest concerning the house of thy servant for a long time to come. And is this the law of man, O God, my Master? [20] And what shall David yet say to thee? and now thou knowest thy servant, O God, my Master. [21] And thou hast wrought for thy servant's sake, and according to thy heart thou hast wrought all this greatness, to make it known to thy servant, [22] that he may magnify thee, O my Master; for there is no one like thee, and there is no God but thou among all of whom we have heard with our ears.[a] [23] And what other nation in the earth is as thy people Israel? whereas God was his guide, to redeem for himself a people to make thee a name, to do mightily and nobly, so that thou shouldest cast out nations and their tabernacles from the presence of thy people, whom thou didst redeem for thyself out of Egypt? [24] And thou hast prepared for thyself thy people Israel to be a people for ever, and thou, God, art become their God. [25] And now, O my Master, the Almighty Eternal God of Israel, confirm the word for ever which thou hast spoken concerning thy servant and his house: and now as thou hast said, [26] Let thy name be magnified for ever.[b] [27] Almighty Eternal God of Israel, thou hast uncovered the ear of thy servant, saying, I will build thee a house: therefore thy servant has found in his heart to pray this prayer to thee. [28] And now, O God my Master, thou art God; and thy words will be true, and thou hast spoken these good things concerning thy servant. [29] And now begin and bless the house of thy servant, that it may continue for ever before thee; for thou, O God, my Master, hast spoken, and the house of thy servant shall be blessed with thy blessing so as to continue for ever.

8 And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.[c]

[2] And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.[d]

[3] And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates. [4] And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariot horses, and he reserved to himself a hundred chariots.[ef] [5] And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian. [6] And David placed a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and God preserved David whithersoever he went. [7] And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon. [8] And king David took from Metebac, and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

[9] And Thoü the king of Hemath heard that David had smitten all the host of Adraazar. [10] And Thoü sent Jedduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass.

7:22 Gr. as thou. **7:26** Heb. and Alex. add, 'and let the house of thy servant David be established before thee.' **8:1** Heb. Metheg-ammah. Lit. bridle of Ammah. **8:2** Gr. caused them to sleep. **8:4** Alex. seven. **8:4** Gr. chariots.

11 And these king David consecrated to
God, with the silver and with the gold
which he consecrated out of all the cities
which he conquered, 12 out of Idumea,
and out of Moab, and from the children
of Ammon, and from the Philistines, and
from Amalec, and from the spoils of
Adraazar son of Raab king of Suba.
13 And David made himself a name:
and when he returned he smote Idumea
in Gebelem to the number of eighteen
thousand. 14 And he set garrisons in
Idumea, even in all Idumea: and all
the Idumeans were servants to the king.
And God preserved David wherever he
went.
15 And David reigned over all Israel:
and David wrought judgment and jus-
tice over all his people. 16 And Joab the
son of Saruia was over the host; and
Josaphat the son of Achilud was keeper
of the records. 17 And Sadoc the son
of Achitob, and Achimelech son of Abi-
athar, were priests; and Sasa was the
scribe, 18 and Banæas son of Jodaë was
councillor, and the Chelethite and the
Phelethite, and the sons of David, were
princes of the court.

9 And David said, Is there yet any one
left in the house of Saul, that I may
deal kindly with him for Jonathan's sake?
2 And there was a servant of the house of
Saul, and his name was Siba: and they
call him to David; and the king said to
him, Art thou Siba? and he said, I am thy
servant. 3 And the king said, Is there yet
a man left of the house of Saul, that I may
act towards him with the mercy of God?
and Siba said to the king, There is yet a
son of Jonathan, lame of his feet. 4 And
the king said, Where is he? and Siba said
to the king, Behold, he is in the house
of Machir the son of Amiel of Lodabar.
5 And king David sent, and took him out
of the house of Machir the son of Amiel
of Lodabar.
6 And Memphibosthe the son of
Jonathan the son of Saul comes to king
David, and he fell upon his face and did
obeisance to him: and David said to him,
Memphibosthe: and he said, Behold thy
servant. 7 And David said to him, Fear
not, for I will surely deal mercifully with
thee for the sake of Jonathan thy father,
and I will restore to thee all the land of
Saul the father of thy father; and thou
shalt eat bread at my table continually.
8 And Memphibosthe did obeisance, and
said, Who am I thy servant, that thou
hast looked upon a dead dog like me?
9 And the king called Siba the servant
of Saul, and said to him, All that be-
longed to Saul and to all his house have I
given to the son of thy master.[a] 10 And
thou, and thy sons, and thy servants,
shall till the land for him; and thou shalt
bring in bread to the son of thy mas-
ter, and he shall eat bread: and Mem-
phibosthe the son of thy master shall
eat bread continually at my table. Now
Siba had fifteen sons and twenty ser-
vants. 11 And Siba said to the king, Ac-
cording to all that my master the king has
commanded his servant, so will thy ser-
vant do. And Memphibosthe did eat at
the table of David, as one of the sons of
the king. 12 And Memphibosthe had a lit-
tle son, and his name was Micha: and all
the household of Siba were servants to
Memphibosthe. 13 And Memphibosthe
dwelt in Jerusalem, for he continually ate
at the table of the king; and he was lame
in both his feet.

9:9 Gr. belongs.

10 And it came to pass after this that the king of the children of Ammon died, and Annon his son reigned in his stead. [2] And David said, I will shew mercy to Annon the son of Naas, as his father dealt mercifully with me. And David sent to comfort him concerning his father by the hand of his servants; and the servants of David came into the land of the children of Ammon. [3] And the princes of the children of Ammon said to Annon their master, Is it to honour thy father before thee that David has sent comforters to thee? Has not David rather sent his servants to thee that they should search the city, and spy it out and examine it? [4] And Annon took the servants of David, and shaved their beards, and cut off their garments in the midst as far as their haunches, and sent them away.

[5] And they brought David word concerning the men; and he sent to meet them, for the men were greatly dishonoured: and the king said, Remain in Jericho till your beards have grown, and then ye shall return.

[6] And the children of Ammon saw that the people of David were ashamed; and the children of Ammon sent, and hired the Syrians of Bæthraam, and the Syrians of Suba, and Roob, twenty thousand footmen, and the king of Amalec with a thousand men, and Istob with twelve thousand men.

[7] And David heard, and sent Joab and all his host, even the mighty men. [8] And the children of Ammon went forth, and set the battle in array by the door of the gate: those of Syria, Suba, and Roob, and Istob, and Amalec, being by themselves in the field. [9] And Joab saw that the front of the battle was against him from that which was opposed in front and from behind, and he chose out some of all the young men of Israel, and they set themselves in array against Syria. [10] And the rest of the people he gave into the hand of Abessa his brother, and they set the battle in array opposite to the children of Ammon. [11] And he said, If Syria be too strong for me, then shall ye help me: and if the children of Ammon be too strong for thee, then will we be ready to help thee. [12] Be thou courageous, and let us be strong for our people, and for the sake of the cities of our God, and God shall do that which is good in his eyes.

[13] And Joab and his people with him advanced to battle against Syria, and they fled from before him. [14] And the children of Ammon saw that the Syrians were fled, and they fled from before Abessa, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem.

[15] And the Syrians saw that they were worsted before Israel, and they gathered themselves together. [16] And Adraazar sent and gathered the Syrians from the other side of the river Chalamak, and they came to Ælam; and Sobac the captain of the host of Adraazar was at their head.[ab]

[17] And it was reported to David, and he gathered all Israel, and went over Jordan, and came to Ælam: and the Syrians set the battle in array against David, and fought with him. [18] And Syria fled from before Israel, and David destroyed of Syria seven hundred chariots, and forty thousand horsemen, and he smote Sobac the captain of his host, and he died there. [19] And all the kings the servants of Adraazar saw that they were put to the worse before Israel, and they went over to Israel, and served them: and Syria was afraid to help the children of Ammon any more.[c]

10:16 Heb. and Alex. omit the name. **10:16** Gr. before them. **10:19** Gr. save.

11 And it came to pass when the time of the year for kings going out to battle had come round, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbath: but David remained at Jerusalem.

2 And it came to pass toward evening, that David arose off his couch, and walked on the roof of the king's house, and saw from the roof a woman bathing; and the woman was very beautiful to look upon. 3 And David sent and enquired about the woman: and one said, Is not this Bersabee the daughter of Eliab, the wife of Urias the Chettite?

4 And David sent messengers, and took her, and went in to her, and he lay with her: and she was purified from her uncleanness, and returned to her house.[a] 5 And the woman conceived; and she sent and told David, and said, I am with child. 6 And David sent to Joab, saying, Send me Urias the Chettite; and Joab sent Urias to David.

7 And Urias arrived and went in to him, and David asked him how Joab was, and how the people were, and how the war went on. 8 And David said to Urias, Go to thy house, and wash thy feet: and Urias departed from the house of the king, and a portion of meat from the king followed him. 9 And Urias slept at the door of the king with the servants of his master, and went not down to his house. 10 And they brought David word, saying, Urias has not gone down to his house. And David said to Urias, Art thou not come from a journey? why hast thou not gone down to thy house? 11 And Urias said to David, The ark, and Israel, and Juda dwell in tents; and my master Joab, and the servants of my master, are encamped in the open fields; and shall I go into my house to eat and drink, and lie with my wife? how should I do this? as thy soul lives, I will not do this thing.[bc] 12 And David said to Urias, Remain here to-day also, and to-morrow I will let thee go. So Urias remained in Jerusalem that day and the day following.

13 And David called him, and he ate before him and drank, and he made him drunk: and he went out in the evening to lie upon his bed with the servants of his master, and went not down to his house.

14 And the morning came, and David wrote a letter to Joab, and sent it by the hand of Urias. 15 And he wrote in the letter, saying, Station Urias in front of the severe part of the fight, and retreat from behind him, so shall he be wounded and die.

16 And it came to pass while Joab was watching against the city, that he set Urias in a place where he knew that valiant men were. 17 And the men of the city went out, and fought with Joab: and some of the people of the servants of David fell, and Urias the Chettite died also.

18 And Joab sent, and reported to David all the events of the war, so as to tell them to the king.[d] 19 And he charged the messenger, saying, When thou hast finished reporting all the events of the war to the king, 20 then it shall come to pass if the anger of the king shall arise, and he shall say to thee, Why did ye draw nigh to the city to fight? knew ye not that they would shoot from off the wall? 21 Who smote Abimelech the son of Jerobaal son of Ner? did not a woman cast a piece of a millstone upon him from above the wall, and he died in Thamasi? why did ye draw near to the wall? then thou shalt say, Thy servant Urias the Chettite is also dead.

22 And the messenger of Joab went to the king to Jerusalem, and he came and reported to David all that Joab told him, all the affairs of the war. And David

11:4 Gr. sanctified. **11:11** Lit. encamp. **11:11** Gr. if I do this thing. **11:18** Alex. and Heb. make the verse end here.

was very angry with Joab, and said to the messenger, Why did ye draw nigh to the wall to fight? knew ye not that ye would be wounded from off the wall? Who smote Abimelech the son of Jerobaal? did not a woman cast upon him a piece of millstone from the wall, and he died in Thamasi? why did ye draw near to the wall? [23] And the messenger said to David, The men prevailed against us, and they came out against us into the field, and we came upon them even to the door of the gate. [24] And the archers shot at thy servants from off the wall, and some of the king's servants died, and thy servant Urias the Chettite is dead also. [25] And David said to the messenger, Thus shalt thou say to Joab, Let not the matter be grievous in thine eyes, for the sword devours one way at one time and another way at another: strengthen thine array against the city, and destroy it, and strengthen him.[a]

[26] And the wife of Urias heard that Urias her husband was dead, and she mourned for her husband. [27] And the time of mourning expired, and David sent and took her into his house, and she became his wife, and bore him a son: but the thing which David did was evil in the eyes of God.

12 And God sent Nathan the prophet to David; and he went in to him, and said to him, There were two men in one city, one rich and the other poor. [2] And the rich man had very many flocks and herds. [3] But the poor man had only one little ewe lamb, which he had purchased, and preserved, and reared; and it grew up with himself and his children in common; it ate of his bread and drank of his cup, and slept in his bosom, and was to him as a daughter. [4] And a traveller came to the rich man, and he spared to take of his flocks and of his herds, to dress for the traveller that came to him; and he took the poor man's lamb, and dressed it for the man that came to him. [5] And David was greatly moved with anger against the man; and David said to Nathan, As God lives, the man that did this thing shall surely die.[b] [6] And he shall restore the lamb seven-fold, because he has not spared.

[7] And Nathan said to David, Thou art the man that has done this. Thus says the Eternal God of Israel, I anointed thee to be king over Israel, and I rescued thee out of the hand of Saul; [8] and I gave thee the house of thy master, and the wives of thy master into thy bosom, and I gave to thee the house of Israel and Juda; and if that had been little, I would have given thee yet more.[c] [9] Why hast thou set at nought the word of God, to do that which is evil in his eyes? thou hast slain Urias the Chettite with the sword, and thou hast taken his wife to be thy wife, and thou hast slain him with the sword of the children of Ammon. [10] Now therefore the sword shall not depart from thy house for ever, because thou hast set me at nought, and thou hast taken the wife of Urias the Chettite, to be thy wife. [11] Thus says God, Behold, I will raise up against thee evil out of thy house, and I will take thy wives before thine eyes, and will give them to thy neighbour, and he shall lie with thy wives in the sight of this sun. [12] For thou didst it secretly, but I will do this thing in the sight of all Israel, and before this sun.

[13] And David said to Nathan, I have sinned against God. And Nathan said to David, And God has put away thy sin; thou shalt not die. [14] Only because thou hast given great occasion of provocation to the enemies of God by this thing, thy son also that is born to thee shall surely die.[d]

[15] And Nathan departed to his house. And God smote the child, which the wife

11:25 There can be little doubt that αὐτὸν the Alex. reading, is correct, instead of αὐτήν. **12:5** Gr. is the son of death. **12:8** Gr. is little, I will give, etc. **12:14** Gr. born.

of Urias the Chettite bore to David, and it was ill. [16] And David enquired of God concerning the child, and David fasted, and went in and lay all night upon the ground. [17] And the elders of his house arose and went to him to raise him up from the ground, but he would not rise, nor did he eat bread with them.

[18] And it came to pass on the seventh day that the child died: and the servants of David were afraid to tell him that the child was dead; for they said, Behold, while the child was yet alive we spoke to him, and he hearkened not to our voice; and how should we tell him that the child is dead?—so would he do himself harm.[a] [19] And David understood that his servants were whispering, and David perceived that the child was dead: and David said to his servants, Is the child dead? and they said, He is dead. [20] Then David rose up from the earth, and washed, and anointed himself, and changed his raiment, and went into the house of God, and worshipped him; and went into his own house, and called for bread to eat, and they set bread before him and he ate. [21] And his servants said to him, What is this thing that thou hast done concerning the child? while it was yet living thou didst fast, and weep, and watch: and when the child was dead thou didst rise up, and didst eat bread, and drink. [22] And David said, While the child yet lived, I fasted and wept; for I said, Who knows if God will pity me, and the child live? [23] But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.

[24] And David comforted Bersabee his wife, and he went in to her, and lay with her; and she conceived and bore a son, and he called his name Solomon, and God loved him. [25] And he sent by the hand of Nathan the prophet, and called his name Jeddedi, for God's sake.

[26] And Joab fought against Rabbath of the children of Ammon, and took the royal city. [27] And Joab sent messengers to David, and said, I have fought against Rabbath, and taken the city of waters. [28] And now gather the rest of the people, and encamp against the city, and take it beforehand; lest I take the city first, and my name be called upon it.

[29] And David gathered all the people, and went to Rabbath, and fought against it, and took it. [30] And he took the crown of Molchom their king from off his head, and the weight of it was a talent of gold, with precious stones, and it was upon the head of David; and he carried forth very much spoil of the city.[b] [31] And he brought forth the people that were in it, and put them under the saw, and under iron harrows, and axes of iron, and made them pass through the brick-kiln: and thus he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.[c]

13 And it happened after this that Abessalom the son of David had a very beautiful sister, and her name was Themar; and Amnon the son of David loved her. [2] And Amnon was distressed even to sickness, because of Themar his sister; for she was a virgin, and it seemed very difficult for Amnon to do anything to her. [3] And Amnon had a friend, and his name was Jonadab, the son of Samaa the brother of David: and Jonadab was a very cunning man. [4] And he said to him, What ails thee that thou art thus weak, O son of the king, morning by morning? wilt thou not tell me? and Amnon said, I love Themar the sister of my brother Abessalom.[d] [5] And Jonadab said to him, Lie upon thy bed, and make thyself sick, and thy father shall come in to see thee; and thou shalt say to him, Let, I pray thee, Themar my sister come, and

12:18 Gr. will. **12:30** Alex. rightly omits Molchom. 'Their king' in Heb. **12:31** Gr. in. **13:4** Gr. dost.

feed me with morsels, and let her prepare food before my eyes, that I may see and eat at her hands. [6] So Amnon lay down, and made himself sick; and the king came in to see him: and Amnon said to the king, Let, I pray thee, my sister Themar come to me, and make a couple of cakes in my sight, and I will eat them at her hand.

[7] And David sent to Themar to the house, saying, Go now to thy brother's house, and dress him food. [8] And Themar went to the house of her brother Amnon, and he was lying down: and she took the dough and kneaded it, and made cakes in his sight, and baked the cakes. [9] And she took the frying-pan and poured them out before him, but he would not eat. And Amnon said, Send out every man from about me. And they removed every man from about him.[a] [10] And Amnon said to Themar, Bring in the food into the closet, and I will eat of thy hand. And Themar took the cakes which she had made, and brought them to her brother Amnon into the chamber. [11] And she brought them to him to eat, and he caught hold of her, and said to her, Come, lie with me, my sister. [12] And she said to him, Nay, my brother, do not humble me, for it ought not to be so done in Israel; do not this folly.[b] [13] And I, whither shall I remove my reproach? and thou shalt be as one of the fools in Israel. And now, speak, I pray thee, to the king, for surely he will not keep me from thee. [14] But Amnon would not hearken to her voice; and he prevailed against her, and humbled her, and lay with her.

[15] Then Amnon hated her with very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her, for the last wickedness was greater than the first: and Amnon said to her, Rise, and begone. [16] And Themar spoke to him concerning this great mischief, greater, said she, than the other that thou didst me, to send me away: but Amnon would not hearken to her voice. [17] And he called his servant who had charge of the house, and said to him, Put now this woman out from me, and shut the door after her. [18] And she had on her a variegated robe, for so were the king's daughters that were virgins attired in their apparel: and his servant led her forth, and shut the door after her.

[19] And Themar took ashes, and put them on her head; and she rent the variegated garment that was upon her: and she laid her hands on her head, and went crying continually. [20] And Abessalom her brother said to her, Has thy brother Amnon been with thee? now then, my sister, be silent, for he is thy brother: be not careful to mention this matter. So Themar dwelt as a widow in the house of her brother Abessalom.

[21] And king David heard of all these things, and was very angry; but he did not grieve the spirit of his son Amnon, because he loved him, for he was his firstborn. [22] And Abessalom spoke not to Amnon, good or bad, because Abessalom hated Amnon, on account of his humbling his sister Themar. [23] And it came to pass at the end of two whole years, that they were shearing sheep for Abessalom in Belasor near Ephraim: and Abessalom invited all the king's sons.[c] [24] And Abessalom came to the king, and said, Behold, thy servant has a sheep-shearing; let now the king and his servants go with thy servant.[d] [25] And the king said to Abessalom, Nay, my son, let us not all go, and let us not be burdensome to thee. And he pressed him; but he would not go, but blessed him. [26] And Abessalom said to him, And if not, let, I pray thee, my brother Amnon go with us. And the king said to him, Why should he

13:9 Gr. above. **13:12** Gr. will not. q. d. non est fasciendum. **13:23** q. d. a two-year of days. **13:24** Gr. they are shearing for thy servant.

go with thee? [27] And Abessalom pressed him, and he sent with him Amnon and all the king's sons; and Abessalom made a banquet like the banquet of the king.

[28] And Abessalom charged his servants, saying, Mark when the heart of Amnon shall be merry with wine, and I shall say to you, Smite Amnon, and slay him: fear not; for is it not I that command you? Be courageous, and be valiant.[a] [29] And the servants of Abessalom did to Amnon as Abessalom commanded them: and all the sons of the king rose up, and they mounted every man his mule, and fled.

[30] And it came to pass, when they were in the way, that a report came to David, saying, Abessalom has slain all the king's sons, and there is not one of them left. [31] Then the king arose, and rent his garments, and lay upon the ground: and all his servants that were standing round him rent their garments. [32] And Jonadab the son of Samaa brother of David, answered and said, Let not my master the king say that he has slain all the young men the sons of the king, for Amnon only of them all is dead; for he was appointed to death by the mouth of Abessalom from the day that he humbled his sister Themar. [33] And now let not my master the king take the matter to heart, saying, All the king's sons are dead: for Amnon only of them all is dead.

[34] And Abessalom escaped: and the young man the watchman lifted up his eyes, and looked; and, behold, much people went in the way behind him from the side of the mountain in the descent: and the watchman came and told the king, and said, I have seen men by the way of Oronen, by the side of the mountain. [35] And Jonadab said to the king, Behold, the king's sons are present: according to the word of thy servant, so has it happened. [36] And it came to pass when he had finished speaking, that, behold, the king's sons came, and lifted up their voices and wept: and the king also and all his servants wept with a very great weeping.

[37] But Abessalom fled, and went to Tholmi son of Emiud king of Gedsur to the land of Chamaachad: and king David mourned for his son continually. [38] So Abessalom fled, and departed to Gedsur, and was there three years. [39] And king David ceased to go out after Abessalom, for he was comforted concerning Amnon, touching his death.

14 And Joab the son of Saruia knew that the heart of the king was toward Abessalom. [2] And Joab sent to Thecoe, and took thence a cunning woman, and said to her, Mourn, I pray thee, and put on mourning apparel, and anoint thee not with oil, and thou shalt be as a woman mourning for one that is dead thus for many days. [3] And thou shalt go to the king, and speak to him according to this word. And Joab put the words in her mouth.

[4] So the woman of Thecoe went in to the king and fell upon her face to the earth, and did him obeisance, and said, Help, O king, help.[b] [5] And the king said to her, What is the matter with thee?

And she said, I am indeed a widow woman, and my husband is dead. [6] And moreover thy handmaid had two sons, and they fought together in the field, and there was no one to part them; and the one smote the other his brother, and slew him.[c] [7] And behold the whole family rose up against thine handmaid, and they said, Give up the one that smote his brother, and we will put him to death for the life of his brother, whom he slew, and we will take away even your heir: so they will quench my coal that is left, so as not to leave my husband remnant or name on the face of the earth.[d]

[8] And the king said to the woman, Go

13:28 Gr. and become sons of strength. **14:4** Or, save. **14:6** Gr. both. **14:7** Gr. place. **14:8** Gr. in health.

in peace to thy house, and I will give commandment concerning thee.[a] 9 And the woman of Thecoe said to the king, On me, my master, O king, and on my father's house be the iniquity, and the king and his throne be guiltless. 10 And the king said, Who was it that spoke to thee? thou shalt even bring him to me, and one shall not touch him any more.[b] 11 And she said, Let now the king remember concerning his Eternal God in that the avenger of blood is multiplied to destroy, and let them not take away my son. And he said, As God lives, not a hair of thy son shall fall to the ground.

12 And the woman said, Let now thy servant speak a word to my master the king. And he said, Say on. 13 And the woman said, Why hast thou devised this thing against the people of God? or is this word out of the king's mouth as a transgression, so that the king should not bring back his banished? 14 For we shall surely die, and be as water poured upon the earth, which shall not be gathered up, and God shall take the life, even as he devises to thrust forth from him his outcast. 15 And now whereas I came to speak this word to my master the king, the reason is that the people will see me, and thy handmaid will say, Let one now speak to my master the king, if peradventure the king will perform the request of his handmaid; 16 for the king will hear. Let him rescue his handmaid out of the hand of the man that seeks to cast out me and my son from the inheritance of God. 17 And the woman said, If now the word of my master the king be gracious,—well: for as an angel of God, so is my master the king, to hear good and evil: and the Eternal thy God shall be with thee.

18 And the king answered, and said to the woman, Hide not from me, I pray thee, the matter which I ask thee. And the woman said, Let my master the king by all means speak. 19 And the king said, Is not the hand of Joab in all this matter with thee? and the woman said to the king, As thy soul lives, my master, O king, there is no turning to the right hand or to the left from all that my master the king has spoken; for thy servant Joab himself charged me, and he put all these words in the mouth of thine handmaid.[c] 20 In order that this form of speech might come about it was that thy servant Joab has framed this matter: and my master is wise as is the wisdom of an angel of God, to know all things that are in the earth.

21 And the king said to Joab, Behold now, I have done to thee according to this thy word: go, bring back the young man Abessalom. 22 And Joab fell on his face to the ground, and did obeisance, and blessed the king: and Joab said, Today thy servant knows that I have found grace in thy sight, my master, O king, for my master the king has performed the request of his servant. 23 And Joab arose, and went to Gedsur, and brought Abessalom to Jerusalem. 24 And the king said, Let him return to his house, and not see my face. And Abessalom returned to his house, and saw not the king's face.

25 And there was not a man in Israel so very comely as Abessalom: from the sole of his foot even to the crown of his head there was no blemish in him.[d] 26 And when he polled his head, (and it was at the beginning of every year that he polled it, because it grew heavy upon him,) even when he polled it, he weighed the hair of his head, two hundred shekels according to the royal shekel.[e] 27 And there were born to Abessalom three sons and one daughter, and her name was Themar: she was a very beautiful woman, and she becomes the wife of Roboam son of Solomon, and she bears to him Abia.

14:10 q. d. thy son. **14:19** Gr. If there is, etc. **14:25** Gr. praised. **14:26** Gr. from the beginning of days to days. Hebraism. **14:28** Gr. years of days.

28 And Abessalom remained in
Jerusalem two full years, and he saw not
the king's face.[a] 29 And Abessalom sent
to Joab to bring him in to the king, and he
would not come to him: and he sent to
him the second time, and he would not
come. 30 And Abessalom said to his ser-
vants, Behold, Joab's portion in the field
is next to mine, and he has in it barley;
go and set it on fire. And the servants
of Abessalom set the field on fire: and
the servants of Joab come to him with
their clothes rent, and they said to him,
The servants of Abessalom have set the
field on fire. 31 And Joab arose, and came
to Abessalom into the house, and said
to him, Why have thy servants set my
field on fire? 32 And Abessalom said to
Joab, Behold, I sent to thee, saying, Come
hither, and I will send thee to the king,
saying, Why did I come out of Gedsur?
it would have been better for me to have
remained there: and now, behold, I have
not seen the face of the king; but if there
is iniquity in me, then put me to death.

33 And Joab went in to the king, and
brought him word: and he called Abessa-
lom, and he went in to the king, and did
him obeisance, and fell upon his face to
the ground, even in the presence of the
king; and the king kissed Abessalom.

15 And it came to pass after this that
Abessalom prepared for himself
chariots and horses, and fifty men to run
before him.[b] 2 And Abessalom rose early,
and stood by the side of the way of the
gate: and it came to pass that every man
who had a cause, came to the king for
judgment, and Abessalom cried to him,
and said to him, Of what city art thou?
And he said, Thy servant is of one of the
tribes of Israel. 3 And Abessalom said to
him, See, thy affairs are right and clear,
yet thou hast no one appointed of the
king to hear thee.[c] 4 And Abessalom said,
O that one would make me a judge in
the land; then every man who had a dis-
pute or a cause would come to me, and I
would judge him! 5 And it came to pass
when a man came near to do him obei-
sance, that he stretched out his hand, and
took hold of him, and kissed him. 6 And
Abessalom did after this manner to all Is-
rael that came to the king for judgment;
and Abessalom gained the hearts of the
men of Israel.

7 And it came to pass after forty years,
that Abessalom said to his father, I will
go now, and pay my vows, which I
vowed to God in Chebron.[d] 8 For thy ser-
vant vowed a vow when I dwelt at Ged-
sur in Syria, saying, If God should in-
deed restore me to Jerusalem, then will
I serve God. 9 And the king said to him,
Go in peace. And he arose and went to
Chebron.

10 And Abessalom sent spies through-
out all the tribes of Israel, saying, When
ye hear the sound of the trumpet, then
shall ye say, Abessalom is become king in
Chebron. 11 And there went with Abessa-
lom two hundred chosen men from
Jerusalem; and they went in their sim-
plicity, and knew not anything. 12 And
Abessalom sent to Achitophel the The-
conite, the counsellor of David, from his
city, from Gola, where he was sacrificing:
and there was a strong conspiracy; and
the people with Abessalom were increas-
ingly numerous.[e]

13 And there came a messenger to
David, saying, The heart of the men of
Israel is gone after Abessalom. 14 And
David said to all his servants who were
with him in Jerusalem, Rise, and let us
flee, for we have no refuge from Abessa-
lom: make haste and go, lest he over-
take us speedily, and bring evil upon us,
and smite the city with the edge of the
sword. 15 And the king's servants said to
the king, In all things which our master
the king chooses, behold we are thy ser-

15:1 Gr. made. **15:3** Gr. easy to be understood. **15:7** Gr. from the end of, etc. **15:12** So the Alex. which reads σὺστρεμμα. See Acts 23. 12.

vants.

16 And the king and all his house went out on foot: and the king left ten women of his concubines to keep the house. 17 And the king and all his servants went out on foot; and abode in a distant house. 18 And all his servants passed on by his side, and every Chelethite, and every Phelethite, and they stood by the olive tree in the wilderness: and all the people marched near him, and all his court, and all the men of might, and all the men of war, six hundred: and they were present at his side: and every Chelethite, and every Phelethite, and all the six hundred Gittites that came on foot out of Geth, and they went on before the king.[ab]

19 And the king said to Ethi the Gittite, Why dost thou also go with us? return, and dwell with the king, for thou art a stranger, and thou hast come forth as a sojourner out of thy place. 20 Whereas thou camest yesterday, shall I to-day cause thee to travel with us, and shalt thou thus change thy place? thou didst come forth yesterday, and to-day shall I set thee in motion to go along with us? I indeed will go whithersoever I may go: return then, and cause thy brethren to return with thee, and may God deal mercifully and truly with thee.[c] 21 And Ethi answered the king and said, As God lives and as my master the king lives, in the place wheresoever my master shall be, whether it be for death or life, there shall thy servant be. 22 And the king said to Ethi, Come and pass over with me. So Ethi the Gittite and the king passed over, and all his servants, and all the multitude with him.

23 And all the country wept with a loud voice. And all the people passed by over the brook of Kedron; and the king crossed the brook Kedron: and all the people and the king passed on toward the way of the wilderness.[de]

24 And behold also Sadoc, and all the Levites were with him, bearing the ark of the covenant of God from Bæthar: and they set down the ark of God; and Abiathar went up, until all the people had passed out of the city. 25 And the king said to Sadoc, Carry back the ark of God into the city: if I should find favour in the eyes of God, then will he bring me back, and he will shew me it and its beauty. 26 But if he should say thus, I have no pleasure in thee; behold, here I am, let him do to me according to that which is good in his eyes.

27 And the king said to Sadoc the priest, Behold, thou shalt return to the city in peace, and Achimaas thy son, and Jonathan the son of Abiathar, your two sons with you.[f] 28 Behold, I continue in arms in Araboth of the desert, until there come tidings from you to report to me. 29 So Sadoc and Abiathar brought back the ark of God to Jerusalem, and it continued there.

30 And David went up by the ascent of the mount of Olives, ascending and weeping, and had his head covered, and went barefooted: and all the people that were with him covered every man his head; and they went up, ascending and weeping. 31 And it was reported to David, saying, Achitophel also is among the conspirators with Abessalom. And David said, O Eternal my God, disconcert, I pray thee, the counsel of Achitophel.

32 And David came as far as Ros, where he worshipped God: and behold, Chusi the chief friend of David came out to meet him, having rent his garment, and earth was upon his head. 33 And David said to him, If thou shouldest go over with me, then wilt thou be a burden to me; 34 but if thou shall return to the city, and shalt say to Abessalom, Thy brethren are passed over, and the king

15:18 Gr. hand. **15:18** Or, they that. **15:20** Gr. it. **15:23** Gr. land. **15:23** Gr. in. **15:27** Gr. dost.

thy father is passed over after me: and now I am thy servant, O king, suffer me to live: at one time even of late I was the servant of thy father, and now I am thy humble servant—so shalt thou disconcert for me the counsel of Achitophel. [35] And, behold, there are there with thee Sadoc and Abiathar the priests; and it shall be that every word that thou shalt hear of the house of the king, thou shalt report it to Sadoc and Abiathar the priests. [36] Behold, there are there with them their two sons, Achimaas the son of Sadoc, and Jonathan the son of Abiathar; and by them ye shall report to me every word which ye shall hear. [37] So Chusi the friend of David went into the city, and Abessalom was lately gone into Jerusalem.

16 And David passed on a little way from Ros; and, behold, Siba the servant of Memphibosthe came to meet him; and he had a couple of asses laden, and upon them two hundred loaves, and a hundred bunches of raisins, and a hundred cakes of dates, and a bottle of wine. [2] And the king said to Siba, What meanest thou by these? and Siba said, The asses are for the household of the king to sit upon, and the loaves and the dates are for the young men to eat, and the wine is for them that are faint in the wilderness to drink. [3] And the king said, And where is the son of thy master? and Siba said to the king, Behold, he remains in Jerusalem; for he said, To-day shall the house of Israel restore to me the kingdom of my father. [4] And the king said to Siba, Behold, all Memphibosthe's property is thine. And Siba did obeisance and said, My master, O king, let me find grace in thine eyes.

[5] And king David came to Baurim; and, behold, there came out from thence a man of the family of the house of Saul, and his name was Semei the son of Gera. He came forth and cursed as he went, [6] and cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on the right and left hand of the king. [7] And thus Semei said when he cursed him, Go out, go out, thou bloody man, and man of sin. [8] God has returned upon thee all the blood of the house of Saul, because thou hast reigned in his stead; and God has given the kingdom into the hand of Abessalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man.

[9] And Abessa the son of Saruia said to the king, Why does this dead dog curse my master the king? let me go over now and take off his head. [10] And the king said, What have I to do with you, ye sons of Saruia? even let him alone, and so let him curse, for God has told him to curse David: and who shall say, Why hast thou done thus? [11] And David said to Abessa and to all his servants, Behold, my son who came forth out of my bowels seeks my life; still more now may the son of Benjamin: let him curse, because God has told him. [12] If by any means God may look on my affliction, thus shall he return me good for his cursing this day.

[13] And David and all the men with him went on the way: and Semei went by the side of the hill next to him, cursing as he went, and casting stones at him, and sprinkling him with dirt.[a] [14] And the king, and all the people with him, came away and refreshed themselves there.

[15] And Abessalom and all the men of Israel went into Jerusalem, and Achitophel with him. [16] And it came to pass when Chusi the chief friend of David came to Abessalom, that Chusi said to Abessalom, Let the king live. [17] And Abessalom said to Chusi, Is this thy kindness to thy friend? why wentest thou not forth with thy friend? [18] And Chusi said to Abessalom, Nay, but following whom God, and this people, and all Israel have chosen,—

16:13 Gr. obliquely, etc.

his will I be, and with him will I dwell. 19 And again, whom shall I serve? should I not in the presence of his son? As I served in the sight of thy father, so will I be in thy presence.

20 And Abessalom said to Achitophel, Deliberate among yourselves concerning what we should do. 21 And Achitophel said to Abessalom, Go in to thy father's concubines, whom he left to keep his house; and all Israel shall hear that thou hast dishonoured thy father; and the hands of all that are with thee shall be strengthened. 22 And they pitched a tent for Abessalom on the roof, and Abessalom went in to his father's concubines in the sight of all Israel. 23 And the counsel of Achitophel, which he counselled in former days, was as if one should enquire of the word of God: so was all the counsel of Achitophel both to David and also to Abessalom.

17 And Achitophel said to Abessalom, Let me now choose out for myself twelve thousand men, and I will arise and follow after David this night: 2 and I will come upon him when he is weary and weak-handed, and I will strike him with terror; and all the people with him shall flee, and I will smite the king only of all. 3 And I will bring back all the people to thee, as a bride returns to her husband: only thou seekest the life of one man, and all the people shall have peace. 4 And the saying was right in the eyes of Abessalom, and in the eyes of all the elders of Israel.

5 And Abessalom said, Call now also Chusi the Arachite, and let us hear what is in his mouth, even in his also. 6 And Chusi went in to Abessalom, and Abessalom spoke to him, saying, After this manner spoke Achitophel: shall we do according to his word? but if not, do thou speak.

7 And Chusi said to Abessalom, This counsel which Achitophel has counselled this one time is not good. 8 And Chusi said, Thou knowest thy father and his men, that they are very mighty, and bitter in their spirit, as a bereaved bear in the field, [and as a wild boar in the plain]: and thy father is a man of war, and will not give the people rest.[a] 9 For, behold, he is now hidden in one of the hills or in some other place: and it shall come to pass when he falls upon them at the beginning, that some one will certainly hear, and say, There has been a slaughter among the people that follow after Abessalom. 10 Then even he that is strong, whose heart is as the heart of a lion,—it shall utterly melt: for all Israel knows that thy father is mighty, and they that are with him are mighty men.[b] 11 For thus I have surely given counsel, that all Israel be generally gathered to thee from Dan even to Bersabee, as the sand that is upon the sea-shore for multitude: and that thy presence go in the midst of them.[c] 12 And we will come upon him in one of the places where we shall find him, and we will encamp against him, as the dew falls upon the earth; and we will not leave of him and of his men so much as one. 13 And if he shall have taken refuge with his army in a city, then shall all Israel take ropes to that city, and we will draw it even into the river, that there may not be left there even a stone.

14 And Abessalom, and all the men of Israel said, The counsel of Chusi the Arachite is better than the counsel of Achitophel. For God ordained to disconcert the good counsel of Achitophel, that God might bring all evil upon Abessalom.

15 And Chusi the Arachite said to Sadoc and Abiathar the priests, Thus and thus Achitophel counselled Abessalom and the elders of Israel; and thus and thus have I counselled. 16 And now send quickly and report to David, saying, Lodge not this night in Araboth of the wilderness: even go and make haste, lest

17:8 Heb. and Alex. omit the wods in italics. **17:10** Gr. a son of strength. **17:11** Gr. going.

one swallow up the king, and all the people with him.[a]

17 And Jonathan and Achimaas stood by the well of Rogel, and a maid-servant went and reported to them, and they go and tell king David; for they might not be seen to enter into the city. 18 But a young man saw them and told Abessalom: and the two went quickly, and entered into the house of a man in Baurim; and he had a well in his court, and they went down into it. 19 And a woman took a covering, and spread it over the mouth of the well, and spread out ground corn upon it to dry, and the thing was not known.[b] 20 And the servants of Abessalom came to the woman into the house, and said, Where are Achimaas and Jonathan? and the woman said to them, They are gone a little way beyond the water. And they sought and found them not, and returned to Jerusalem.[cd] 21 And it came to pass after they were gone, that they came up out of the pit, and went on their way; and reported to king David, and said to David, Arise ye and go quickly over the water, for thus has Achitophel counselled concerning you.

22 And David rose up and all the people with him, and they passed over Jordan till the morning light; there was not one missing who did not pass over Jordan.

23 And Achitophel saw that his counsel was not followed, and he saddled his ass, and rose and departed to his house into his city; and he gave orders to his household, and hanged himself, and died, and was buried in the sepulchre of his father.[e]

24 And David passed over to Manaim: and Abessalom crossed over Jordan, he and all the men of Israel with him. 25 And Abessalom appointed Amessai in the room of Joab over the host. And Amessai was the son of a man whose name was Jether of Jezrael: he went in to Abigaia the daughter of Naas, the sister of Saruia the mother of Joab.[f] 26 And all Israel and Abessalom encamped in the land of Galaad.

27 And it came to pass when David came to Manaim, that Uesbi the son of Naas of Rabbath of the sons of Ammon, and Machir son of Amiel of Lodabar, and Berzelli the Galaadite of Rogellim, 28 brought ten embroidered beds, (with double coverings,) and ten caldrons, and earthenware, and wheat, and barley, and flour, and meal, and beans, and pulse, 29 and honey, and butter, and sheep, and cheeses of kine: and they brought them to David and to his people with him to eat; for one said, The people is faint and hungry and thirsty in the wilderness.

18 And David numbered the people with him, and set over them captains of thousands and captains of hundreds. 2 And David sent away the people, the third part under the hand of Joab, and the third part under the hand of Abessa the son of Saruia, the brother of Joab, and the third part under the hand of Ethi the Gittite. And David said to the people, I also will surely go out with you.[g] 3 And they said, Thou shalt not go out: for if we should indeed flee, they will not care for us; and if half of us should die, they will not mind us; for thou art as ten thousand of us: and now it is well that thou shalt be to us an aid to help us in the city.[h] 4 And the king said to them, Whatsoever shall seem good in your eyes I will do. And the king stood by the side of the gate, and all the people went out by hundreds and by thousands.[i]

5 And the king commanded Joab and Abessa and Ethi, saying, Spare for my sake the young man Abessalom. And all the people heard the king charging all the commanders concerning Abessalom.

6 And all the people went out into the wood against Israel; and the battle was

17:16 Alex. καταπίῃ. **17:19** See Num. 11. 32; Jer. 8. 2. **17:20** Or, lately gone over. **17:20** Or, the small streams. **17:23** Comp. the Greek with Mat. 27. 5. **17:25** Gr. and his name, etc. **18:2** Gr. in, by. **18:3** Gr. as we, ten thousand. **18:4** Gr. hand.

in the wood of Ephraim. [7] And the people of Israel fell down there before the servants of David, and there was a great slaughter in that day, even twenty thousand men. [8] And the battle there was scattered over the face of all the land: and the wood consumed more of the people than the sword consumed among the people in that day. [9] And Abessalom went to meet the servants of David: and Abessalom was mounted on his mule, and the mule came under the thick boughs of a great oak; and his head was entangled in the oak, and he was suspended between heaven and earth; and the mule passed on from under him.

[10] And a man saw it, and reported to Joab, and said, Behold, I saw Abessalom hanging in an oak. [11] And Joab said to the man who reported it to him, And, behold, thou didst see him: why didst thou not smite him there to the ground? and I would have given thee ten pieces of silver, and a girdle. [12] And the man said to Joab, Were I even to receive a thousand shekels of silver, I would not lift my hand against the king's son; for in our ears the king charged thee and Abessa and Ethi, saying, Take care of the young man Abessalom for me,[a] [13] so as to do no harm to his life: and nothing of the matter will be concealed from the king, and thou wilt set thyself against me. [14] And Joab said, I will begin this; I will not thus remain with thee. And Joab took three darts in his hand, and thrust them into the heart of Abessalom, while he was yet alive in the heart of the oak. [15] And ten young men that bore Joab's armour compassed Abessalom, and smote him and slew him.

[16] And Joab blew the trumpet, and the people returned from pursuing Israel, for Joab spared the people. [17] And he took Abessalom, and cast him into a great cavern in the wood, into a deep pit, and set up over him a very great heap of stones: and all Israel fled every man to his tent. [18] Now Abessalom while yet alive had taken and set up for himself the pillar near which he was taken, and set it up so as to have the pillar in the king's dale; for he said he had no son to keep his name in remembrance: and he called the pillar, Abessalom's hand, until this day.[bcd]

[19] And Achimaas the son of Sadoc said, Let me run now and carry glad tidings to the king, for God has delivered him from the hand of his enemies. [20] And Joab said to him, Thou shalt not be a messenger of glad tidings this day; thou shalt bear them another day; but on this day thou shalt bear no tidings, because the king's son is dead. [21] And Joab said to Chusi, Go, report to the king all that thou hast seen. And Chusi did obeisance to Joab, and went out. [22] And Achimaas the son of Sadoc said again to Joab, Nay, let me also run after Chusi. And Joab said, Why wouldest thou thus run, my son? attend, thou hast no tidings for profit if thou go.[e] [23] And he said, Why should I not run? and Joab said to him, Run. And Achimaas ran along the way of Kechar, and outran Chusi.[f]

[24] And David was sitting between the two gates: and the watchman went up on the top of the gate of the wall, and lifted up his eyes, and looked, and behold a man running alone before him. [25] And the watchman cried out, and reported to the king. And the king said, If he be alone, there are good tidings in his mouth. And the man came and drew near. [26] And the watchman saw another man running: and the watchman cried at the gate, and said, And look, another man running alone. And the king said, He also brings glad tidings. [27] And the watchman said, I see the running of the first as the running of Achimaas the son

18:12 Gr. weigh upon my nanda. **18:18** Gr. in, or by. **18:18** Heb. and Alex. insert 'and he called the pillar after his own name.' **18:18** Heb. idiom for 'place.' **18:22** Gr. dost. **18:23** Gr. for what if I should run?

of Sadoc. And the king said, He is a good man, and will come to report glad tidings.

28 And Achimaas cried out and said to the king, Peace. And he did obeisance to the king with his face to the ground, and said, Blessed be the Eternal thy God, who has delivered up the men that lifted up their hands against my master the king. 29 And the king said, Is the young man Abessalom safe? and Achimaas said, I saw a great multitude at the time of Joab's sending the king's servant and thy servant, and I knew not what was there. 30 And the king said, Turn aside, stand still here. And he turned aside, and stood.

31 And, behold, Chusi came up, and said to the king, Let my master the king hear glad tidings, for God has avenged thee this day upon all them that rose up against thee. 32 And the king said to Chusi, Is it well with the young man Abessalom? and Chusi said, Let the enemies of my master the king, and all whosoever have risen up against him for evil, be as that young man.

19 And the king was troubled, and went to the chamber over the gate, and wept: and thus he said as he went, My son Abessalom, my son, my son Abessalom; would God I had died for thee, even I had died for thee, Abessalom, my son, my son![a]

2 And they brought Joab word, saying, Behold, the king weeps and mourns for Abessalom. 3 And the victory was turned that day into mourning to all the people, for the people heard say that day, The king grieves after his son. 4 And the people stole away that day to go into the city, as people steal away when they are ashamed as they flee in the battle. 5 And the king hid his face: and the king cried with a loud voice, My son Abessalom! Abessalom my son!

6 And Joab went in to the king, into the house, and said, Thou hast this day shamed the faces of all thy servants that have delivered thee this day, and have saved the lives of thy sons and of thy daughters, and the lives of thy wives, and of thy concubines, 7 forasmuch as thou lovest them that hate thee, and hatest them that love thee; and thou hast this day declared, that thy princes and thy servants are nothing in thy sight: for I know this day, that if Abessalom were alive, and all of us dead to-day, then it would have been right in thy sight. 8 And now arise, and go forth, and speak comfortably to thy servants; for I have sworn by God, that unless thou wilt go forth today, there shall not a man remain with thee this night: and know for thyself, this thing will indeed be evil to thee beyond all the evil that has come upon thee from thy youth until now. 9 Then the king arose, and sat in the gate: and all the people reported, saying, Behold, the king sits in the gate. And all the people went in before the king to the gate; for Israel had fled every man to his tent.[b]

10 And all the people disputed among all the tribes of Israel, saying, King David delivered us from all our enemies, and he rescued us from the hand of the Philistines: and now he has fled from the land, and from his kingdom, and from Abessalom. 11 And Abessalom, whom we anointed over us, is dead in battle: and now why are ye silent about bringing back the king? And the word of all Israel came to the king.

12 And king David sent to Sadoc and Abiathar the priests, saying, Speak to the elders of Israel, saying, Why are ye the last to bring back the king to his house? whereas the word of all Israel is come to the king to his house. 13 Ye are my brethren, ye are my bones and my flesh: why are ye the last to bring back the king to his house? 14 And ye shall say to Amessai, Art thou not my bone and my flesh?

19:1 Gr. who will give my death for thee? **19:9** Gr. tents.

and now God do so to me, and more also, if thou shalt not be commander of the host before me continually in the room of Joab. [15] And he bowed the heart of all the men of Juda as that of one man; and they sent to the king, saying, Return thou, and all thy servants. [16] And the king returned, and came as far as Jordan. And the men of Juda came to Galgala on their way to meet the king, to cause the king to pass over Jordan.

[17] And Semei the son of Gera, the Benjamite, of Baurim, hasted and went down with the men of Juda to meet king David.[a] [18] And a thousand men of Benjamin were with him, and Siba the servant of the house of Saul, and his fifteen sons with him, and his twenty servants with him: and they went directly down to Jordan before the king, [19] and they performed the service of bringing the king over; and there went over a ferry-boat to remove the household of the king, and to do that which was right in his eyes. And Semei the son of Gera fell on his face before the king, as he went over Jordan; [20] and said to the king, Let not my master now impute iniquity, and remember not all the iniquity of thy servant in the day in which my master went out from Jerusalem, so that the king should mind it. [21] For thy servant knows that I have sinned: and, behold, I am come to-day before all Israel and the house of Joseph, to go down and meet my master the king.

[22] And Abessai the son of Saruia answered and said, Shall not Semei therefore be put to death, because he cursed God's anointed? [23] And David said, What have I to do with you, ye sons of Saruia, that ye as it were lie in wait against me this day? to-day no man in Israel shall be put to death, for I know not if I this day reign over Israel. [24] And the king said to Semei, Thou shalt not die: and the king swore to him.

[25] And Memphibosthe the son of Saul's son went down to meet the king, and had not dressed his feet, nor pared his nails, nor shaved himself, neither had he washed his garments, from the day that the king departed, until the day when he arrived in peace.

[26] And it came to pass when he went into Jerusalem to meet the king, that the king said to him, Why didst thou not go with me, Memphibosthe? [27] And Memphibosthe said to him, My master, O king, my servant deceived me; for thy servant said to him, Saddle me the ass, and I will ride upon it, and go with the king; for thy servant is lame. [28] And he has dealt deceitfully with thy servant to my master the king: but my master the king is as an angel of God, and do thou that which is good in thine eyes. [29] For all the house of my father were but as dead men before my master the king; yet thou hast set thy servant among them that eat at thy table: and what right have I any longer even to cry to the king?

[30] And the king said to him, Why speakest thou any longer of thy matters? I have said, Thou and Siba shall divide the land.[b] [31] And Memphibosthe said to the king, Yea, let him take all, since my master the king has come in peace to his house.

[32] And Berzelli the Galaadite came down from Rogellim, and crossed over Jordan with the king, that he might conduct the king over Jordan. [33] And Berzelli was a very old man, eighty years old; and he had maintained the king when he dwelt in Manaim; for he was a very great man.[c] [34] And the king said to Berzelli, Thou shalt go over with me, and I will nourish thine old age with me in Jerusalem. [35] And Berzelli said to the king, How many are the days of the years of my life, that I should go up with the king to Jerusalem? [36] I am this day eighty years old: can I then distinguish between good and evil? Can thy servant taste any

19:17 Gr. the man. **19:30** Gr. speakest thou thy words any longer. **19:33** Gr. a son of eighty years.

longer what I eat or drink? can I any longer hear the voice of singing men or singing women? and wherefore shall thy servant any longer be a burden to my master the king? [37] Thy servant will go a little way over Jordan with the king: and why does the king return me this recompense?[a] [38] Let, I pray thee, thy servant remain, and I will die in my city, by the tomb of my father and of my mother. And, behold, thy servant Chamaam shall go over with my master the king; and do thou to him as it seems good in thine eyes. [39] And the king said, Let Chamaam go over with me, and I will do to him what is good in my sight; and whatsoever thou shalt choose at my hand, I will do for thee.

[40] And all the people went over Jordan, and the king went over; and the king kissed Berzelli, and blessed him; and he returned to his place. [41] And the king went over to Galgala, and Chamaam went over with him: and all the men of Juda went over with the king, and also half the people of Israel.

[42] And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Juda stolen thee away, and caused the king and all his house to pass over Jordan, and all the men of David with him?[b] [43] And all the men of Juda answered the men of Israel, and said, Because the king is near of kin to us: and why were you thus angry concerning this matter? have we indeed eaten of the king's food? or has he given us a gift, or has he sent us a portion? [44] And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and we are older than you, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.[c]

20 And there was a transgressor so called there, and his name was Sabee, a Benjamite, the son of Bochori: and he blew the trumpet, and said, We have no portion in David, neither have we any inheritance in the son of Jessæ: to thy tents, O Israel, every one. [2] And all the men of Israel went up from following David after Sabee the son of Bochori: but the men of Juda adhered to their king, from Jordan even to Jerusalem.

[3] And David went into his house at Jerusalem: and the king took the ten women his concubines, whom he had left to keep the house, and he put them in a place of custody, and maintained them, and went not in to them; and they were kept living as widows, till the day of their death.

[4] And the king said to Amessai, Call to me the men of Juda for three days, and do thou be present here. [5] And Amessai went to call Juda, and delayed beyond the time which David appointed him. [6] And David said to Amessai, Now shall Sabee the son of Bochori do us more harm than Abessalom: now then take thou with thee the servants of thy master, and follow after him, lest he find for himself strong cities, so will he blind our eyes.[d] [7] And there went out after him Amessai and the men of Joab, and the Cherethites, and the Phelethites, and all the mighty men: and they went out from Jerusalem to pursue after Sabee the son of Bochori.

[8] And they were by the great stone that is in Gabaon: and Amessai went in before them: and Joab had upon him a military cloak over his apparel, and over it he was girded with a dagger fastened upon his loins in its scabbard: and the dagger came out, it even came out and fell.[e]

[9] And Joab said to Amessai, Art thou in

19:37 Gr. as it were a little. **19:42** Gr. every man. **19:44** Gr. and Heb. hands. **20:6** i. e. escape us. **20:8** Gr. was girded about with.

health, my brother? and the right hand of Joab took hold of the beard of Amessai to kiss him. [10] And Amessai observed not the dagger that was in the hand of Joab: and Joab smote him with it on the loins, and his bowels were shed out upon the ground, and he did not repeat the blow, and he died: and Joab and Abessai his brother pursued after Sabee the son of Bochori.[a] [11] And there stood over him one of the servants of Joab, and said, Who is he that is for Joab, and who is on the side of David following Joab? [12] And Amessai was weltering in blood in the midst of the way. And a man saw that all the people stood still; and he removed Amessai out of the path into a field, and he cast a garment upon him, because he saw every one that came to him standing still. [13] And when he was quickly removed from the road, every man of Israel passed after Joab to pursue after Sabee the son of Bochori.

[14] And he went through all the tribes of Israel to Abel, and to Bethmacha; and all in Charri too were assembled, and followed after him. [15] And they came and besieged him in Abel and Phermacha: and they raised a mound against the city and it stood close to the wall; and all the people with Joab proposed to throw down the wall. [16] And a wise woman cried from the wall, and said, Hear, hear; say, I pray ye, to Joab, Draw near hither, and I will speak to him.

[17] And he drew nigh to her, and the woman said to him, Art thou Joab? and he said, I am. And she said to him, Hear the words of thy handmaid; and Joab said, I do hear. [18] And she spoke, saying, Of old time they said thus, Surely one was asked in Abel, and Dan, whether the faithful in Israel failed in what they purposed; they will surely ask in Abel, even in like manner, whether they have failed.[b] [19] I am a peaceable one of the strong ones in Israel; but thou seekest to destroy a city and a mother-city in Israel: why dost thou seek to ruin the inheritance of God? [20] And Joab answered and said, Far be it, far be it from me, that I should ruin or destroy. [21] Is not the case thus, that a man of mount Ephraim, Sabee son of Bochori by name, has even lifted up his hand against king David? Give him only to me, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.

[22] And the woman went in to all the people, and she spoke to all the city in her wisdom; and they took off the head of Sabee the son of Bochori; and took it away and threw it to Joab: and he blew the trumpet, and the people separated from the city away from him, every man to his tent: and Joab returned to Jerusalem to the king.[c]

[23] And Joab was over all the forces of Israel: and Banaias the son of Jodae was over the Cherethites and over the Phelethites.[d] [24] And Adoniram was over the tribute: and Josaphath the son of Achiluth was recorder. [25] And Susa was scribe: and Sadoc and Abiathar were priests. [26] Moreover Iras the son of Iarin was priest to David.

21 And there was a famine in the days of David three years, year after year; and David sought the face of God. And God said, There is guilt upon Saul and his house because of his bloody murder, whereby he slew the Gabaonites.[ef] [2] And king David called the Gabaonites, and said to them;—(now the Gabaonites are not the children of Israel, but are of the remnant of the Amorite, and the children of Israel had sworn to them: but Saul sought to smite them in his zeal for the children of Israel and Juda.)

[3] And David said to the Gabaonites, What shall I do to you? and where-

20:10 Gr. belly. **20:18** Gr. they spoke a word among the first, saying. **20:22** Gr. it or she. i. e. ἡ πόλις. **20:23** Gr. to. **21:1** Gr. iniquity. **21:1** Lit. the death of his bloods.

withal shall I make atonement, that ye may bless the inheritance of God? [4] And the Gabaonites said to him, We have no question about silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. [5] And he said, What say ye? speak, and I will do it for you. And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel. [6] Let one give us seven men of his sons, and let us hang them up in the sun to God in Gabaon of Saul, as chosen out for God. And the king said, I will give them.

[7] But the king spared Memphibosthe son of Jonathan the son of Saul, because of the oath of God that was between them, even between David and Jonathan the son of Saul.

[8] And the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Hermonoi and Memphibosthe, and the five sons of Michol daughter of Saul, whom she bore to Esdriel son of Berzelli the Moülathite. [9] And he gave them into the hand of the Gabaonites, and they hanged them up to the sun in the mountain before God: and they fell, even the seven together: moreover they were put to death in the days of harvest at the commencement, in the beginning of barley-harvest. [10] And Respha the daughter of Aia took sackcloth, and fixed it for herself on the rock in the beginning of barley harvest, until water dropped upon them out of heaven: and she did not suffer the birds of the air to rest upon them by day, nor the beasts of the field by night.

[11] And it was told David what Respha the daughter of Aia the concubine of Saul had done, [and they were faint, and Dan the son of Joa of the offspring of the giants overtook them.][a] [12] And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of the sons of Jabis Galaad, who stole them from the street of Bæthsan; for the Philistines set them there in the day in which the Philistines smote Saul in Gelbue. [13] And he carried up thence the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged. [14] And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the sepulchre of Cis his father; and they did all things that the king commanded: and after this God hearkened to the prayers of the land.

[15] And there was yet war between the Philistines and Israel: and David went down and his servants with him, and they fought with the Philistines, and David went. [16] And Jesbi, who was of the progeny of Rapha, and the head of whose spear was three hundred shekels of brass in weight, who also was girt with a club, even he thought to smite David. [17] And Abessa the son of Saruia helped him and smote the Philistine, and slew him. Then the men of David swore, saying, Thou shalt not any longer go out with us to battle, and thou shalt not quench the lamp of Israel.

[18] And after this there was a battle again with the Philistines in Geth: then Sebocha the Astatothite slew Seph of the progeny of Rapha.

[19] And there was a battle in Rom with the Philistines; and Eleanan son of Ariorgim the Bethleemite slew Goliath the Gittite; and the staff of his spear was as a weaver's beam. [20] And there was yet a battle in Geth: and there was a man of stature, and the fingers of his hands and the toes of his feet were six on each, four and twenty in number: and he also was born to Rapha.[b] [21] And he defied Is-

21:11 Heb. omits the words in italics. **21:20** Gr. The original is Hebrew in Greek letters.

rael, and Jonathan son of Semei brother of David, smote him.[a]

22 These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.

22 And David spoke to God the words of this song, in the day in which God rescued him out of the hand of all his enemies, and out of the hand of Saul. 2 And the song was thus:

O God, my rock, and my fortress, and my deliverer, 3 my God; he shall be to me my guard, I will trust in him: he is my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

4 I will call upon God who is worthy to be praised, and I shall be saved from my enemies. 5 For the troubles of death compassed me, the floods of iniquity amazed me: 6 the pangs of death surrounded me, the agonies of death prevented me. 7 When I am afflicted I will call upon God, and will cry to my God, and he shall hear my voice out of his temple, and my cry shall come into his ears.

8 And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because God was wroth with them. 9 There went up a smoke in his wrath, and fire out of his mouth devours: coals were kindled at it. 10 And he bowed the heavens, and came down, and there was darkness under his feet. 11 And he rode upon the cherubs and did fly, and was seen upon the wings of the wind. 12 And he made darkness his hiding-place; his tabernacle round about him was the darkness of waters, he condensed it with the clouds of the air. 13 At the brightness before him coals of fire were kindled. 14 God thundered out of heaven, and the Most High uttered his voice. 15 And he sent forth arrows, and scattered them, and he flashed lightning, and dismayed them. 16 And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of God, at the blast of the breath of his anger. 17 He sent from above and took me; he drew me out of many waters. 18 He delivered me from my strong enemies, from them that hated me, for they were stronger than I.

19 The days of my affliction prevented me; but God was my stay. 20 And he brought me into a wide place, and rescued me, because he delighted in me. 21 And God recompensed me according to my righteousness; even according to the purity of my hands did he recompense me. 22 Because I kept the ways of God, and did not wickedly depart from my God. 23 For all his judgments and his ordinances were before me: I departed not from them. 24 And I shall be blameless before him, and will keep myself from my iniquity.[b] 25 And God will recompense me according to my righteousness, and according to the purity of my hands in his eye-sight.

26 With the holy thou wilt be holy, and with the perfect man thou wilt be perfect, 27 and with the excellent thou wilt be excellent, and with the froward thou wilt be froward.[c] 28 And thou wilt save the poor people, and wilt bring down the eyes of the haughty.[d] 29 For thou, God, art my lamp, and God shall shine forth to me in my darkness. 30 For by thee shall I run as a girded man, and by my God shall I leap over a wall.[e]

31 As for the Mighty One, his way is blameless: the word of God is strong and tried in the fire: he is a protector to all that put their trust in him. 32 Who is strong, but God? and who will be a Creator except our God? 33 It is the Mighty One who strengthens me with might, and has prepared my way without fault. 34 He makes my feet like harts'

21:21 Or, reproached. **22:24** Gr. to him. **22:27** Or, upon the haughty. **22:28** Or, upon the haughty. **22:30** i. e. a strong man or warrior. **22:34** Gr. making.

feet, and sets me upon the high places.[a]
35 He teaches my hands to war, and has
broken a brazen bow by my arm. 36 And
thou hast given me the shield of my salvation, and thy propitious dealing has increased me, 37 so as to make room under
me for my going, and my legs did not totter.

38 I will pursue my enemies, and will
utterly destroy them; and I will not turn
again till I have consumed them. 39 And
I will crush them, and they shall not rise;
and they shall fall under my feet.[b] 40 And
thou shalt strengthen me with power for
the war; thou shalt cause them that rise
up against me to bow down under me.
41 And thou hast caused mine enemies
to flee before me, even them that hated
me, and thou hast slain them.[c] 42 They
shall cry, and there shall be no helper;
to God, but he hearkens not to them.[d]
43 And I ground them as the dust of the
earth, I beat them small as the mire of
the streets. 44 And thou shalt deliver me
from the striving of the peoples, thou
shalt keep me to be the head of the Gentiles: a people which I knew not served
me.[e] 45 The strange children feigned obedience to me; they hearkened to me as
soon as they heard.[f] 46 The strange children shall be cast away, and shall be overthrown out of their hiding-places.

47 God lives, and blessed be my
guardian, and my God, my strong
keeper, shall be exalted.[g] 48 God who
avenges me is strong, chastening the nations under me, 49 and bringing me out
from my enemies: and thou shalt set me
on high from among those that rise up
against me: thou shalt deliver me from
the violent man.[h] 50 Therefore will I confess to thee, O God, among the Gentiles,
and sing to thy name. 51 He magnifies the
salvation of his king, and works mercy
for his anointed, even for David and for
his seed for ever.[i]

23 And these are the last words of
David.

Faithful is David the son of Jessæ, and
faithful the man whom God raised up to
be the anointed of the God of Jacob, and
beautiful are the psalms of Israel.

2 The Spirit of God spoke by me, and
his word was upon my tongue. 3 The
God of Israel says, A watchman out of Israel spoke to me a parable: I said among
men, How will ye strengthen the fear of
the anointed? 4 And in the morning light
of God, let the sun arise in the morning,
from the light of which God passed on,
and as it were from the rain of the tender
grass upon the earth. 5 For my house is
not so with the Mighty One: for he has
made an everlasting covenant with me,
ready, guarded at every time; for all my
salvation and all my desire is, that the
wicked should not flourish. 6 All these
are as a thorn thrust forth, for they shall
not be taken with the hand, 7 and a man
shall not labour among them; and one
shall have that which is fully armed with
iron, and the staff of a spear, and he shall
burn them with fire, and they shall be
burnt in their shame.

8 These are the names of the mighty
men of David: Jebosthe the Chananite is
a captain of the third part: Adinon the
Asonite, he drew his sword against eight
hundred soldiers at once. 9 And after
him Eleanan the son of his uncle, son of
Dudi who was among the three mighty
men with David; and when he defied the
Philistines they were gathered there to
war, and the men of Israel went up.[j] 10 He
arose and smote the Philistines, until his
hand was weary, and his hand clave to
the sword: and God wrought a great salvation in that day, and the people rested
behind him only to strip the slain.[k]

11 And after him Samaia the son of Asa

22:39 Alex. and Heb. consume. **22:41** Gr. as for my enemies, thou hast given me the back. **22:42** Gr. is. **22:44** A. V. 'my people.' **22:45** Gr. at the hearing of the ear. **22:47** Gr. the keeper of my salvation. **22:49** Gr. a man of wrongs. **22:51** Gr. salvations. **23:9** Or, they defied him among the Philistines. **23:10** Heb. returned.

the Arachite: and the Philistines were gathered to Theria; and there was there a portion of ground full of lentiles; and the people fled before the Philistines. [12] And he stood firm in the midst of the portion, and rescued it, and smote the Philistines; and God wrought a great deliverance.

[13] And three out of the thirty went down, and came to Cason to David, to the cave of Odollam; and there was an army of the Philistines, and they encamped in the valley of Raphain. [14] And David was then in the strong hold, and the garrison of the Philistines was then in Bethleem. [15] And David longed, and said, Who will give me water to drink out of the well that is in Bethleem by the gate? now the band of the Philistines was then in Bethleem. [16] And the three mighty men broke through the host of the Philistines, and drew water out of the well that was in Bethleem in the gate: and they took it, and brought it to David, and he would not drink it, but poured it out before God. [17] And he said, O God, forbid that I should do this, that I should drink the blood of the men who went at the risk of their lives: and he would not drink it. These things did these three mighty men.[a]

[18] And Abessa the brother of Joab the son of Saruia, he was chief among the three, and he lifted up his spear against three hundred whom he slew; and he had a name among three. [19] Of those three he was most honourable, and he became a chief over them, but he reached not to the first three.

[20] And Banæas the son of Jodae, he was abundant in mighty deeds, from Cabeseel, and he smote the two sons of Ariel of Moab: and he went down and smote a lion in the midst of a pit on a snowy day. [21] He smote an Egyptian, a wonderful man, and in the hand of the Egyptian was a spear as the side of a ladder; and he went down to him with a staff, and snatched the spear from the Egyptian's hand, and slew him with his own spear.[b] [22] These things did Banæas the son of Jodae, and he had a name among the three mighty men. [23] He was honourable among the second three, but he reached not to the first three: and David made him his reporter.[c]

And these are the names of king David's mighty men. [24] Asael Joab's brother; he was among the thirty. Eleanan son of Dudi his uncle in Bethleem. [25] Sæma the Rudæan. [26] Selles the Kelothite: Iras the son of Isca the Thecoite.[d] [27] Abiezer the Anothite, of the sons of the Anothite. [28] Ellon the Aoite; Noëre the Netophatite. [29] Esthai the son of Riba of Gabaeth, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite: [32] the sons of Asan, Jonathan; [33] Samnan the Arodite; Amnan the son of Arai the Saraurite. [34] Aliphaleth the son of Asbites, the son of the Machachachite; Eliab the son of Achitophel the Gelonite. [35] Asarai the Carmelite the son of Uræoerchi. [36] Gaal the son of Nathana. The son of much valour, the son of Galaaddi. [37] Elie the Ammanite. [37] Adroi of the brooks. [37] Gadabiel son of the Arabothæite. [37] Gelore the Bethorite, armourbearer to Joab, son of Saruia. [38] Iras the Ethirite. Gerab the Ethenite. [39] Urias the Chettite: thirty-seven in all.

23:17 Gr. if. **23:21** Gr. a man seen or to be seen. **23:23** Gr. appointed him to his hearings. **23:26** Or, the son of Kelothi.

24 And God caused his anger to burn forth again in Israel, and Satan stirred up David against them, saying, Go, number Israel and Juda. [2] And the king said to Joab commander of the host, who was with him, Go now through all the tribes of Israel and Juda, from Dan even to Bersabee, and number the people, and I will know the number of the people. [3] And Joab said to the king, Now may God add to the people a hundredfold as many as they are, and may the eyes of my master the king see it: but why does my master the king desire this thing?[a] [4] Nevertheless the word of the king prevailed against Joab and the captains of the host:

And Joab and the captains of the host went out before the king to number the people of Israel. [5] And they went over Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Eliezer. [6] And they came to Galaad, and into the land of Thabason, which is Adasai, and they came to Danidan and Udan, and compassed Sidon. [7] And they came to Mapsar of Tyre, and to all the cities of the Evite and the Chananite: and they came by the south of Juda to Bersabee. [8] And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days. [9] And Joab gave in the number of the census of the people to the king: and Israel consisted of eight hundred thousand men of might that drew sword; and the men of Juda, five hundred thousand fighting men.

[10] And the heart of David smote him after he had numbered the people; and David said to God, I have sinned grievously, O God, in what I have now done: remove, I pray thee, the iniquity of thy servant, for I have been exceedingly foolish.

[11] And David rose early in the morning, and the word of God came to the prophet Gad, the seer, saying, Go, and speak to David, saying, [12] Thus saith God, I bring one of three things upon thee: now choose thee one of them, and I will do it to thee.[b] [13] And Gad went in to David, and told him, and said to him, Choose one of these things to befal thee, whether there shall come upon thee for three years famine in thy land; or that thou shouldest flee three months before thine enemies, and they should pursue thee; or that there should be for three days mortality in thy land. Now then decide, and see what answer I shall return to him that sent me. [14] And David said to Gad, On every side I am much straitened: let me fall now into the hands of God, for his compassions are very many; and let me not fall into the hands of man.[c]

[15] So David chose for himself the mortality: and they were the days of wheat-harvest; and God sent a pestilence upon Israel from morning till noon, and the plague began among the people; and there died of the people from Dan even to Bersabee seventy thousand men.[d] [16] And the angel of God stretched out his hand against Jerusalem to destroy it, and God repented of the evil, and said to the angel that destroyed the people, It is enough now, withhold thine hand. And the angel of God was by the threshing-floor of Orna the Jebusite.[e] [17] And David spoke to God when he saw the angel smiting the people, and he said, Behold, it is I that have done wrong, but these sheep what have they done? Let thy hand, I pray thee, be upon me, and upon my father's house.[f]

[18] And Gad came to David in that day, and said to him, Go up, and set up to God an altar in the threshing-floor of Orna the Jebusite. [19] And David went up according to the word of Gad, as God com-

24:3 Gr. seeing. **24:12** The word εἰμὶ is simply redundant. **24:14** Gr. things are very narrow to me. **24:15** Lit. dinner time. **24:16** Gr. much. **24:17** Alex. adds, 'and I the shepherd have done wickedly.'

manded him. [20] And Orna looked out, and saw the king and his servants coming on before him: and Orna went forth, and did obeisance to the king with his face to the earth.[a] [21] And Orna said, Why has my master the king come to his servant? and David said, To buy of thee the threshing-floor, in order to build an altar to God, that the plague may be restrained from off the people. [22] And Orna said to David, Let my master the king take and offer to God that which is good in his eyes: behold, here are oxen for a whole-burnt-offering, and the wheels and furniture of the oxen for wood. [23] Orna gave all to the king: and Orna said to the king, The Eternal thy God bless thee. [24] And the king said to Orna, Nay, but I will surely buy it of thee at a fair price, and I will not offer to the Eternal my God a whole-burnt-offering for nothing. So David purchased the threshing-floor and the oxen for fifty shekels of silver.[b] [25] And David built there an altar to God, and offered up whole-burnt-offerings and peace-offerings: and Solomon made an addition to the altar afterwards, for it was little at first. And God hearkened to the land, and the plague was stayed from Israel.

24:20 Gr. stooped. See 1 Pet. 1. 12.; also John 20. 5. **24:24** Gr. silver of fifty shekels.

KINGS III (1 KINGS)

1 And king David was old and advanced in days, and they covered him with clothes, and he was not warmed. 2 And his servants said, Let them seek for the king a young virgin, and she shall wait on the king, and cherish him, and lie with him, and my master the king shall be warmed. 3 So they sought for a fair damsel out of all the coasts of Israel; and they found Abisag the Somanite, and they brought her to the king. 4 And the damsel was extremely beautiful, and she cherished the king, and ministered to him, but the king knew her not.

5 And Adonias the son of Aggith exalted himself, saying, I will be king; and he prepared for himself chariots and horses, and fifty men to run before him.[a] 6 And his father never at any time checked him, saying, Why hast thou done thus? and he was also very handsome in appearance, and his mother bore him after Abessalom. 7 And he conferred with Joab the son of Saruia, and with Abiathar the priest, and they followed after Adonias.[b] 8 But Sadoc the priest, and Banæas the son of Jodae, and Nathan the prophet, and Semei, and Resi, and the mighty men of David, did not follow Adonias.[c] 9 And Adonias sacrificed sheep and calves and lambs by the stone of Zoelethi, which was near Rogel: and he called all his brethren, and all the adult men of Juda, servants of the king.[de] 10 But Nathan the prophet, and Banæas, and the mighty men, and Solomon his brother, he did not call.

11 And Nathan spoke to Bersabee the mother of Solomon, saying, Hast thou not heard that Adonias the son of Aggith reigns, and our master David knows it not?[fg] 12 And now come, let me, I pray, give thee counsel, and thou shalt rescue thy life, and the life of thy son Solomon. 13 Haste, and go in to king David, and thou shalt speak to him, saying, Hast not thou, my master, O king, sworn to thine handmaid, saying, Thy son Solomon shall reign after me, and he shall sit upon my throne? why then does Adonias reign? 14 And behold, while thou art still speaking there with the king, I also will come in after thee, and will confirm thy words.[h]

15 So Bersabee went in to the king into the chamber: and the king was very old, and Abisag the Somanite was ministering to the king. 16 And Bersabee bowed, and did obeisance to the king; and the king said, What is thy request? 17 And she said, My master, thou didst swear by the Eternal thy God to thine handmaid, saying, Thy son Solomon shall reign after me, and shall sit upon my throne. 18 And now, behold, Adonias reigns, and thou, my master, O king, knowest it not. 19 And he has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and Abiathar the priest and Joab the commander-in-chief of the host; but Solomon thy servant he has not called. 20 And thou, my master, O king,—the eyes of all Israel are upon thee, to tell them who shall sit upon

1:5 Gr. made. **1:7** Gr. came to his assistance. **1:8** Lit. mighty sons. Hebraism. **1:9** So the Alex. The Vat. renders אבן as if it were אחי or אחה. **1:9** Heb. and Alex. the fountain of Rogel. **1:11** Gr. reigned. **1:11** Gr. knew. **1:14** Gr. fulfil.

the throne of my master the king after him. [21] And it shall come to pass, when my master the king shall sleep with his fathers, that I and Solomon my son shall be offenders.

[22] And behold, while she was yet talking with the king, Nathan the prophet came. And it was reported to the king, [23] Behold, Nathan the prophet is here: and he came in to the king's presence, and did obeisance to the king with his face to the ground. [24] And Nathan said, My master, O king, didst thou say, Adonias shall reign after me, and he shall sit upon my throne? [25] For he has gone down to-day, and has sacrificed calves and lambs and sheep in abundance, and has called all the king's sons, and the chiefs of the army, and Abiathar the priest; and, behold, they are eating and drinking before him, and they said, Long live king Adonias. [26] But he has not invited me thy servant, and Sadoc the priest, and Banæas the son of Jodae, and Solomon thy servant. [27] Has this matter happened by the authority of my master the king, and hast thou not made known to thy servant who shall sit upon the throne of my master the king after him?[a]

[28] And king David answered and said, Call me Bersabee: and she came in before the king, and stood before him. [29] And the king swore, and said, As God lives who redeemed my soul out of all affliction, [30] as I swore to thee by the Eternal God of Israel, saying, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day. [31] And Bersabee bowed with her face to the ground, and did obeisance to the king, and said, Let my master king David live for ever.

[32] And king David said, Call me Sadoc the priest, and Nathan the prophet, and Banæas the son of Jodae: and they came in before the king. [33] And the king said to them, Take the servants of your master with you, and mount my son Solomon upon my own mule, and bring him down to Gion. [34] And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live. [35] And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda. [36] And Banæas the son of Jodae answered the king and said, So let it be: may the Eternal God of my master the king confirm it. [37] As God was with my master the king, so let him be with Solomon, and let him exalt his throne beyond the throne of my master king David.[b]

[38] And Sadoc the priest went down, and Nathan the prophet, and Banæas son of Jodae, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion. [39] And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people said, Let king Solomon live. [40] And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.[c]

[41] And Adonias and all his guests heard, and they had just left off eating: and Joab heard the sound of the trumpet, and said, What means the voice of the city in tumult? [42] While he was yet speaking, behold, Jonathan the son of Abiathar the priest came in: and Adonias said, Come in, for thou art a mighty man, and thou comest to bring glad tidings. [43] And Jonathan answered and said, Verily our master king David has made Solomon king: [44] and the king has sent with him Sadoc the priest, and Nathan the prophet, and Banæas the son of Jodae, and the Cherethite, and the Phelethite, and they have mounted him on the king's mule; [45] and Sadoc the priest and

1:27 Gr. if. **1:37** Gr. magnify. **1:40** Gr. burst.

Nathan the prophet have anointed him in Gion, and have gone up thence rejoicing, and the city resounded: this is the sound which ye have heard. 46 And Solomon is seated upon the throne of the kingdom. 47 And the servants of the king have gone in to bless our master king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne; and the king worshipped upon his bed.[a] 48 Moreover thus said the king, Blessed be the Eternal God of Israel, who has this day appointed one of my seed sitting on my throne, and my eyes see it.[b]

49 And all the guests of Adonias were dismayed, and every man went his way. 50 And Adonias feared because of Solomon, and arose, and departed, and laid hold on the horns of the altar. 51 And it was reported to Solomon, saying, Behold, Adonias fears king Solomon, and holds the horns of the altar, saying, Let Solomon swear to me this day, that he will not slay his servant with the sword. 52 And Solomon said, If he should be a valiant man, there shall not a hair of his fall to the ground; but if evil be found in him, he shall die. 53 And king Solomon sent, and they brought him away from the altar; and he went in and did obeisance to king Solomon: and Solomon said to him, Go to thy house.

2 And the days of David drew near that he should die: and he addressed his son Solomon, saying, I go the way of all the earth:[c] 2 but be thou strong, and shew thyself a man; 3 and keep the charge of the Eternal thy God, to walk in his ways, to keep the commandments and the ordinances and the judgments which are written in the law of Moses; that thou mayest understand what thou shalt do in all things that I command thee: 4 that God may confirm his word which he spoke, saying, If thy children shall take heed to their way to walk before me in truth with all their heart, I promise thee, saying, there shall not fail thee a man on the throne of Israel.[d] 5 Moreover thou knowest all that Joab the son of Saruia did to me, what he did to the two captains of the forces of Israel, to Abenner the son of Ner, and to Amessai the son of Jether, that he slew them, and shed the blood of war in peace, and put innocent blood on his girdle that was about his loins, and on his sandal that was on his foot.[e] 6 Therefore thou shalt deal with him according to thy wisdom, and thou shalt not bring down his grey hairs in peace to the grave.[f] 7 But thou shalt deal kindly with the sons of Berzelli the Galaadite, and they shall be among those that eat at thy table; for thus they drew nigh to me when I fled from the face of thy brother Abessalom. 8 And, behold, there is with thee Semei the son of Gera, a Benjamite of Baurim: and he cursed me with a grievous curse in the day when I went into the camp; and he came down to Jordan to meet me, and I swore to him by God, saying, I will not put thee to death with the sword.[g] 9 But thou shalt by no means hold him guiltless, for thou art a wise man, and wilt know what thou shalt do to him, and shalt bring down his grey hairs with blood to the grave.

10 And David slept with his fathers, and was buried in the city of David. 11 And the days which David reigned over Israel were forty years; he reigned seven years in Chebron, and thirty-three years in Jerusalem.

12 And Solomon sat on the throne of his father David, and his kingdom was established greatly.[h] 13 And Adonias the son of Aggith came in to Bersabee the mother of Solomon, and did obeisance to her: and she said, Dost thou enter peaceably? and he said, Peaceably:[i] 14 I have business with thee. And she said to him,

1:47 Gr. do good or make good. **1:48** Gr. given. **2:1** Gr. answered. **2:4** Gr. be destroyed to thee. **2:5** Gr. ordered. **2:6** Gr. Hades. **2:8** Gr. camps. **2:12** Gr. prepared. **2:13** Gr. Is thine entrance peace?

Say on. [15] And he said to her, Thou knowest that the kingdom was mine, and all Israel turned their face toward me for a king; but the kingdom was turned from me and became my brother's: for it was appointed to him from God. [16] And now I make one request of thee, do not turn away thy face. And Bersabee said to him, Speak on. [17] And he said to her, Speak, I pray thee, to king Solomon, for he will not turn away his face from thee, and let him give me Abisag the Somanite for a wife. [18] And Bersabee said, Well; I will speak for thee to the king.

[19] And Bersabee went in to king Solomon to speak to him concerning Adonias; and the king rose up to meet her, and kissed her, and sat on the throne, and a throne was set for the mother of the king, and she sat on his right hand. [20] And she said to him, I ask of thee one little request; turn not away my face from thee. And the king said to her, Ask, my mother, and I will not reject thee. [21] And she said, Let, I pray thee, Abisag the Somanite be given to Adonias thy brother to wife. [22] And king Solomon answered and said to his mother, And why hast thou asked Abisag for Adonias? ask for him the kingdom also; for he is my elder brother, and he has for his companion Abiathar the priest, and Joab the son of Saruia the commander-in-chief. [23] And king Solomon swore by God, saying, God do so to me, and more also, if it be not that Adonias has spoken this word against his own life.[a] [24] And now as God lives who has established me, and set me on the throne of my father David, and he has made me a house, as God spoke, this day shall Adonias be put to death. [25] So king Solomon sent by the hand of Banæas the son of Jodae, and he slew him, and Adonias died in that day.

[26] And the king said to Abiathar the priest, Depart thou quickly to Anathoth to thy farm, for thou art worthy of death this day; but I will not slay thee, because thou hast borne the ark of the covenant of God before my father, and because thou wast afflicted in all things wherein my father was afflicted.[b] [27] And Solomon removed Abiathar from being a priest of God, that the word of God might be fulfilled, which he spoke concerning the house of Heli in Selom.[c]

[28] And the report came to Joab son of Saruia; for Joab had turned after Adonias, and he went not after Solomon: and Joab fled to the tabernacle of God, and caught hold of the horns of the altar. [29] And it was told Solomon, saying, Joab has fled to the tabernacle of God, and lo! he has hold of the horns of the altar. And king Solomon sent to Joab, saying, What ails thee, that thou hast fled to the altar? and Joab said, Because I was afraid of thee, and fled for refuge to God. And Solomon sent Banæas son of Jodae, saying, Go and slay him, and bury him.[d]

[30] And Banæas son of Jodae came to Joab to the tabernacle of God, and said to him, Thus says the king, Come forth. And Joab said, I will not come forth, for I will die here. And Banæas son of Jodae returned and spoke to the king, saying, Thus has Joab spoken, and thus has he answered me.[e] [31] And the king said to him, Go, and do to him as he has spoken, and kill him: and thou shalt bury him, and thou shalt remove this day the blood which he shed without cause, from me and from the house of my father. [32] And God has returned upon his own head the blood of his unrighteousness, inasmuch as he attacked two men more righteous and better than himself, and slew them with the sword, and my father David knew not of their blood, even Abenner the son of Ner the commander-in-chief of Israel, and Amessa the son of Jether the commander-in-chief of Juda. [33] And

2:23 Gr. add these things. **2:26** Gr. a man of death. **2:27** Or, against. **2:29** Gr. What has happened to thee? **2:30** Gr. do not.

their blood is returned upon his head, and upon the head of his seed for ever: but to David, and his seed, and his house, and his throne, may there be peace for ever from God. [34] So Banæas son of Jodae went up, and attacked him, and slew him, and buried him in his house in the wilderness.

[35] And the king appointed Banæas son of Jodae in his place over the host; and the kingdom was established in Jerusalem; and as for Sadoc the priest, the king appointed him to be high priest in the room of Abiathar. And Solomon son of David reigned over Israel and Juda in Jerusalem:[a] [35] and God gave understanding to Solomon, and very much wisdom, and largeness of heart, as the sand by the sea-shore.[b]

[35] And the wisdom of Solomon abounded exceedingly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt; [35] and he took the daughter of Pharao, and brought her into the city of David, until he had finished building his own house, and the house of God first, and the wall of Jerusalem round about. In seven years he made and finished them.

[35] And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain: [35] and Solomon made the sea, and the bases, and the great lavers, and the pillars, and the fountain of the court, and the brazen sea— and he built the citadel as a defence above it, he made a breach in the wall of the city of David;[c] [35] thus the daughter of Pharao went up out of the city of David to her house which he built for her. Then he built the citadel; [35] and Solomon offered up three whole-burnt-offerings in the year, and peace-offerings on the altar which he built to God, and he burnt incense before God, and finished the house. [35] And these are the chief persons who presided over the works of Solomon; three thousand and six hundred masters of the people that wrought the works. [35] And he built Assur, and Magdo, and Gazer, and upper Bæthoron, and Ballath: [35] only after he had built the house of God, and the wall of Jerusalem round about, afterwards he built these cities.

[35] And when David was yet living, he charged Solomon, saying, Behold, there is with thee Semei the son of Gera, of the seed of Benjamin out of Chebron:[d] [35] he cursed me with a grievous curse in the day when I went into the camp; [35] and he came down to meet me at Jordan, and I swore to him by God, saying, He shall not be slain with the sword.[e] [35] But now do not thou hold him guiltless, for thou art a man of understanding, and thou wilt know what thou shalt do to him, and thou shalt bring down his grey hairs with blood to the grave.[fg]

[36] And the king called Semei, and said to him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go out thence any whither. [37] And it shall come to pass in the day that thou shalt go forth and cross over the brook Kedron, know assuredly that thou shalt certainly die: thy blood shall be upon thine head. And the king caused him to swear in that day.[hi] [38] And Semei said to the king, Good is the word that thou hast spoken, my master O king: thus will thy servant do. And Semei dwelt in Jerusalem three years.

[39] And it came to pass after the three years, that two servants of Semei ran away to Anchus son of Maacha king of Geth: and it was told Semei, saying, Behold, thy servants are in Geth. [40] And Semei rose up, and saddled his ass, and went to Geth to Anchus to seek out his servants: and Semei went, and brought his servants out of Geth. [41] And

2:35 Gr. gave. **2:35** See Appendix. **2:35** Probably some hiatus in the text. **2:35** Gr. Jemini. **2:35** Gr. if he shall be slain. **2:35** Gr. hoary head. **2:35** Gr. Hades. **2:37** Gr. of thy going forth. **2:37** Gr. knowing thou shalt know.

it was told Solomon, saying, Semei is gone out of Jerusalem to Geth, and has brought back his servants. 42 And the king sent and called Semei, and said to him, Did I not adjure thee by God, and testify to thee, saying, In whatsoever day thou shalt go out of Jerusalem, and go to the right or left, know certainly that thou shalt assuredly die? 43 And why hast thou not kept the oath of God, and the commandment which I commanded thee?[a]

44 And the king said to Semei, Thou knowest all thy mischief which thy heart knows, which thou didst to David my father: and God has recompensed thy mischief on thine own head. 45 And king Solomon is blessed, and the throne of David shall be established before God for ever. 46 And Solomon commanded Banæas the son of Jodae, and he went forth and slew him.

46 And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing: 46 and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life. 46 And Solomon began to open the domains of Libanus, 46 and he built Thermæ in the wilderness. 46 And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds.[b] 46 For he ruled in all the country on this side the river, from Raphi unto Gaza, over all the kings on this side the river:[c] 46 and he was at peace on all sides round about; and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinking, and feasting, from Dan even to Bersabee, all the days of Solomon.[d]

46 And these were the princes of Solomon; Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house; and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levies, and Banæas son of Jodae over the household and over the brickwork, and Cachur the son of Nathan was counsellor.[ef]

46 And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses. 46 And he reigned over all the kings from the river and to the land of the Philistines, and to the borders of Egypt: 46 so Solomon the son of David reigned over Israel and Juda in Jerusalem.

3 Nevertheless the people burnt incense on the high places, because a house had not yet been built to God. 3 And Solomon loved God, so as to walk in the ordinances of David his father; only he sacrificed and burnt incense on the high places. 4 And he arose and went to Gabaon to sacrifice there, for that was the highest place, and great: Solomon offered a whole-burnt-offering of a thousand victims on the altar in Gabaon.

5 And God appeared to Solomon in a dream by night, and God said to Solomon, Ask some petition for thyself. 6 And Solomon said, Thou hast dealt very mercifully with thy servant David my father according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great mercy, to set his son upon his throne, as it is this day.[gh] 7 And now, O Eternal my God, thou hast appointed thy servant in the room of David my father; and I am a little child, and know not my going out and my coming in.[i] 8 But thy servant is in

2:43 Gr. against thee. **2:46** Gr. dinner. **2:46** Gr. beyond. **2:46** Gr. trusting in confidence. See Heb. **2:46** Gr. ran. **2:46** Or, tributes. **3:6** Gr. give. **3:6** Gr. as this day is. **3:7** Gr. given.

the midst of thy people, whom thou hast chosen, a great people, which cannot be numbered.[a] 9 Thou shalt give therefore to thy servant a heart to hear and to judge thy people justly, and to discern between good and evil: for who will be able to judge this thy great people?[b]

10 And it was pleasing before God, that Solomon asked this thing. 11 And God said to him, Because thou hast asked this thing of me, and hast not asked for thyself long life, and hast not asked wealth, nor hast asked the lives of thine enemies, but hast asked for thyself understanding to hear judgment;[c] 12 behold, I have done according to thy word: behold, I have given thee an understanding and wise heart: there has not been any one like thee before thee, and after thee there shall not arise one like thee. 13 And I have given thee what thou hast not asked, wealth and glory, so that there has not been any one like thee among kings. 14 And if thou wilt walk in my way, to keep my commandments and my ordinances, as David thy father walked, then will I multiply thy days. 15 And Solomon awoke, and, behold, it was a dream: and he arose and came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of God in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.[d]

16 Then there appeared two harlots before the king, and they stood before him. 17 And the one woman said, Hear me, my master; I and this woman dwelt in one house, and we were delivered in the house. 18 And it came to pass on the third day after I was delivered, this woman also was delivered: and we were together; and there was no one with us besides our two selves in the house.[e] 19 And this woman's child died in the night; because she overlaid it.[f] 20 And she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and laid her dead son in my bosom.[g h] 21 And I arose in the morning to suckle my son, and he was dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore. 22 And the other woman said, No, but the living is my son, and the dead is thy son. So they spoke before the king.

23 And the king said to them, Thou sayest, This is my son, even the living one, and this woman's son is the dead one: and thou sayest, No, but the living is my son, and the dead is thy son. 24 And the king said, Fetch a sword. And they brought a sword before the king. 25 And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other. 26 And the woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said, I pray thee, my master, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers; divide it.[i] 27 Then the king answered and said, Give the child to her that said, 'Give it to her, and by no means slay it:' she is its mother. 28 And all Israel heard this judgment which the king judged, and they feared before the king; because they saw that the wisdom of God was in him, to execute judgment.

3:8 Gr. shall or will not. **3:9** Gr. heavy. **3:11** Gr. many days. **3:15** Gr. comes. **3:18** Gr. is. **3:19** Gr. slept upon it. **3:20** Heb. and Alex. + 'while thine handmaid slept.' **3:20** Gr. caused to sleep. **3:26** Gr. her womb was troubled. **4:5** Gr. appointed ones. **4:5** Heb. and Alex. insert 'priest.' **4:5** Or, companion.

4 And king Solomon reigned over Israel. [2] And these are the princes which he had; Azarias son of Sadoc. [3] Eliaph, and Achia son of Seba, scribes; and Josaphat son of Achilud, recorder. [4] And Banæas son of Jodae over the host; and Sadoc and Abiathar were priests. [5] And Ornia the son of Nathan was over the officers; and Zabuth son of Nathan was the king's friend.[abc] [6] And Achisar was steward, and Eliac the chief steward; and Eliab the son of Saph was over the family: and Adoniram the son of Audon over the tribute.

[7] And Solomon had twelve officers over all Israel, to provide for the king and his household; each one's turn came to supply for a month in the year. [8] And these were their names: Been the son of Or in the mount of Ephraim, one. [9] The son of Dacar, in Makes, and in Salabin, and Bæthsamys, and Elon as far as Bethanan, one. [10] The son of Esdi in Araboth; his was Socho, and all the land of Opher. [11] All Nephthador belonged to the son of Aminadab, Tephath daughter of Solomon was his wife, one. [12] Bana son of Achiluth had Ithaanach, and Mageddo, and his was the whole house of San which was by Sesathan below Esrae, and from Bethsan as far as Sabelmaula, as far as Maëber Lucam, one. [13] The son of Naber in Raboth Galaad, to him fell the lot of Ergab in Basan, sixty great cities with walls, and brazen bars, one. [14] Achinadab son of Saddo, had Maanaim. [15] Achimaas was in Nephthalim, and he took Basemmath daughter of Solomon to wife, one. [16] Baana son of Chusi, in Aser and in Baaloth, one, [17] Semei son of Ela, in Benjamin. [18] Gaber son of Adai in the land of Gad, the land of Seon king of Esebon, and of Og king of Basan, and one officer in the land of Juda. [19] Josaphat son of Phuasud was in Issachar.

5 And thus the officers provided king Solomon: and they execute every one in his month all the orders for the table of the king, they omit nothing. And they carried the barley and the straw for the horses and the chariots to the place where the king might be, each according to his charge.[d]

[2] And these were the requisite supplies for Solomon: in one day thirty measures of fine flour, and sixty measures of fine pounded meal, [3] and ten choice calves, and twenty pastured oxen, and a hundred sheep, besides stags, and choice fatted does. [4] For he had dominion on this side the river, and he was at peace on all sides round about.

[9] And God gave understanding to Solomon, and very much wisdom, and enlargement of heart, as the sand on the seashore. [10] And Solomon abounded greatly beyond the wisdom of all the ancients, and beyond all the wise men of Egypt. [11] And he was wiser than all other men: and he was wiser than Gæthan the Zarite, and than Ænan, and than Chalcad and Darala the sons of Mal. [12] And Solomon spoke three thousand proverbs, and his songs were five thousand. [13] And he spoke of trees, from the cedar in Libanus even to the hyssop which comes out through the wall: he spoke also of cattle, and of birds, and of reptiles, and of fishes. [14] And all the nations came to hear the wisdom of Solomon, and ambassadors from all the kings of the earth, as many as heard of his wisdom.

[14] And Solomon took to himself the daughter of Pharao to wife, and brought her into the city of David until he had finished the house of God, and his own house, and the wall of Jerusalem.[e] [14] Then went up Pharao the king of Egypt, and took Gazer, and burnt it and the Chananite dwelling in Mergab; and Pharao gave them as a dowry to his daughter the wife of Solomon: and

5:1 Gr. change. **5:14** Here the chapter ends, according to Heb. and Alex.

Solomon rebuilt Gazer.

15 And Chiram king of Tyre sent his servants to anoint Solomon in the room of David his father, because Chiram always loved David. 16 And Solomon sent to Chiram, saying, 17 Thou knewest my father David, that he could not build a house to the name of the Eternal my God because of the wars that compassed him about, until God put them under the soles of his feet.[abc] 18 And now the Eternal my God has given me rest round about; there is no one plotting against me, and there is no evil trespass against me.[d] 19 And, behold, I intend to build a house to the name of the Eternal my God, as the Eternal God spoke to my father David, saying, Thy son whom I will set on thy throne in thy place, he shall build a house to my name. 20 And now command, and let men cut wood for me out of Libanus: and, behold, my servants shall be with thy servants, and I will give thee the wages of thy service, according to all that thou shalt say, because thou knowest that we have no one skilled in cutting timber like the Sidonians.

21 And it came to pass, as soon as Chiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be God to-day, who has given to David a wise son over this numerous people. 22 And he sent to Solomon, saying, I have listened concerning all that thou hast sent to me for: I will do all thy will: as for timber of cedar and fir, 23 my servants shall bring them down from Libanus to the sea: I will form them into rafts, and bring them to the place which thou shalt send to me about; and I will land them there, and thou shalt take them up: and thou shalt do my will, in giving bread to my household.[e]

24 So Chiram gave to Solomon cedars, and fir trees, and all his desire. 25 And Solomon gave to Chiram twenty thousand measures of wheat as food for his house, and twenty thousand baths of beaten oil thus Solomon gave to Chiram yearly.[f] 26 And God gave wisdom to Solomon as he promised him; and there was peace between Chiram and Solomon, and they made a covenant between them.[g]

27 And the king raised a levy out of all Israel, and the levy was thirty thousand men.[h] 28 And he sent them to Libanus, ten thousand taking turn every month: they were a month in Libanus and two months at home: and Adoniram was over the levy. 29 And Solomon had seventy thousand bearers of burdens, and eighty thousand hewers of stone in the mountain; 30 besides the rulers that were appointed over the works of Solomon, there were three thousand six hundred masters who wrought in the works.[ij] 32 And they prepared the stones and the timber during three years.

6 And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel,[k] 1 that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones. 1 And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation.

1 In the fourth year he laid the foundation of the house of God, in the month Ziu, even in the second month. 1 In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan, and according to all its arrangement. 2 And the house which the king built to God was

5:17 Or, that my father David, etc. **5:17** Gr. from the face of. Hebraism. **5:17** Or, steps. **5:18** Alex. ἀπαντήμα. See συναντήματα, Ex. 9. 14. **5:23** Lit. shake them off. **5:25** Some read μαχὰλ, or μαχὰθ, as if from מכרת cibus. **5:26** Gr. spoke to him. **5:27** Lit. tribute, etc. **5:30** Heb. 300. Alex. 500. **5:30** Heb. and Alex. overseers of the people. **6:1** Gr. of Solomon reigning. **6:2** Gr. its length forty in cubit, etc. **6:2** Heb. and Alex. 60 cubits. **6:2** Heb. and Alex. 30 cubits.

forty cubits in length, and twenty cubits in breadth, and its height five and twenty cubits.[a bc] 3 And the porch in front of the temple—twenty cubits was its length according to the breadth of the house in front of the house: and he built the house, and finished it. 4 And he made to the house secret windows inclining inward.

5 And against the wall of the house he set chambers round about the temple and the ark.[d e] 6 The under side was five cubits broad, and the middle part six, and the third was seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house. 7 And the house was built in the construction of it with rough hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool.[f g] 8 And the porch of the under side was below the right wing of the house, and there was a winding ascent into the middle chamber, and from the middle to the third story. 9 So he built the house and finished it; and he made the ceiling of the house with cedars. 10 And he made the partitions through all the house, each five cubits high, and enclosed each partition with cedar boards.

15 And he framed the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir. 16 And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place.[h] 17 And the temple was forty cubits in extent, 19 in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of God.[i] 20 The length was twenty cubits, and the breadth was twenty cubits, and the height of it was twenty cubits. And he covered it with perfect gold, and he made an altar[j] 21 in front of the oracle, and covered it with gold. 22 And he covered the whole house with gold, till he had finished gilding the whole house.[k]

23 And he made in the oracle two cherubs of ten cubits measured size. 24 And the wing of one cherub was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing.[l] 25 Thus it was with the other cherub, both were alike finished with one measure. 26 And the height of the one cherub was ten cubits, and so was it with the second cherub. 27 And both the cherubs were in the midst of the innermost part of the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other. 28 And he covered the cherubs with gold.

29 He graved all the walls of the house round about with the graving of cherubs, and he sculptured palm trees within and without the house. 30 And he covered the floor of the house within and without with gold.

31 And for the door-way of the oracle he made doors of juniper wood, there were porches in a four-fold way. 34 In both the doors were planks of fir; the one door had two leaves and their hinges, and the other door had two leaves and turned on hinges, 35 being carved with cherubs, and there were palm-trees and open flower-leaves, and it was overlaid with gold gilt upon the engraving. 36 And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about,[m] 36 and he made the curtain of the court of the porch of the house that

6:5 Gr. upon. **6:5** Heb. and Alex. with (or against) the walls of the house round about. **6:7** Gr. and. **6:7** Gr. and. **6:16** Or, shrine. **6:19** Gr. give. **6:20** Gr. and Heb. shut up. **6:22** Gr. to the finishing of the whole house. **6:24** Gr. from the tip of his wing to the tip of his wing. **6:36** See ch. 10. 12.

was in front of the temple.

7 And king Solomon sent, and took Chiram out of Tyre,[a] 2 the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works.

3 And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed.[b] 4 And he made two molten chapiters to put on the heads of the pillars: five cubits was the height of one chapiter, and five cubits was the height of the other chapiter.[c] 5 And he made two ornaments of network to cover the chapiters of the pillars; even a net for one chapiter, and a net for the other chapiter.[de] 6 And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapiter.[f] 7 And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz. 8 And on the heads of the pillars he made lily-work against the porch, of four cubits, 9 and a chamber over both the pillars, and above the sides an addition equal to the chamber in width.

10 And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits.[g] 11 And stays underneath its rim round about compassed it ten cubits round; 12 and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span. 13 And there were twelve oxen under the sea; three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them.[h]

14 And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits. 15 And this work of the bases was formed with a border to them, and there was a border between the ledges.[i] 16 And upon their borders between the projections were lions, and oxen, and cherubs: and on the projections, even so above, and also below were the places of lions and oxen, hanging work. 17 And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side pieces under the bases.[j] 18 And there were axles in the wheels under the base. And the height of one wheel was a cubit and a half.[kl] 19 And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten.[m] 20 The four side-pieces were at the four corners of each base; its shoulders were formed of the base. 21 And on the top of the base half a cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and its borders: and it was open at the top of its spaces.[n] 22 And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about. 23 According to the same form he made all the ten bases, even one order and one measure to all. 24 And he made ten brazen lavers, each

7:1 Verse 1, etc. See the first 12 verses of this chapter placed at the end of it in the Vatican copy. See below. **7:3** Or, embossed or hollow work. **7:4** Gr. give. **7:5** Gr. nets. **7:5** Gr. chapiter. **7:6** q. d. netted. **7:10** Gr. round in a circle. **7:13** Lit. to or into the house. **7:15** Gr. shut up. **7:17** Or, bearings, or shoulders; A. V. undersetters. **7:18** Gr. hands. **7:18** Gr. in. **7:19** Gr. their hands and their backs. **7:21** Gr. was opened.

laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases.[a] [25] And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.[b]

[26] And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of God: [27] two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars.[c] [28] The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. [29] And the ten bases, and the ten lavers upon the bases. [30] And one sea, and the twelve oxen under the sea. [31] And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of God: and there were eight and forty pillars of the house of the king and of the house of God: all the works of the king which Chiram made were entirely of brass. [32] There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.[de] [33] In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira.[f]

[34] And king Solomon took the furniture which Chiram made for the house of God, the golden altar, and the golden table of shewbread. [35] And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold.[gh] [36] And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.[ij]

[37] So the work of the house of God which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of God.[k]

[38] And Solomon built a house for himself in thirteen years. [39] And he built the house with the wood of Libanus; its length was a hundred cubits, and its breadth was fifty cubits, and its height was of thirty cubits, and it was made with three rows of cedar pillars, and the pillars had side-pieces of cedar.[lmn] [40] And he formed the house with chambers above on the sides of the pillars, and the number of the pillars was each row forty and five,[o] [41] and there were three chambers, and space against space in three rows. [42] And all the doors and spaces formed like chambers were square, and from door to door was a correspondence in three rows. [43] And he made the porch of the pillars, they were fifty cubits long and fifty broad, the porch joining them in front; and the other pillars and the thick beam were in front of the house by the porches.[p] [44] And there was the Porch of seats where he would judge, the porch of judgment.

[45] And their house where he would dwell, had one court communicating with these according to this work; and he built the house for the daughter of Pharao whom Solomon had taken, ac-

7:24 Gr. gallons. The Gr. seems to have this meaning, but the Heb. word means more. **7:25** Gr. on the shoulder--piece of the house on the right. **7:27** Gr. nets. **7:32** Gr. weight. **7:32** Gr. weights. **7:33** thick part of the land. **7:35** Lit. golden, shut up. **7:35** Perhaps small vessels with lips for pouring oil. **7:36** Or, rather work about the door. **7:36** Gr. shut up. **7:37** Gr. gave. **7:39** Lit. thicket. **7:39** Gr. of. **7:39** Or, shoulders, or shoulder pieces. **7:40** Gr. ceiled or wainscoted the house. **7:43** Or, portico. **7:45** Gr. will.

cording to this porch.[a]

46 All these were of costly stones, sculptured at intervals within even from the
foundation even to the top, and outward
to the great court,[b] 47 founded with large
costly stones, stones of ten cubits and
eight cubits long. 48 And above with
costly stones, according to the measure
of hewn stones, and with cedars. 49 There
were three rows of hewn stones round
about the great hall, and a row of sculptured cedar: 50 and Solomon finished all
his house.

8 And it came to pass when Solomon had finished building the house of God and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of God out of the city of David, this is Sion, 2 in the month of Athanin.

3 And the priests took up the ark, 4 and the tabernacle of testimony, and the holy furniture that was in the tabernacle of testimony. 5 And the king and all Israel were occupied before the ark, sacrificing sheep and oxen, without number. 6 And the priests bring in the ark into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs. 7 For the cherubs spread out their wings over the place of the ark, and the cherubs covered the ark and its holy things above.[c] 8 And the holy staves projected, and the ends of the holy staves appeared out of the holy places in front of the oracle, and were not seen without.[d] 9 There was nothing in the ark except the two tables of stone, the tables of the covenant which Moses put there in Choreb, which tables God made as a covenant with the children of Israel in their going forth from the land of Egypt.

10 And it came to pass when the priests departed out of the holy place, that the cloud filled the house. 11 And the priests could not stand to minister because of the cloud, because the glory of God filled the house.[e]

14 And the king turned his face, and the king blessed all Israel, (and the whole assembly of Israel stood:)[f] 15 and he said, Blessed be the Eternal God of Israel today, who spoke by his mouth concerning David my father, and has fulfilled it with his hands, saying,[g] 16 From the day that I brought out my people Israel out of Egypt, I have not chosen a city in any one tribe of Israel to build a house, so that my name should be there: but I chose Jerusalem that my name should be there, and I chose David to be over my people Israel.[h] 17 And it was in the heart of my father to build a house to the name of the Eternal God of Israel.[i] 18 And God said to David my father, Forasmuch as it came into thine heart to build a house to my name, thou didst well that it came upon thine heart. 19 Nevertheless thou shalt not build the house, but thy son that has proceeded out of thy bowels, he shall build the house to my name.[j] 20 And God has confirmed the word that he spoke, and I am risen up in the place of my father David, and I have sat down on the throne of Israel, as God spoke, and I have built the house to the name of the Eternal God of Israel. 21 And I have set there a place for the ark, in which is the covenant of God, which God made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: 23 and he said, Eternal God of Israel, there is no God like thee in heaven above and on the earth beneath, keeping covenant and mercy with thy servant who walks before thee with all

7:46 Gr. chapiters, mouldings, etc. **8:7** pass. part. spread out with their wings. **8:8** Heb. staves. **8:11** Or, before the cloud. **8:14** Gr. 'turned away,' but probably not from the people. **8:15** Gr. in Israel. Hebraism. **8:16** Gr. staff. **8:17** Gr. upon. **8:19** Gr. sides.

his heart; [24] which thou hast kept toward thy servant David my father: for thou hast spoken by thy mouth and thou hast fulfilled it with thine hands, as at this day. [25] And now, O Eternal God of Israel, keep for thy servant David my father, the promises which thou hast spoken to him, saying, There shall not be taken from thee a man sitting before me on the throne of Israel, provided only thy children shall take heed to their ways, to walk before me as thou hast walked before me. [26] And now, O Eternal God of Israel, let, I pray thee, thy word to David my father be confirmed.

[27] But will God indeed dwell with men upon the earth? if the heaven and heaven of heavens will not suffice thee, how much less even this house which I have built to thy name?[ab] [28] Yet, O Eternal God of Israel, thou shalt look upon my petition, to hear the prayer which thy servant prays to thee in thy presence this day, [29] that thine eyes may be open toward this house day and night, even toward the place of which thou saidst, My name shall be there, to hear the prayer which thy servant prays at this place day and night.[c] [30] And thou shalt hearken to the prayer of thy servant, and of thy people Israel, which they shall pray toward this place; and thou shalt hear in thy dwelling-place in heaven, and thou shalt do and be gracious.

[31] Whatsoever trespasses any one shall commit against his neighbour,—and if he shall take upon him an oath so that he should swear, and he shall come and make confession before thine altar in this house,[d] [32] then shalt thou hear from heaven, and do, and thou shalt judge thy people Israel, that the wicked should be condemned, to recompense his way upon his head; and to justify the righteous, to give to him according to his righteousness.[e]

[33] When thy people Israel falls before enemies, because they shall sin against thee, and they shall return and confess to thy name, and they shall pray and supplicate in this house, [34] then shalt thou hear from heaven, and be gracious to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to their fathers.

[35] When the heaven is restrained, and there is no rain, because they shall sin against thee, and they shall pray toward this place, and shall make confession to thy name, and shall turn from their sins when thou shalt have humbled them, [36] then thou shalt hear from heaven, and be merciful to the sins of thy servant and of thy people Israel; for thou shalt shew them the good way to walk in it, and thou shalt give rain upon the earth which thou hast given to thy people for an inheritance.

[37] If there should be famine, if there should be death, because there should be blasting, locust, or if there be mildew, and if their enemy oppress them in any one of their cities, with regard to every calamity, every trouble,[fg] [38] every prayer, every supplication whatever shall be made by any man, as they shall know each the plague of his heart, and shall spread abroad his hands to this house, [39] then shalt thou hearken from heaven, out of thine established dwelling-place, and shalt be merciful, and shalt do, and recompense to every man according to his ways, as thou shalt know his heart, for thou alone knowest the heart of all the children of men: [40] that they may fear thee all the days that they live upon the land, which thou hast given to our fathers.

[41] And for the stranger who is not of thy people, [42] when they shall come and pray toward this place, [43] then shalt thou hear them from heaven, out of thine es-

8:27 Gr. 'that,' elliptical expression. **8:27** Gr. heaven. **8:29** Or, toward. **8:31** Gr. each. **8:32** Or, considered wicked or lawless. **8:37** Gr. his. **8:37** Gr. incident or occurrence.

tablished dwelling-place, and thou shalt do according to all that the stranger shall call upon thee for, that all the nations may know thy name, and fear thee, as do thy people Israel, and may know that thy name has been called on this house which I have builded.

44 If it be that thy people shall go forth to war against their enemies in the way by which thou shalt turn them, and pray in the name of God toward the city which thou hast chosen, and the house which I have built to thy name,[a] 45 then shalt thou hear from heaven their supplication and their prayer, and shalt execute judgment for them.

46 If it be that they shall sin against thee, (for there is not a man who will not sin,) and thou shalt bring them and deliver them up before their enemies, and they that take them captive shall carry them to a land far or near, 47 and they shall turn their hearts in the land whither they have been carried captives, and turn in the land of their sojourning, and supplicate thee, saying, We have sinned, we have done unjustly, we have transgressed, 48 and they shall turn to thee with all their heart, and with all their soul, in the land of their enemies whither thou hast carried them captives, and shall pray to thee toward their land which thou hast given to their fathers, and the city which thou hast chosen, and the house which I have built to thy name: 49 then shalt thou hear from heaven thine established dwelling-place, 50 and thou shalt be merciful to their unrighteousness wherein they have trespassed against thee, and according to all their transgressions wherewith they have transgressed against thee, and thou shalt cause them to be pitied before them that carried them captives, and they shall have compassion on them:[b] 51 for they are thy people and thine inheritance, whom thou broughtest out of the land of Egypt, out of the midst of the furnace of iron. 52 And let thine eyes and thine ears be opened to the supplication of thy servant, and to the supplication of thy people Israel, to hearken to them in all things for which they shall call upon thee. 53 Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Eternal God.—[c] 53 Then spoke Solomon concerning the house, when he had finished building it—He manifested the sun in the heaven: God said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?

54 And it came to pass when Solomon had finished praying to God all this prayer and supplication, that he rose up from before the altar of God, after having knelt upon his knees, and his hands were spread out towards heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed be God this day, who has given rest to his people Israel, according to all that he said: there has not failed one word among all his good words which he spoke by the hand of his servant Moses. 57 May the Eternal our God be with us, as he was with our fathers; let him not desert us nor turn from us, 58 that he may turn our hearts toward him to walk in all his ways, and to keep all his commandments, and his ordinances which he commanded our fathers. 59 And let these words, which I have prayed before the Eternal our God, be near to the Eternal our God day and night, to maintain the cause of thy servant, and the cause of thy people Israel for ever.[def] 60 That all

8:44 Gr. by way of. **8:50** Gr. give them to compassions. **8:53** Gr. the Eternal God, i. e. according to the Heb. God Jehovah. **8:59** Gr. as. **8:59** Gr. approaching. **8:59** Gr. a thing or word of a day in a day of a year. But Alex. reads ἡμέρᾳ αὐτοῦ, which agrees with the Heb.

the nations of the earth may know that the Eternal God, he is God, and there is none beside. [61] And let our hearts be perfect toward the Eternal our God, to walk also holily in his ordinances, and to keep his commandments, as at this day.[a]

[62] And the king and all the children of Israel offered sacrifice before God. [63] And king Solomon offered for the sacrifices of peace-offering which he sacrificed to God, two and twenty thousand oxen, an hundred and twenty thousand sheep: and the king and all the children of Israel dedicated the house of God. [64] In that day the king consecrated the middle of the court in the front of the house of God; for there he offered the whole-burnt-offering, and the sacrifices, and the fat of the peace-offerings, because the brazen altar which was before God was too little to bear the whole-burnt-offering and the sacrifices of peace-offerings.[b]

[65] And Solomon kept the feast in that day, and all Israel with him, even a great assembly from the entering in of Hemath to the river of Egypt, before the Eternal our God in the house which he built, eating and drinking, and rejoicing before the Eternal our God seven days. [66] And on the eighth day he sent away the people: and they blessed the king, and each departed to his tabernacle rejoicing, and their heart was glad because of the good things which God had done to his servant David, and to Israel his people.[c]

9 And it came to pass when Solomon had finished building the house of God, and the king's house, and all the work of Solomon, whatever he wished to perform, [2] that God appeared to Solomon a second time, as he appeared in Gabaon.

[3] And God said to him, I have heard the voice of thy prayer, and thy supplication which thou madest before me: I have done for thee according to all thy prayer: I have hallowed this house which thou hast built to put my name there for ever, and mine eyes and my heart shall be there always. [4] And if thou wilt walk before me as David thy father walked, in holiness of heart and uprightness, and so as to do according to all that I commanded him, and shalt keep my ordinances and my commandments: [5] then will I establish the throne of thy kingdom in Israel for ever, as I spoke to David thy father, saying, There shall not fail thee a man to rule in Israel.[d] [6] But if ye or your children do in any wise revolt from me, and do not keep my commandments and my ordinances, which Moses set before you, and ye go and serve other gods, and worship them:[e] [7] then will I cut off Israel from the land which I have given them, and this house which I have consecrated to my name I will cast out of my sight; and Israel shall be a desolation and a by-word to all nations. [8] And this house, which is high, shall be so that every one that passes by it shall be amazed, and shall hiss; and they shall say, Wherefore has God done thus to this land, and to this house?[f] [9] And men shall say, Because they forsook the Eternal their God, who brought out their fathers from Egypt, out of the house of bondage, and they attached themselves to strange gods, and worshipped them, and served them: therefore God has brought this evil upon them.

8:61 Gr. as this day is. **8:64** Gr. fats. **8:66** Gr. tabernacles. **9:5** Gr. raise up. **9:6** Gr. gave. **9:8** Gr. through it. **9:11** Gr. woods. **9:11** Gr. woods.

9 Then Solomon brought up the daughter of Pharao out of the city of David into
his house which he built for himself in
those days.
10 During twenty years in which
Solomon was building the two houses,
the house of God, and the house of
the king, 11 Chiram king of Tyre helped
Solomon with cedar wood, and fir wood,
and with gold, and all that he wished for:
then the king gave Chiram twenty cities
in the land of Galilee.[ab] 12 So Chiram de-
parted from Tyre, and went into Galilee
to see the cities which Solomon gave to
him; and they pleased him not. And he
said, 13 What are these cities which thou
hast given me, brother? And he called
them Boundary until this day. 14 And
Chiram brought to Solomon a hundred
and twenty talents of gold, 26 even that
for which king Solomon built a ship in
Gasion Gaber near Ælath on the shore
of the extremity of the sea in the land of
Edom.[cd] 27 And Chiram sent in the ship
together with the servants of Solomon
servants of his own, mariners to row,
men acquainted with the sea. 28 And
they came to Sophira, and took thence a
hundred and twenty talents of gold, and
brought them to king Solomon.

10 And the queen of Saba heard of the
name of Solomon, and the name of
God, and she came to try him with rid-
dles. 2 And she came to Jerusalem with a
very great train; and there came camels
bearing spices, and very much gold, and
precious stones: and she came in to
Solomon, and told him all that was in
her heart.[e] 3 And Solomon answered all
her questions: and there was not a ques-
tion overlooked by the king which he did
not answer her.[f] 4 And the queen of Saba
saw all the wisdom of Solomon, and the
house which he built, 5 and the provision
of Solomon and the sitting of his atten-
dants, and the standing of his servants,
and his raiment, and his cup-bearers,
and his whole-burnt-offering which he
offered in the house of God, and she was
utterly amazed.[g] 6 And she said to king
Solomon, It was a true report which I
heard in my land of thy words and thy
wisdom.[h] 7 But I believed not them that
told me, until I came and my eyes saw:
and, behold, the words as they reported
to me are not the half: thou hast ex-
ceeded in goodness all the report which
I heard in my land.[i] 8 Blessed are thy
wives, blessed are these thy servants who
stand before thee continually, who hear
all thy wisdom. 9 Blessed be the Eternal
thy God, who has taken pleasure in thee,
to set thee upon the throne of Israel, be-
cause God loved Israel to establish him
for ever; and he has made thee king over
them, to execute judgment with justice,
and in their causes.
10 And she gave to Solomon a hundred
and twenty talents of gold, and very
many spices, and precious stones: there
had not come any other spices so abun-
dant as those which the queen of Saba
gave to king Solomon.[j]
11 And the ship of Chiram which
brought the gold from Suphir, brought
very much hewn timber and precious
stones. 12 And the king made the hewn
timber into buttresses of the house of
God and the king's house, and lyres
and harps for singers: such hewn tim-
ber had not come upon the earth, nor
have been seen anywhere until this day.
13 And king Solomon gave to the queen of
Saba all that she desired, whatsoever she
asked, besides all that he had given her
by the hand of king Solomon: and she re-
turned, and came into her own land, she
and her servants.[k]
14 And the weight of gold that came to
Solomon in one year was six hundred

9:26 Gr. lip. **9:26** Gr. last sea, or last part of the sea, q. d. head of the gulf. **10:2** Gr. force. **10:3** Gr. related to her all her words. **10:5** Or, in ecstasy. **10:6** Gr. word. **10:7** Gr. added good things to them. **10:10** Gr. precious stone. **10:13** of his royal bounty, A. V.

and sixty-six talents of gold. [15] Besides the tributes of them that were subjects, both merchants and all the kings of the country beyond the river, and of the princes of the land.

[16] And Solomon made three hundred spears of beaten gold: three hundred shekels of gold were upon one spear. [17] And three hundred shields of beaten gold: and three pounds of gold were in one shield: and the king put them in the house of the forest of Lebanon.[a]

[18] And the king made a great ivory throne, and gilded it with pure gold. [19] The throne had six steps, and calves in bold relief to the throne behind it, and side-pieces on either hand of the place of the seat, and two lions standing by the side-pieces, [20] and twelve lions standing there on the six steps on either side: it was not so done in any other kingdom. [21] And all the vessels made by Solomon were of gold, and the lavers were golden, and all the vessels of the house of the forest of Lebanon were of pure gold; there was no silver, for it was not accounted of in the days of Solomon.[b] [22] For Solomon had a ship of Tharsis in the sea with the ships of Chiram: one ship came to the king every three years out of Tharsis, laden with gold and silver, and wrought stones, and hewn stones.[c]

[22] This was the arrangement of the provision which king Solomon fetched to build the house of God, and the house of the king, and the wall of Jerusalem, and the citadel; to fortify the city of David, and Assur, and Magdal, and Gazer, and Bæthoron the upper, and Jethermath, and all the cities of the chariots, and all the cities of the horsemen, and the fortification of Solomon which he purposed to build in Jerusalem and in all the land,[de] [22] so that none of the people should rule over him that was left of the Chettite and the Amorite, and the Pherezite, and the Chananite, and the Evite, and the Jebusite, and the Gergesite, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel could not utterly destroy; and Solomon made them tributaries until this day.[f] [22] But of the children of Israel Solomon made nothing; for they were the warriors, and his servants and rulers, and captains of the third order, and the captains of his chariots, and his horsemen.

[23] And Solomon increased beyond all the kings of the earth in wealth and wisdom. [24] And all the kings of the earth sought the presence of Solomon, to hear his wisdom which God had put into his heart.[g] [25] And they brought every one their gifts, vessels of gold, and raiment, and stacte, and spices, and horses, and mules, a rate year by year. [26] And Solomon had four thousand mares for his chariots, and twelve thousand horsemen: and he put them in the cities of his chariots, and with the king in Jerusalem: [26] and he ruled over all the kings from the river to the land of the Philistines, and to the borders of Egypt.

[27] And the king made gold and silver in Jerusalem as stones, and he made cedars as the sycamores in the plain for multitude.[h] [28] And the goings forth of Solomon's horsemen was also out of Egypt, and the king's merchants were of Thecue; and they received them out of Thecue at a price. [29] And that which proceeded out of Egypt went up thus, even a chariot for a hundred shekels of silver, and a horse for fifty shekels of silver: and thus for all the kings of the Chettians, and the kings of Syria, they came out by sea.

10:17 Gr. arms. **10:21** Lit. 'shut up with gold,' a frequent phrase in Heb. and Gr. for 'pure gold.' See chap. 6. 20. **10:22** Gr. turned. **10:22** This word more commonly means 'spoil' in the O.T. **10:22** Gr. work. **10:22** Gr. reduced them to tribute. **10:24** Gr. face. **10:27** Gr. gave.

11 And king Solomon was a lover of
women. And he had seven hundred wives, princesses, and three hundred concubines. And he took strange women, as well as the daughter of Pharao, Moabitish, Ammanitish women, Syrians and Idumeans, Chettites, and Amorites; [2] of the nations concerning whom God forbade the children of Israel, saying, Ye shall not go in to them, and they shall not come in to you, lest they turn away your hearts after their idols: Solomon clave to these in love. [4] And it came to pass in the time of the old age of Solomon, that his heart was not perfect with the Eternal his God, as was the heart of David his father. And the strange women turned away his heart after their gods. [5] Then Solomon built a high place to Chamos the idol of Moab, and to their king the idol of the children of Ammon,[a] [6] and to Astarte the abomination of the Sidonians. [7] And thus he acted towards all his strange wives, who burnt incense and sacrificed to their idols. [8] And Solomon did that which was evil in the sight of God: he went not after God, as David his father.

[9] And God was angry with Solomon, because he turned away his heart from the Eternal God of Israel, who had appeared twice to him, [10] and charged him concerning this matter, by no means to go after other gods, but to take heed to do what the Eternal God commanded him; neither was his heart perfect with God, according to the heart of David his father. [11] And God said to Solomon, Because it has been thus with thee, and thou hast not kept my commandments and my ordinances which I commanded thee, I will surely rend thy kingdom out of thy hand, and give it to thy servant. [12] Only in thy days I will not do it for David thy father's sake: but I will take it out of the hand of thy son.[b] [13] Only I will not take away the whole kingdom: I will give one tribe to thy son for David my servant's sake, and for the sake of Jerusalem, the city which I have chosen.

[14] And God raised up an enemy to Solomon, Ader the Idumæan, and Esrom son of Eliadaë who dwelt in Raama, and Adadezer king of Suba his master; (and men gathered to him, and he was head of the conspiracy, and he seized on Damasec,) and they were adversaries to Israel all the days of Solomon: and Ader the Idumæan was of the seed royal in Idumæa. [15] And it happened, that while David was utterly destroying Edom, while Joab captain of the host was going to bury the dead, when they slew every male in Idumæa; [16] (for Joab and all Israel abode there six months in Idumæa, until he utterly destroyed every male in Idumæa;) [17] that Ader ran away, he and all the Idumæans of the servants of his father with him; and they went into Egypt; and Ader was then a little child. [18] And there rise up men out of the city of Madiam, and they come to Pharan, and take men with them, and come to Pharao king of Egypt: and Ader went in to Pharao, and he gave him a house, and appointed him provision. [19] And Ader found great favour in the sight of Pharao, and he gave him his wife's sister in marriage, the elder sister of Thekemina. [20] And the sister of Thekemina bore to him, even to Ader, Ganebath her son; and Thekemina brought him up in the midst of the sons of Pharao, and Ganebath was in the midst of the sons of Pharao.

[21] And Ader heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Ader said to Pharao, Let me go, and I will return to my country. [22] And Pharao said to Ader, What lackest thou with me? that lo! thou seekest to depart to thy country? and Ader said to him, By all means let me go. So Ader returned to his coun-

11:5 See Heb. **11:12** Gr. them. **11:22** Gr. wherein art thou wanting?

try;[a] 25 this is the mischief which Ader did, and he was a bitter enemy of Israel, and he reigned in the land of Edom.

26 And Jeroboam the son of Nabat, the Ephrathite of Sarira, the son of a widow, was servant of Solomon. 27 And this was the occasion of his lifting up his hands against king Solomon: now king Solomon built the citadel, he completed the fortification of the city of David his father.[b] 28 And the man Jeroboam was very strong; and Solomon saw the young man that he was active, and he set him over the levies of the house of Joseph.[c]

29 And it came to pass at that time, that Jeroboam went forth from Jerusalem, and Achia the Selonite the prophet found him in the way, and caused him to turn aside out of the way: and Achia was clad with a new garment, and they two were alone in the field.[d] 30 And Achia laid hold of his new garment that was upon him, and tore it into twelve pieces: 31 and he said to Jeroboam, Take to thyself ten pieces, for thus saith the Eternal God of Israel, Behold, I rend the kingdom out of the hand of Solomon, and will give thee ten tribes.[e] 32 Yet he shall have two tribes, for my servant David's sake, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel. 33 Because he forsook me, and sacrificed to Astarte the abomination of the Sidonians, and to Chamos, and to the idols of Moab, and to their king the abomination of the children of Ammon, and he walked not in my ways, to do that which was right before me, as David his father did.[fg] 34 Howbeit I will not take the whole kingdom out of his hand, (for I will certainly resist him all the days of his life,) for David my servant's sake, whom I have chosen. 35 But I will take the kingdom out of the hand of his son, and give thee ten tribes. 36 But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there. 37 And I will take thee, and thou shalt reign as thy soul desires, and thou shalt be king over Israel.[h] 38 And it shall come to pass, if thou wilt keep all the commandments that I shall give thee, and wilt walk in my ways, and do that which is right before me, to keep my ordinances and my commandments, as David my servant did, that I will be with thee, and will build thee a sure house, as I built to David.

40 And Solomon sought to slay Jeroboam: but he arose and fled into Egypt, to Susakim king of Egypt, and he was in Egypt until Solomon died.

41 And the rest of the history of Solomon, and all that he did, and all his wisdom, behold are not these things written in the book of the life of Solomon?[ij] 42 And the days during which Solomon reigned in Jerusalem over all Israel were forty years. 43 And Solomon slept with his fathers, and they buried him in the city of David his father. And it came to pass when Jeroboam son of Nabat heard of it, even while he was yet in Egypt as he fled from the face of Solomon and dwelt in Egypt, he straightway comes into his own city, into the land of Sarira in the mount of Ephraim. And king Solomon slept with his fathers, and Roboam his son reigned in his stead.

11:27 Gr. of his lifting. **11:28** Gr. a man of works. **11:29** Gr. both. **11:31** Gr. sceptres. See Heb. **11:33** Or, Moloch, or Milcom. **11:33** Or, provocation. **11:37** Gr. in all, or among all which, etc. **11:41** Gr. words. **11:41** Gr. words or things. **12:4** Gr. gave.

12 And king Roboam goes to Sikima; for all Israel were coming to Sikima to make him king. 3 And the people spoke to king Roboam, saying, Thy father made our yoke heavy; 4 but do thou now lighten somewhat of the hard service of thy father, and of his heavy yoke which he put upon us, and we will serve thee.[a] 5 And he said to them, Depart for three days, and return to me. And they departed.

6 And the king referred the matter to the elders, who stood before Solomon his father while he was yet living, saying, How do ye advise that I should answer this people?[b] 7 And they spoke to him, saying, If thou wilt this day be a servant to this people, and wilt serve them, and wilt speak to them good words, then will they be thy servants continually.

8 But he forsook the counsel of the old men which they gave him, and consulted with the young men who were brought up with him, who stood in his presence. 9 And he said to them, What counsel do ye give? And what shall I answer to this people who speak to me, saying, Lighten somewhat of the yoke which thy father has put upon us?

10 And the young men who had been brought up with him, who stood before his face, spoke to him, saying, Thus shalt thou say to this people who have spoken to thee, saying, Thy father made our yoke heavy, and do thou now lighten it from off us: thus shalt thou say to them, My little finger shall be thicker than my father's loins.[c] 11 And whereas my father did lade you with a heavy yoke, I also will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.[d]

12 And all Israel came to king Roboam on the third day, as the king spoke to them, saying, Return to me on the third day. 13 And the king answered the people harshly; and Roboam forsook the counsel of the old men which they counselled him. 14 And he spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

15 And the king hearkened not to the people, because the change was from God, that he might establish his word which he spoke by Achia the Selonite concerning Jeroboam the son of Nabat.[e] 16 And all Israel saw that the king did not hearken to them: and the people answered the king, saying, What portion have we in David? neither have we any inheritance in the son of Jessæ. Depart, O Israel, to thy tents: now feed thine own house, David. So Israel departed to his tents.

18 And the king sent Adoniram who was over the tribute; and they stoned him with stones, and he died: and king Roboam made haste to rise to flee to Jerusalem.[f]

19 So Israel rebelled against the house of David until this day.[g] 20 And it came to pass when all Israel heard that Jeroboam had returned out of Egypt, that they sent and called him to the assembly, and they made him king over Israel: and none followed the house of David except the tribe of Juda and Benjamin only.

21 And Roboam went into Jerusalem, and he assembled the congregation of Juda, and the tribe of Benjamin, a hundred and twenty thousand young men, warriors, to fight against the house of Israel, to recover the kingdom to Roboam the son of Solomon. 22 And the word of God came to Samaia the man of God, saying, 23 Speak to Roboam the son of Solomon, king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, 24 Thus

12:6 Gr. and I should answer a word, etc. **12:10** Gr. littleness. **12:11** Gr. now. **12:15** Gr. by the hand of. **12:18** Gr. prevented. **12:19** Gr. disowned allegiance.

saith God, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return each man to his own home; for this thing is from me; and they hearkened to the word of God, and they ceased from going up, according to the word of God.

[24] So king Solomon sleeps with his fathers, and is buried with his fathers in the city of David; and Roboam his son reigned in his stead in Jerusalem, being sixteen years old when he began to reign, and he reigned twelve years in Jerusalem: and his mother's name was Naanan, daughter of Ana son of Naas king of the children of Ammon. And he did that which was evil in the sight of God, and walked not in the way of David his father.[a]

[24] And there was a man of mount Ephraim, a servant to Solomon, and his name was Jeroboam; and the name of his mother was Sarira, a harlot; and Solomon made him head of the levies of the house of Joseph: and he built for Solomon Sarira in mount Ephraim; and he had three hundred chariots of horses: he built the citadel with the levies of the house of Ephraim; he fortified the city of David, and aspired to the kingdom. [24] And Solomon sought to kill him; and he was afraid, and escaped to Susakim king of Egypt, and was with him until Solomon died.

[24] And Jeroboam heard in Egypt that Solomon was dead; and he spoke in the ears of Susakim king of Egypt, saying, Let me go, and I will depart into my land; and Susakim said to him, Ask any request, and I will grant it thee. [24] And Susakim gave to Jeroboam Ano the eldest sister of Thekemina his wife, to be his wife: she was great among the daughters of the king, and she bore to Jeroboam Abia his son: [24] and Jeroboam said to Susakim, Let me indeed go, and I will depart.

And Jeroboam departed out of Egypt, and came into the land of Sarira that was in mount Ephraim, and thither the whole tribe of Ephraim assembles, and Jeroboam built a fortress there.

[24] And his young child was sick with a very severe sickness; and Jeroboam went to enquire concerning the child: and he said to Ano his wife, Arise, go, enquire of God concerning the child, whether he shall recover from his sickness.[b] [24] Now there was a man in Selom, and his name was Achia: and he was sixty years old, and the word of God was with him. And Jeroboam said to his wife, Arise, and take in thine hand loaves for the man of God, and cakes for his children, and grapes, and a pot of honey. [24] And the woman arose, and took in her hand bread, and two cakes, and grapes, and a pot of honey, for Achia: and the man was old, and his eyes were dim, so that he could not see.[c] [24] And she arose up from Sarira and went; and it came to pass when she had come into the city to Achia the Selonite, that Achia said to his servant, Go out now to meet Ano the wife of Jeroboam, and thou shalt say to her, Come in, and stand not still: for thus saith God, I send grievous tidings to thee. [24] And Ano went in to the man of God; and Achia said to her, Why hast thou brought me bread and grapes, and cakes, and a pot of honey? Thus saith God, Behold, thou shalt depart from me, and it shall come to pass when thou hast entered into the city, even into Sarira, that thy maidens shall come out to meet thee, and shall say to thee, The child is dead: [24] for thus saith God, Behold, I will destroy every male of Jeroboam, and there shall be the dead of Jeroboam in the city, them the dogs shall eat, and him that has died in the field shall the birds of the air eat, and he shall lament for the child, saying, Woe is me, God! for there has been found in him some good thing touching God.

12:24 Gr. in his reigning. **12:24** Gr. live. **12:24** Gr. were blunted from seeing.

[24] And the woman departed, when she heard this: and it came to pass as she entered into Sarira, that the child died; and there came forth a wailing to meet her. And Jeroboam went to Sikima in mount Ephraim, and assembled there the tribes of Israel; and Roboam the son of Solomon went up thither. [24] And the word of God came to Samaias son of Enlami, saying, Take to thyself a new garment which has not gone into the water, and rend it into twelve pieces; and thou shalt give some to Jeroboam, and shalt say to him, Thus saith God, Take to thyself ten pieces to cover thee: and Jeroboam took them: and Samaias said, Thus saith God concerning the ten tribes of Israel.

[24] And the people said to Roboam the son of Solomon, Thy father made his yoke heavy upon us, and made the meat of his table heavy; and now thou shalt lighten them upon us, and we will serve thee. [24] And Roboam said to the people, Wait three days, and I will return you an answer: and Roboam said, Bring in to me the elders, and I will take counsel with them what I shall answer to the people on the third day. So Roboam spoke in their ears, as the people sent to him to say: and the elders of the people said, Thus the people have spoken to thee.

[24] And Roboam rejected their counsel, and it pleased him not: and he sent and brought in those who had been brought up with him; and he said to them, Thus and thus has the people sent to me to say: and they that had been brought up with him said, Thus shalt thou speak to the people, saying, My little finger shall be thicker than my father's loins; my father scourged you with whips, but I will rule you with scorpions.[ab]

[24] And the saying pleased Roboam, and he answered the people as the young men, they that were brought up with him, counselled him: [24] and all the people spoke as one man, every one to his neighbour, and they cried out all together, saying, We have no part in David, nor inheritance in the son of Jessæ: to thy tents, O Israel, every one; for this man is not for a prince or a ruler over us. [24] And all the people was dispersed from Sikima, and they departed every one to his tent: and Roboam strengthened himself and departed, and mounted his chariot, and entered into Jerusalem: and there follow him the whole tribe of Juda, and the whole tribe of Benjamin. [24] And it came to pass at the beginning of the year, that Roboam gathered all the men of Juda and Benjamin, and went up to fight with Jeroboam at Sikima. [24] And the word of God came to Samæas the man of God, saying, Speak to Roboam king of Juda, and to all the house of Juda and Benjamin, and to the remnant of the people, saying, Thus saith God, Ye shall not go up, neither shall ye fight with your brethren the sons of Israel: return every man to his house, for this thing is from me. [24] And they hearkened to the word of God, and forbore to go up, according to the word of God.

[25] And Jeroboam built Sikima in mount Ephraim and dwelt in it, and went forth thence and built Phanuel. [26] And Jeroboam said in his heart, Behold, now the kingdom will return to the house of David. [27] If this people shall go up to offer sacrifice in the house of God at Jerusalem, then the heart of the people will return to God, and to their master, to Roboam king of Juda, and they will slay me. [28] And the king took counsel, and went, and made two golden heifers, and said to the people, Let it suffice you to have gone hitherto to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt.[c] [29] And he put one in Bethel, and he put the other in Dan.[d] [30] And this thing became a sin; and the people went before one as far as

12:24 Gr. dispersed. **12:24** Gr. littleness. **12:28** Gr. to go. **12:29** Gr. gave.

Dan, and left the house of God. 31 And he made houses on the high places, and made priests of any part of the people, who were not of the sons of Levi.

32 And Jeroboam appointed a feast in the eighth month, on the fifteenth day of the month, according to the feast in the land of Juda; 33 and went up to the altar which he made in Bæthel to sacrifice to the heifers which he made, and he placed in Bæthel the priests of the high places which he had made. And he went up to the altar which he had made, on the fifteenth day in the eighth month, at the feast which he devised out of his own heart; and he made a feast to the children of Israel, and went up to the altar to sacrifice.

13 And, behold, there came a man of God out of Juda by the word of God to Bæthel, and Jeroboam stood at the altar to sacrifice. 2 And he cried against the altar by the word of God, and said, O altar, altar, thus saith God, Behold, a son is to be born to the house of David, Josias by name; and he shall offer upon thee the priests of the high places, even of them that sacrifice upon thee, and he shall burn men's bones upon thee.[a] 3 And in that day one shall give a sign, saying, This is the word which God has spoken, saying, Behold, the altar is rent, and the fatness upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the words of the man of God who called on the altar that was in Bæthel, that the king stretched forth his hand from the altar, saying, Take hold of him. And, behold, his hand, which he stretched forth against him, withered, and he could not draw it back to himself. 5 And the altar was rent, and the fatness was poured out from the altar, according to the sign which the man of God gave by the word of God. 6 And king Jeroboam said to the man of God, Intreat the Eternal thy God, and let my hand be restored to me. And the man of God intreated God, and he restored the king's hand to him, and it became as before.[b]

7 And the king said to the man of God, Enter with me into the house, and dine, and I will give thee a gift. 8 And the man of God said to the king, If thou shouldest give me the half of thine house, I would not go in with thee, neither will I eat bread, neither will I drink water in this place; for thus God charged me by his word, saying,[c] 9 Eat no bread, and drink no water, and return not by the way by which thou camest. 10 So he departed by another way, and returned not by the way by which he came to Bæthel.

11 And there dwelt an old prophet in Bæthel; and his sons came and told him all the works that the man of God did on that day in Bæthel, and the words which he spoke to the king: and they turned the face of their father.[d] 12 And their father spoke to them, saying, Which way went he? and his sons shew him the way by which the man of God who came out of Juda went up. 13 And he said to his sons, Saddle me the ass: and they saddled him the ass, and he mounted it, 14 and went after the man of God, and found him sitting under an oak: and he said to him, Art thou the man of God that came out of Juda? And he said to him, I am. 15 And he said to him, Come with me, and eat bread. 16 And he said, I shall not by any means be able to return with thee, neither will I eat bread, neither will I drink water in this place. 17 For thus God commanded me by word, saying, Eat not bread there, and drink not water, and return not thither by the way by which thou camest.

18 And he said to him, I also am a prophet as thou art; and an angel spoke to me by the word of God, saying, Bring

13:2 Gr. Josias the name to him. **13:6** Gr. return to me. **13:8** Gr. will not. **13:11** Wide variation from the Hebrew.

him back to thee into thy house, and let him eat bread and drink water: but he lied to him. 19 And he brought him back, and he ate bread and drank water in his house.

20 And it came to pass while they were sitting at the table, that the word of God came to the prophet that brought him back; 21 and he spoke to the man of God that came out of Juda, saying, Thus saith God, Because thou hast resisted the word of God, and hast not kept the commandment which the Eternal thy God commanded thee,[a] 22 but hast returned, and eaten bread and drunk water in the place of which he spoke to thee, saying, Thou shalt not eat bread, and shalt not drink water; therefore thy body shall in nowise enter into the sepulchre of thy fathers.

23 And it came to pass after he had eaten bread and drunk water, that he saddled the ass for him, and he turned and departed. 24 And a lion found him in the way, and slew him; and his body was cast out in the way, and the ass was standing by it, and the lion also was standing by the body. 25 And, behold, men were passing by, and saw the carcase cast in the way, and the lion was standing near the carcase: and they went in and spoke of it in the city where the old prophet dwelt. 26 And the prophet that turned him back out of the way heard, and said, This is the man of God who rebelled against the word of God.[b] 28 And he went and found the body cast in the way, and the ass and the lion were standing by the body: and the lion had not devoured the body of the man of God, and had not torn the ass.

29 And the prophet took up the body of the man of God, and laid it on his ass; and the prophet brought him back to his city, to bury him in his own tomb, 30 and they bewailed him, saying, Alas, brother. 31 And it came to pass after he had lamented him, that he spoke to his sons, saying, Whenever I die, bury me in this tomb wherein the man of God is buried; lay me by his bones, that my bones may be preserved with his bones.[c] 32 For the word will surely come to pass which he spoke by the word of God against the altar in Bæthel, and against the high houses in Samaria.

33 And after this Jeroboam turned not from his sin, but he turned and made of part of the people priests of the high places: whoever would, he consecrated him, and he became a priest for the high places.[d] 34 And this thing became sin to the house of Jeroboam, even to its destruction and its removal from the face of the earth.[e]

14 And Roboam son of Solomon ruled over Juda. Roboam was forty and one years old when he began to reign, and he reigned seventeen years in the city Jerusalem, which God chose to put his name there out of all the tribes of Israel: and his mother's name was Naama the Ammonitess.[fg] 22 And Roboam did evil in the sight of God; and he provoked him in all the things which their fathers did in their sins which they sinned. 23 And they built for themselves high places, and pillars, and planted groves on every high hill, and under every shady tree. 24 And there was a conspiracy in the land, and they did according to all the abominations of the nations which God removed from before the children of Israel.[hi]

25 And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem;[j] 26 and took all the treasures of the house of God, and the treasures of the king's house, and the golden spears which David took out of the hand of the sons of Adrazaar

13:21 Gr. embittered. **13:26** Vat. has no verse 27. Alex. reads as follows. **13:31** Gr. if I die. **13:33** Gr. this word. **13:34** Gr. word. **14:21** The first 20 verses of this chapter are supplied by the Alex. See App. **14:21** Gr. a son of 41 years in his reigning. **14:24** Gr. of. **14:24** Gr. from the face of. **14:25** Gr. of Roboam reigning.

king of Suba, and brought them into Jerusalem, even all that he took, and the golden shields which Solomon had made, [and carried them away into Egypt.][ab] [27] And king Roboam made brazen shields instead of them; and the chiefs of the body guard, who kept the gate of the house of the king, were placed in charge over them.[c] [28] And it came to pass when the king went into the house of God, that the body guard took them up, and fixed them in the chamber of the body guard.[d]

[29] And the rest of the history of Roboam, and all that he did, behold, are they not written in the book of the chronicles of the kings of Juda?[ef] [30] And there was war between Roboam and Jeroboam continually. [31] And Roboam slept with his fathers, and was buried with his fathers in the city of David: and Abiu his son reigned in his stead.

15 And in the eighteenth year of the reign of Jeroboam son of Nabat, Abiu son of Roboam reigns over Juda. [2] And he reigned three years over Jerusalem: and his mother's name was Maacha, daughter of Abessalom.[g] [3] And he walked in the sins of his father which he wrought in his presence, and his heart was not perfect with the Eternal his God, as was the heart of his father David. [4] Howbeit for David's sake God gave him a remnant, that he might establish his children after him, and might establish Jerusalem. [5] Forasmuch as David did that which was right in the sight of God: he turned not from any thing that he commanded him all the days of his life.

[7] And the rest of the history of Abiu, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? And there was war between Abiu and Jeroboam.[hi] [8] And Abiu 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 in his stead.

[9] In the four and twentieth year of Jeroboam king of Israel, Asa begins to reign over Juda.[j] [10] And he reigned forty-one years in Jerusalem: and his mother's name was Ana, daughter of Abessalom.[k] [11] And Asa did that which was right in the sight of God, as David his father. [12] And he removed the sodomites out of the land, and abolished all the practices which his fathers had kept up.[lm] [13] And he removed Ana his mother from being queen, forasmuch as she gathered a meeting in her grove: and Asa cut down her retreats, and burnt them with fire in the brook of Kedron.[n] [14] But he removed not the high places; nevertheless the heart of Asa was perfect with God all his days. [15] And he brought in the pillars of his father, he even brought in his gold and silver pillars into the house of God, and his vessels.

[16] And there was war between Asa and Baasa king of Israel all their days. [17] And Baasa king of Israel went up against Juda, and built Rama, so that no one should go out or come in for Asa king of Juda.

[18] And Asa took all the silver and the gold that was found in the treasures of the house of God, and in the treasures of the king's house, and gave them into the hands of his servants; and king Asa sent them out to the son of Ader, the son of Taberema son of Azin king of Syria, who dwelt in Damascus, saying, [19] Make a covenant between me and thee, and between my father and thy father: lo! I have sent forth to thee gold and silver for gifts: come, break thy league with Baasa king of Israel, that he may go up from me.[o]

14:26 Gr. arms. **14:26** the remainder of this verse (here shown in italics) is not in Heb. or Alex. **14:27** Gr. runners by the side of. **14:28** The Heb. א is retained in the Gr. **14:29** Gr. words. **14:29** Gr. to or for. **15:2** Alex. 16 years. **15:7** Gr. words. **15:7** Lit. the words of the days. **15:9** Heb. and Alex. In the twentieth year. **15:10** Gr. year. Hebraism. **15:12** Lit. sacrifices. **15:12** Gr. did, or wrought. **15:13** Gr. made. **15:19** Gr. and he shall.

20 And the son of Ader hearkened to king
Asa, and sent the chiefs of his forces to
the cities of Israel; and they smote Ain,
Dan, and Abel of the house of Maacha,
and all Chennereth, as far as the whole
land of Nephthali. 21 And it came to pass
when Baasa heard it, that he left off build-
ing Rama, and returned to Thersa.
22 And king Asa charged all Juda with-
out exception: and they take up the
stones of Rama and its timbers with
which Baasa was building; and king Asa
built with them upon the whole hill of
Benjamin, and the watch-tower.[a]
23 And the rest of the history of Asa,
and all his mighty deeds which he
wrought, and the cities which he built,
behold, are not these written in the book
of the chronicles of the kings of Juda?
Nevertheless in the time of his old age
he was diseased in his feet.[bc] 24 And Asa
slept with his fathers, and was buried
with his fathers in the city of David his
father: and Josaphat his son reigns in his
stead.[d]
25 And Nabat son of Jeroboam reigns
over Israel in the second year of Asa king
of Juda, and he reigned two years in Is-
rael. 26 And he did that which was evil in
the sight of God, and walked in the way
of his father, and in his sins wherein he
caused Israel to sin.
27 And Baasa son of Achia, who was
over the house of Belaan son of Achia,
conspired against him, and smote him
in Gabathon of the Philistines; for Nabat
and all Israel were besieging Gabathon.
28 And Baasa slew him in the third year
of Asa son of Asa king of Juda; and
reigned in his stead. 29 And it came to
pass when he reigned, that he smote the
whole house of Jeroboam, and left none
that breathed of Jeroboam, until he had
destroyed him utterly, according to the
word of God which he spoke by his ser-
vant Achia the Selonite,[e] 30 for the sins of
Jeroboam, who led Israel into sin, even
by his provocation wherewith he pro-
voked the Eternal God of Israel.[f] 31 And
the rest of the history of Nabat, and all
that he did, behold, are not these written
in the book of the chronicles of the kings
of Israel?[gh]
33 And in the third year of Asa king of
Juda, Baasa the son of Achia begins to
reign over Israel in Thersa, twenty and
four years. 34 And he did that which was
evil in the sight of God, and walked in
the way of Jeroboam the son of Nabat,
and in his sins, as he caused Israel to sin.
16 And the word of God came by the
hand of Ju son of Anani to Baasa,
saying, 2 Forasmuch as I lifted thee up
from the earth, and made thee ruler over
my people Israel; and thou hast walked
in the way of Jeroboam, and hast caused
my people Israel to sin, to provoke me
with their vanities; 3 Behold, I raise up
enemies after Baasa, and after his house;
and I will make thy house as the house of
Jeroboam son of Nabat.[i] 4 Him that dies
of Baasa in the city the dogs shall devour,
and him that dies of his in the field the
birds of the sky shall devour.[j]
5 Now the rest of the history of Baasa,
and all that he did, and his mighty acts,
behold, are not these written in the book
of the chronicles of the kings of Israel?
6 And Baasa slept with his fathers, and
they bury him in Thersa; and Ela his son
reigns in his stead.[k]
7 And God spoke by Ju the son of Anani
against Baasa, and against his house,
even all the evil which he wrought be-
fore God to provoke him to anger by
the works of his hands, in being like
the house of Jeroboam; and because he
smote him.[l]
8 And Ela son of Baasa reigned over Is-
rael two years in Thersa.[m] 9 And Zam-

15:22 Heb. Geba and Mizpeh. **15:23** Gr. might. **15:23** Gr. for. **15:24** Gr. is. **15:29** Gr. no breath. **15:30** For a similar use of περὶ, see Jer. 7. 22. **15:31** Gr. for. **15:31** Verse 32 is not in Vat., it is here read from Alex. **16:3** Gr. give. **16:4** Gr. has died. **16:6** Gr. he is buried. **16:7** Gr. the hand of Ju. **16:8** Heb. and Alex. 'in the 26th year of Asa king of Juda, Ela,' etc.

bri, captain of half his cavalry, conspired against him, while he was in Thersa, drinking himself drunk in the house of Osa the steward at Thersa. [10] And Zambri went in and smote him and slew him, and reigned in his stead.[a] [11] And it came to pass when he reigned, when he sat upon his throne, [12] that he smote all the house of Baasa, according to the word which God spoke against the house of Baasa, and to Ju the prophet, [13] for all the sins of Baasa and Ela his son, as he led Israel astray to sin, to provoke the Eternal God of Israel with their vanities. [14] And the rest of the deeds of Ela which he did, behold, are not these written in the book of the chronicles of the kings of Israel?[b]

[15] And Zambri reigned in Thersa seven days: and the army of Israel was encamped against Gabathon of the Philistines. [16] And the people heard in the army, saying, Zambri has conspired and smitten the king: and the people of Israel made Ambri the captain of the host king in that day in the camp over Israel.[cd] [17] And Ambri went up, and all Israel with him, out of Gabathon; and they besieged Thersa. [18] And it came to pass when Zambri saw that his city was taken, that he goes into the inner chamber of the house of the king, and burnt the king's house over him, and died.[ef] [19] Because of his sins which he committed, doing that which was evil in the sight of God, so as to walk in the way of Jeroboam the son of Nabat, and in his sins wherein he caused Israel to sin. [20] And the rest of the history of Zambri, and his conspiracies wherein he conspired, behold, are not these written in the book of the chronicles of the kings of Israel?

[21] Then the people of Israel divides; half the people goes after Thamni the son of Gonath to make him king; and half the people goes after Ambri. [22] The people that followed Ambri overpowered the people that followed Thamni son of Gonath: and Thamni died and Joram his brother at that time, and Ambri reigned after Thamni.[g]

[23] In the thirty-first year of king Asa, Ambri begins to reign over Israel twelve years: he reigns six years in Thersa.[h] [24] And Ambri bought the mount Semeron of Semer the master of the mountain for two talents of silver; and he built upon the mountain, and they called the name of the mountain on which he built, after the name of Semer the master of the mount, Semeron. [25] And Ambri did that which was evil in the sight of God, and wrought wickedly beyond all that were before him. [26] And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he caused Israel to sin, to provoke the Eternal God of Israel by their vanities. [27] And the rest of the acts of Ambri, and all that he did, and all his might, behold, are not these things written in the book of the chronicles of the kings of Israel?

[28] And Ambri slept with his fathers, and is buried in Samaria; and Achaab his son reigns in his stead.

[28] And in the eleventh year of Ambri Josaphat the son of Asa reigns, being thirty-five years old in the beginning of his reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Gazuba, daughter of Seli.[ij] [28] And he walked in the way of Asa his father, and turned not from it, even from doing right in the eyes of God: only they removed not any of the high places; they sacrificed and burnt incense on the high places. [28] Now the engagements which Josaphat made with the king of Israel, and all his mighty deeds which he performed, and the enemies whom he fought against, behold, are not these

16:10 Heb. and Alex. insert 'in the 27th year of Asa king of Juda.' **16:14** Gr. words. **16:16** Or, camp. **16:16** Gr. in Israel. **16:18** Or, surprised. **16:18** Gr. the cave of the house. **16:22** Gr. was after. **16:23** Gr. reigns. **16:28** The word ἔτει is redundant. **16:28** Gr. in his kingdom. **16:28** Gr. might.

written in the book of the chronicles of the kings of Juda?[a] 28 and the remains of the prostitution which they practised in the days of Asa his father, he removed out of the land:[b] 28 and there was no king in Syria, but a deputy.[c]

28 And king Josaphat made a ship at Tharsis to go to Sophir for gold; but it went not, for the ship was broken at Gasion Gaber.[d] 28 Then the king of Israel said to Josaphat, I will send forth thy servants and my servants in the ship: but Josaphat would not.[e] 28 And Josaphat slept with his fathers, and is buried with his fathers in the city of David: and Joram his son reigned in his stead.

29 In the second year of Josaphat king of Juda, Achaab son of Ambri reigned over Israel in Samaria twenty-two years. 30 And Achaab did that which was evil in the sight of God, and did more wickedly than all that were before him. 31 And it was not enough for him to walk in the sins of Jeroboam the son of Nabat, but he took to wife Jezabel the daughter of Jethebaal king of the Sidonians; and he went and served Baal, and worshipped him. 32 And he set up an altar to Baal in the house of his abominations, which he built in Samaria.[f] 33 And Achaab made a grove; and Achaab did yet more abominably, to provoke the Eternal God of Israel, and to sin against his own life so that he should be destroyed: he did evil above all the kings of Israel that were before him.

34 And in his days Achiel the Bæthelite built Jericho: he laid the foundation of it in Abiron his first-born, and he set up the doors of it in Segub his younger son, according to the word of God which he spoke by Joshua the son of Naue.

17 And Eliu the prophet, the Thesbite of Thesbæ of Galaad, said to Achaab, As the Eternal God of hosts, the God of Israel, lives, before whom I stand, there shall not be these years dew nor rain, except by the word of my mouth.[gh]

2 And the word of God came to Eliu, saying, 3 Depart hence eastward, and hide thee by the brook of Chorrath, that is before Jordan.[i] 4 And it shall be that thou shalt drink water of the brook, and I will charge the ravens to feed thee there. 5 And Eliu did according to the word of God, and he sat by the brook of Chorrath before Jordan. 6 And the ravens brought him loaves in the morning, and flesh in the evening, and he drank water of the brook. 7 And it came to pass after some time, that the brook was dried up, because there had been no rain upon the earth.[j]

8 And the word of God came to Eliu, saying, 9 Arise, and go to Sarepta of the Sidonian land: behold, I have there commanded a widow-woman to maintain thee. 10 And he arose and went to Sarepta, and came to the gate of the city: and, behold, a widow-woman was there gathering sticks; and Eliu cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink.[kl] 11 And she went to fetch it; and Eliu cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand. 12 And the woman said, As the Eternal thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die.

13 And Eliu said to her, Be of good courage, go in and do according to thy word: but make me thereof a little cake, and thou shalt bring it out to me first,

16:28 See 1 Kings 22. 46-50. A. V. **16:28** Heb. כצב praefectus. **16:28** Or, for. **16:28** Or, let me. **16:32** Or, provocations, etc. **17:1** Gr. if there shall be, etc. **17:1** Gr. mouth of my word. **17:3** Gr. in. **17:7** Gr. days. **17:10** Gr. take etc. into. **17:10** Gr. and I will etc. **17:14** Or, be diminished, or fail of, etc.

and thou shalt make some for thyself and thy children last. [14] For thus saith God, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that God gives rain upon the earth.[a] [15] And the woman went and did so, and did eat, she, and he, and her children. [16] And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of God which he spoke by the hand of Eliu.

[17] And it came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. [18] And she said to Eliu, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son?

[19] And Eliu said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed.[b] [20] And Eliu cried aloud, and said, Alas, O God, the witness of the widow with whom I sojourn, thou hast wrought evil for her in slaying her son. [21] And he breathed on the child thrice, and called on God, and said, O Eternal my God, let, I pray thee, the soul of this child return to him. [22] And it was so, and the child cried out, [23] and he brought him down from the upper chamber into the house, and gave him to his mother; and Eliu said, See, thy son lives. [24] And the woman said to Eliu, Behold, I know that thou art a man of God, and the word of God in thy mouth is true.

18 And it came to pass after many days, that the word of God came to Eliu in the third year, saying, Go, and appear before Achaab, and I will bring rain upon the face of the earth. [2] And Eliu went to appear before Achaab: and the famine was severe in Samaria.

[3] And Achaab called Abdiu the steward. Now Abdiu feared God greatly. [4] And it came to pass when Jezabel smote the prophets of God, that Abdiu took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. [5] And Achaab said to Abdiu, Come, and let us go through the land, and to the fountains of water, and to the brooks, if by any means we may find grass, and may save the horses and mules, and so they will not perish from the tents. [6] And they made a division of the way between them to pass through it: Achaab went one way, and Abdiu went by another way alone. [7] And Abdiu was alone in the way; and Eliu came alone to meet him: and Abdiu hasted, and fell upon his face, and said, My master Eliu, art thou indeed he?[c] [8] And Eliu said to him, I am: go, say to thy master, Behold, Eliu is here. [9] And Abdiu said, What sin have I committed, that thou givest thy servant into the hand of Achaab to slay me? [10] As the Eternal thy God lives, there is not a nation or kingdom, whither my master has not sent to seek thee; and if they said, He is not here, then has he set fire to the kingdom and its territories, because he has not found thee. [11] And now thou sayest, Go, tell thy master, Behold, Eliu is here. [12] And it shall come to pass when I shall have departed from thee, that the Spirit of God shall carry thee to a land which I know not, and I shall go in to tell the matter to Achaab, and he will not find thee and will slay me: yet thy servant fears God from his youth. [13] Has it not been told to thee my master, what I did when Jezabel slew the

17:19 Gr. caused him to sleep. **18:7** Gr. if thou art, etc. **18:16** Gr. ran forth.

prophets of God, that I hid a hundred men of the prophets of God, by fifty in a cave, and fed them with bread and water? 14 And now thou sayest to me, Go, say to thy master, Behold, Eliu is here: and he shall slay me. 15 And Eliu said, As God of Hosts before whom I stand lives, to-day I will appear before him.

16 And Abdiu went to meet Achaab, and told him: and Achaab hasted forth, and went to meet Eliu.[a] 17 And it came to pass when Achaab saw Eliu, that Achaab said to Eliu, Art thou he that perverts Israel? 18 And Eliu said, I do not pervert Israel; but it is thou and thy father's house, in that ye forsake the Eternal your God, and thou hast gone after Baalim. 19 And now send, gather to me all Israel to mount Carmel, and the prophets of shame four hundred and fifty, and the prophets of the groves four hundred, that eat at Jezabel's table.[b]

20 And Achaab sent to all Israel, and gathered all the prophets to mount Carmel.

21 And Eliu drew near to them all: and Eliu said to them, How long wilt ye halt on both feet? if the Eternal be God, follow him; but if Baal, follow him. And the people answered not a word.[c] 22 And Eliu said to the people, I am left, the only one prophet of God; and the prophets of Baal are four hundred and fifty men, and the prophets of the groves four hundred.[d] 23 Let them give us two oxen, and let them choose one for themselves, and cut it in pieces, and lay it on the wood, and put no fire on the wood: and I will dress the other bullock, and put on no fire. 24 And do ye call loudly on the name of your gods, and I will call on the name of the Eternal my God, and it shall come to pass that the God who shall answer by fire, he is God. And all the people answered and said, The word which thou hast spoken is good.

25 And Eliu said to the prophets of shame, Choose to yourselves one calf, and dress it first, for ye are many; and call ye on the name of your god; but apply no fire. 26 And they took the calf and drest it, and called on the name of Baal from morning till noon, and said, Hear us, O Baal, hear us. And there was no voice, neither was there hearing, and they ran up and down on the altar which they had made. 27 And it was noon, and Eliu the Thesbite mocked them, and said, Call with a loud voice, for he is a god; for he is meditating, or else perhaps he is engaged in business, or perhaps he is asleep, and is to be awaked.[ef] 28 And they cried with a loud voice, and cut themselves according to their custom with knives and lancets until the blood gushed out upon them.[g] 29 And they prophesied until the evening came; and it came to pass as it was the time of the offering of the sacrifice, that Eliu the Thesbite spoke to the prophets of the abominations, saying, Stand by for the present, and I will offer my sacrifice. And they stood aside and departed.[h]

30 And Eliu said to the people, Come near to me. And all the people came near to him. 31 And Eliu took twelve stones, according to the number of the tribes of Israel, as God spoke to him, saying, Israel shall be thy name. 32 And he built up the stones in the name of God, and repaired the altar that had been broken down; and he made a trench that would hold two measures of seed round about the altar.[ij] 33 And he piled the cleft wood on the altar which he had made, and divided the whole-burnt-offering, and laid it on the wood, and laid it in order on the altar, and said, Fetch me four pitchers of water, and pour it on the whole-burnt-offering, and on the wood. And they did

18:19 Heb. Baal. See Jer. 11. 13; Hos. 9. 10. **18:21** Gr. the hams, from γόνυ, the knee. **18:22** Or, quite alone. **18:27** Or, preparing an answer. **18:27** Gr. will awake or arise. **18:28** Gr. shedding of blood upon them. **18:29** Gr. the sacrifice going up. **18:32** Gr. healed. **18:32** Gr. sea.

so. [34] And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. [35] And the water ran round about the altar, and they filled the trench with water.

[36] And Eliu cried aloud to heaven, and said, Eternal God of Abraam, and Isaac, and Israel, answer me, O God, answer me this day by fire, and let all this people know that thou art God, the God of Israel, and I am thy servant, and for thy sake I have wrought these works.[a] [37] Hear me, O God, hear me, and let this people know that thou art the Eternal God, and thou hast turned back the heart of this people. [38] Then fire fell from God out of heaven, and devoured the whole-burnt-offerings, and the wood and the water that was in the trench, and the fire licked up the stones and the earth.

[39] And all the people fell upon their faces, and said, Truly the Eternal is God; he is God. [40] And Eliu said to the people, Take the prophets of Baal; let not one of them escape. And they took them; and Eliu brings them down to the brook Kisson, and he slew them there.

[41] And Eliu said to Achaab, Go up, and eat and drink, for there is a sound of the coming of rain.[b] [42] And Achaab went up to eat and to drink; and Eliu went up to Carmel, and stooped to the ground, and put his face between his knees, [43] and said to his servant, Go up, and look toward the sea. And the servant looked, and said, There is nothing: and Eliu said, Do thou then go again seven times. [44] And the servant went again seven times: and it came to pass at the seventh time, that, behold, a little cloud like the sole of a man's foot brought water; and he said, Go up, and say to Achaab, Make ready thy chariot, and go down, lest the rain overtake thee.[c] [45] And it came to pass in the meanwhile, that the heaven grew black with clouds and wind, and there was a great rain. And Achaab wept, and went to Jezrael. [46] And the hand of God was upon Eliu, and he girt up his loins, and ran before Achaab to Jezrael.

19 And Achaab told Jezabel his wife all that Eliu had done, and how he had slain the prophets with the sword. [2] And Jezabel sent to Eliu, and said, If thou art Eliu and I am Jezabel, God do so to me, and more also, if I do not make thy life by this time to-morrow as the life of one of them.[d] [3] And Eliu feared, and rose, and departed for his life: and he comes to Bersabee to the land of Juda, and he left his servant there.

[4] And he himself went a day's journey in the wilderness, and came and sat under a juniper tree; and asked concerning his life that he might die, and said, Let it be enough now, O God, take, I pray thee, my life from me; for I am no better than my fathers. [5] And he lay down and slept there under a tree; and behold, some one touched him, and said to him, Arise and eat. [6] And Eliu looked, and, behold, at his head there was a cake of meal and a cruse of water; and he arose, and ate and drank, and returned and lay down. [7] And the angel of God returned again, and touched him, and said to him, Arise, and eat, for the journey is far from thee. [8] And he arose, and ate and drank, and went in the strength of that meat forty days and forty nights to mount Choreb.

[9] And he entered there into a cave, and rested there; and, behold, the word of God came to him, and he said, What doest thou here, Eliu? [10] And Eliu said, I have been very jealous for God Almighty, because the children of Israel have forsaken thee: they have digged down thine altars, and have slain thy prophets with the sword; and I only am left alone, and they seek my life to take it. [11] And he said,

18:36 Or, hearken to me. **18:41** Gr. feet of rain. **18:44** Gr. bringing. **19:2** Lit. do these things to me, and add these things.

Thou shalt go forth to-morrow, and shalt stand before God in the mount; behold, God will pass by. And, behold, a great and strong wind rending the mountains, and crushing the rocks before God; but God was not in the wind; and after the wind an earthquake; but God was not in the earthquake: 12 and after the earthquake a fire; but God was not in the fire: and after the fire the voice of a gentle breeze.

13 And it came to pass when Eliu heard, that he wrapt his face in his mantle, and went forth and stood in the cave: and, behold, a voice came to him and said, What doest thou here, Eliu? 14 And Eliu said, I have been very jealous for God Almighty; for the children of Israel have forsaken thy covenant, and they have overthrown thine altars, and have slain thy prophets with the sword! and I am left entirely alone, and they seek my life to take it. 15 And God said to him, Go, return, and thou shalt come into the way of the wilderness of Damascus: and thou shalt go and anoint Azael to be king over Syria. 16 And Ju the son of Namessi shalt thou anoint to be king over Israel; and Elisaie the son of Saphat shalt thou anoint to be prophet in thy room. 17 And it shall come to pass, that him that escapes from the sword of Azael, Ju shall slay; and him that escapes from the sword of Ju, Elisaie shall slay. 18 And thou shalt leave in Israel seven thousand men, all the knees which had not bowed themselves to Baal, and every mouth which had not worshipped him.[a]

19 And he departed thence, and finds Elisaie the son of Saphat, and he was ploughing with oxen; there were twelve yoke before him, and he with the twelve, and he passed by to him, and cast his mantle upon him.[bc] 20 And Elisaie left the cattle, and ran after Eliu and said, I will kiss my father, and follow after thee. And Eliu said, Return, for I have done a work for thee. 21 And he returned from following him, and took a yoke of oxen, and slew them, and boiled them with the instruments of the oxen, and gave to the people, and they ate: and he arose, and went after Eliu, and ministered to him.[de]

20 And Nabuthai the Jezraelite had a vineyard, near the threshingfloor of Achaab king of Samaria. 2 And Achaab spoke to Nabuthai, saying, Give me thy vineyard, and I will have it for a garden of herbs, for it is near my house: and I will give thee another vineyard better than it; or if it please thee, I will give thee money, the price of this thy vineyard, and I will have it for a garden of herbs.[f] 3 And Nabuthai said to Achaab, My God forbid me that I should give thee the inheritance of my fathers.

4 And the spirit of Achaab was troubled, and he lay down upon his bed, and covered his face, and ate no bread. 5 And Jezabel his wife went in to him, and spoke to him, saying, Why is thy spirit troubled, and why dost thou eat no bread? 6 And he said to her, Because I spoke to Nabuthai the Jezraelite, saying, Give me thy vineyard for money; or if thou wilt, I will give thee another vineyard for it: and he said, I will not give thee the inheritance of my fathers. 7 And Jezabel his wife said to him, Dost thou now thus act the king over Israel? arise, and eat bread, and be thine own master, and I will give thee the vineyard of Nabuthai the Jezraelite.[g]

8 And she wrote a letter in the name of Achaab, and sealed it with his seal, and sent the letter to the elders, and to the freemen who dwelt with Nabuthai.[hi] 9 And it was written in the letters, saying, Keep a fast, and set Naboth in a chief place among the people.[j] 10 And set two men, sons of transgressors, before him, and let them testify against him, saying,

19:18 Gr. the knee. **19:19** Gr. in. **19:19** Gr. departed. **19:21** Gr. from behind him. **19:21** Gr. the yokes. **20:2** Gr. it is pleasing before thee. **20:7** Or, like thyself. **20:8** Gr. book. **20:8** Possibly nobles is here meant. **20:9** Gr. had been written.

He blessed God and the king: and let them lead him forth, and stone him, and let him die.[a]

11 And the men of his city, the elders, and the nobles who dwelt in his city, did as Jezabel sent to them, and as it had been written in the letters which she sent to them. 12 And they proclaimed a fast, and set Nabuthai in a chief place among the people.[b] 13 And two men, sons of transgressors, came in, and sat opposite him, and bore witness against him, saying, Thou hast blessed God and the king. And they led him forth out of the city, and stoned him with stones, and he died. 14 And they sent to Jezabel, saying, Nabuthai is stoned, and is dead.

15 And it came to pass, when Jezabel heard it, that she said to Achaab, Arise, take possession of the vineyard of Nabuthai the Jezraelite, who would not sell it to thee: for Nabuthai is not alive, for he is dead.[cd] 16 And it came to pass, when Achaab heard that Nabuthai the Jezraelite was dead, that he rent his garments, and put on sackcloth. And it came to pass afterward, that Achaab arose and went down to the vineyard of Nabuthai the Jezraelite, to take possession of it.[e]

17 And God spoke to Eliu the Thesbite, saying, 18 Arise, and go down to meet Achaab king of Israel, who is in Samaria, for he is in the vineyard of Nabuthai, for he has gone down thither to take possession of it. 19 And thou shalt speak to him, saying, Thus saith God, Forasmuch as thou hast slain and taken possession, therefore thus saith God, In every place where the swine and the dogs have licked the blood of Nabuthai, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood.[f] 20 And Achaab said to Eliu, Hast thou found me, mine enemy? and he said, I have found thee: because thou hast wickedly sold thyself to work evil in the sight of God, to provoke him to anger;[g] 21 behold, I bring evil upon thee: and I will kindle a fire after thee, and I will utterly destroy every male of Achaab, and him that is shut up and him that is left in Israel.[h] 22 And I will make thy house as the house of Jeroboam the son of Nabat, and as the house of Baasa son of Achia, because of the provocations wherewith thou hast provoked me, and caused Israel to sin.[i] 23 And God spoke of Jezabel, saying, The dogs shall devour her within the fortification of Jezrael.[jk] 24 Him that is dead of Achaab in the city shall the dogs eat, and him that is dead of him in the field shall the birds of the sky eat.

25 But Achaab did wickedly, in that he sold himself to do that which was evil in the sight of God, as his wife Jezabel led him astray.[l] 26 And he did very abominably in following after the abominations, according to all that the Amorite did, whom God utterly destroyed from before the children of Israel.

27 And because of the word, Achaab was pierced with sorrow before God, and he both went weeping, and rent his garment, and girt sackcloth upon his body, and fasted; he put on sackcloth also in the day that he smote Nabuthai the Jezraelite, and went his way.[m] 28 And the word of God came by the hand of his servant Eliu concerning Achaab, and God said, 29 Hast thou seen how Achaab has been pricked to the heart before me? I will not bring on the evil in his days, but in his son's days will I bring on the evil.

20:10 See Prof. Lee on the word ברך in Job 2. 9. Heb. Gram. p. 92. **20:12** Gr. called. **20:15** Gr. inherit. **20:15** Gr. sold it not. **20:16** Gr. to inherit it. **20:19** Gr. these things. **20:20** Gr. foolishly, or in vain. **20:21** Gr. evils. **20:22** Gr. give. **20:23** Or, to Jezabel. **20:23** Or, by. **20:25** Gr. who sold, etc. **20:27** Gr. the face, as it were, of God. **21:1** Gr. chariot.

21 And the son of Ader gathered all his forces, and went up and besieged Samaria, he and thirty-two kings with him, and all his horse and chariots: and they went up and besieged Samaria, and fought against it.[a] 2 And he sent into the city to Achaab king of Israel, and said to him, Thus says the son of Ader, 3 Thy silver and thy gold are mine, and thy wives and thy children are mine. 4 And the king of Israel answered and said, As thou hast said, my master, O king, I am thine, and all mine also.

5 And the messengers came again, and said, Thus says the son of Ader, I sent to thee, saying, Thou shalt give me thy silver and thy gold, and thy wives and thy children. 6 For at this time to-morrow I will send my servants to thee, and they shall search thy house, and the houses of thy servants, and it shall be that all the desirable objects of their eyes on which they shall lay their hands, they shall even take them. 7 And the king of Israel called all the elders of the land, and said, Take notice now and consider, that this man seeks mischief: for he has sent to me concerning my wives, and concerning my sons, and concerning my daughters: I have not kept back from him my silver and my gold. 8 And the elders and all the people said to him, Hearken not, and consent not. 9 And he said to the messengers of the son of Ader, Say to your master, All things that thou hast sent to thy servant about at first I will do; but this thing I shall not be able to do. And the men departed, and carried back the answer to him.

10 And the son of Ader sent to him, saying, So do God to me, and more also, if the dust of Samaria shall suffice for foxes to all the people, even my infantry.[b] 11 And the king of Israel answered and said, Let it be sufficient; let not the humpbacked boast as he that is upright. 12 And it came to pass when he returned him this answer, he and all the kings with him were drinking in tents: and he said to his servants, Form a trench. And they made a trench against the city.[c]

13 And, behold, a prophet came to Achaab king of Israel, and said, Thus saith God, Hast thou seen this great multitude? behold, I give it this day into thine hands; and thou shalt know that I am God. 14 And Achaab said, Whereby? And he said, Thus saith God, By the young men of the heads of the districts. And Achaab said, Who shall begin the battle? and he said, Thou.[d]

15 And Achaab numbered the young men the heads of the districts, and they were two hundred and thirty: and afterwards he numbered the people, even every man fit for war, seven thousand.[ef] 16 And he went forth at noon, and the son of Ader was drinking and getting drunk in Socchoth, he and the kings, even thirty and two kings, his allies. 17 And the young men the heads of the districts went forth first; and they send and report to the king of Syria, saying, There are men come forth out of Samaria.[g] 18 And he said to them, If they come forth peaceably, take them alive; and if they come forth to war, take them alive:[h] 19 and let not the young men the heads of the districts go forth of the city. And the force that was behind them 20 smote each one the man next to him; and each one a second time smote the man next to him: and Syria fled, and Israel pursued them; and the son of Ader, even the king of Syria, escapes on the horse of a horseman. 21 And the king of Israel went forth, and took all the horses and the chariots, and smote the enemy with a great slaughter in Syria. 22 And the prophet came to the king of Israel, and said, Strengthen thyself, and observe, and see what thou shalt do; for at the return of the year the son of Ader

21:10 The LXX. read שועליס for שעליס. **21:12** Or, build a mound or fortification. **21:14** Gr. engage in the war. **21:15** Or, reviewed. **21:15** Gr. son of strength. **21:17** Gr. among the first. **21:18** Gr. infin. for imper.

king of Syria comes up against thee.

23 And the servants of the king of Syria, even they said, The God of Israel is a God of mountains, and not a God of valleys; therefore has he prevailed against us: but if we should fight against them in the plain, verily we shall prevail against them. 24 And do thou this thing: Send away the kings, each one to his place, and set princes in their stead. 25 And we will give thee another army according to the army that was destroyed, and cavalry according to the cavalry, and chariots according to the chariots, and we will fight against them in the plain, and we shall prevail against them. And he hearkened to their voice, and did so.[ab]

26 And it came to pass at the return of the year, that the son of Ader reviewed Syria, and went up to Apheca to war against Israel. 27 And the children of Israel were numbered, and came to meet them: and Israel encamped before them as two little flocks of goats, but Syria filled the land.

28 And there came the man of God, and said to the king of Israel, Thus saith God, Because Syria has said, The Eternal God of Israel is a God of the hills, and he is not a God of the valleys, therefore will I give this great army into thy hand, and thou shalt know that I am God. 29 And they encamp one over against the other before them seven days. And it came to pass on the seventh day that the battle drew on, and Israel smote Syria, even a hundred thousand footmen in one day.[c] 30 And the rest fled to Apheca, into the city; and the wall fell upon twenty-seven thousand men that were left: and the son of Ader fled, and entered into an inner chamber, into a closet.[d]

31 And he said to his servants, I know that the kings of Israel are merciful kings: let us now put sackcloth upon our loins, and ropes upon our heads, and let us go forth to the king of Israel, if by any means he will save our souls alive.[e] 32 So they girt sackcloth upon their loins, and put ropes upon their heads, and said to the king of Israel, Thy servant the son of Ader says, Let our souls live, I pray thee. And he said, Does he yet live? He is my brother.[f] 33 And the men divined, and offered drink-offerings; and they caught the word out of his mouth, and said, Thy brother the son of Ader. And he said, Go ye in and fetch him. And the son of Ader went out to him, and they cause him to go up to him into the chariot.[gh] 34 And he said to him, The cities which my father took from thy father I will restore to thee; and thou shalt make streets for thyself in Damascus, as my father made streets in Samaria; and I will let thee go with a covenant. And he made a covenant with him, and let him go.

35 And a certain man of the sons of the prophets said to his neighbour by the word of God, Smite me, I pray. And the man would not smite him. 36 And he said to him, Because thou hast not hearkened to the voice of God, therefore, behold, as thou departest from me, a lion shall smite thee: and he departed from him, and a lion found him, and smote him. 37 And he finds another man, and says, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 And the prophet went and stood before the king of Israel by the way, and bound his eyes with a bandage. 39 And it came to pass as the king passed by, that he cried aloud to the king, and said, Thy servant went out to war, and, behold, a man brought another man to me, and said to me, Keep this man; and if he should by any means escape, then thy life shall go for his life, or thou shalt pay a tal-

21:25 Gr. change. **21:25** Gr. his. **21:29** Gr. these. **21:30** Gr. the house of the chamber. **21:31** Gr. kings of mercy. **21:32** Gr. soul. **21:33** Or, poured libations, but some read ἔσπευσαν, which answers exactly to the Heb. **21:33** Gr. upon or to. **21:39** Gr. soul.

ent of silver.[a] 40 And it came to pass, that thy servant looked round this way and that way, and the man was gone. And the king of Israel said to him, Behold, thou hast also destroyed snares set for me.[bc] 41 And he hasted, and took away the bandage from his eyes; and the king of Israel recognised him, that he was one of the prophets. 42 And he said to him, Thus saith God, Because thou hast suffered to escape out of thine hand a man appointed to destruction, therefore thy life shall go for his life, and thy people for his people. 43 And the king of Israel departed confounded and discouraged, and came to Samaria.

22 And he rested three years, and there was no war between Syria and Israel. 2 And it came to pass in the third year, that Josaphat king of Juda went down to the king of Israel. 3 And the king of Israel said to his servants, Know ye that Remmath Galaad is ours, and we are slow to take it out of the hand of the king of Syria?[d] 4 And the king of Israel said to Josaphat, Wilt thou go up with us to Remmath Galaad to battle? 5 And Josaphat said, As I am, so art thou also; as my people, so is thy people; as my horses, so are thy horses.

And Josaphat king of Juda said to the king of Israel, Enquire, I pray thee, of God to-day. 6 And the king of Israel gathered all the prophets together, about four hundred men; and the king said to them, Shall I go up to Remmath Galaad to battle, or shall I forbear? and they said, Go up, and God will surely give it into the hands of the king.

7 And Josaphat said to the king of Israel, Is there not here a prophet of God, that we may enquire of God by him?[e] 8 And the king of Israel said to Josaphat, There is one man here for us to enquire of God by; but I hate him, for he does not speak good of me, but only evil; Michaias son of Jemblaa. And Josaphat king of Juda said, Let not the king say so.[f]

9 And the king of Israel called a eunuch and said, Bring hither quickly Michaias son of Jemblaa. 10 And the king of Israel and Josaphat king of Juda sat, each on his throne, armed in the gates of Samaria; and all the prophets prophesied before them.[g] 11 And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith God, With these thou shalt push Syria, until it be consumed.[h] 12 And all the prophets prophesied in like manner, saying, Go up to Remmath Galaad, and the thing shall prosper, and God shall deliver it and the king of Syria into thine hands.

13 And the messenger that went to call Michaias spoke to him, saying, Behold now, all the prophets speak with one mouth good concerning the king, let now thy words be like the words of one of them, and speak good things. 14 And Michaias said, As God lives, whatsoever God shall say to me, that will I speak.[i]

15 And he came to the king: and the king said to him, Michaias, shall I go up to Remmath Galaad to battle, or shall I forbear? and he said, Go up, and God shall deliver it into the hand of the king.[j] 16 And the king said to him, How often shall I adjure thee, that thou speak to me truth in the name of God? 17 And he said, Not so. I saw all Israel scattered on the mountains as a flock without a shepherd: and God said, Is not God master of these? let each one return to his home in peace.[k]

18 And the king of Israel said to Josaphat king of Juda, Did I not say to thee that this man does not prophesy good to me, for he speaks nothing but evil? 19 And Michaias said, Not so, it is not I: hear the word of God; it is not so. I saw the God of Israel sitting on his throne, and all the host of heaven stood about him on his right hand and on his

21:40 Gr. he was not. **21:40** Gr. slain. **22:3** Gr. silent. **22:7** Gr. and we will enquire. **22:8** Gr. by him. **22:10** See Heb. **22:11** Gr. gore. **22:14** Gr. these things. **22:15** Gr. prosper the work, etc. **22:17** Gr. which has no shepherd.

left. [20] And God said, Who will deceive Achaab king of Israel, that he may go up and fall in Remmath Galaad? and one spoke one way, and another another way.[a] [21] And there came forth a spirit and stood before God, and said, I will deceive him. [22] And God said to him, Whereby? And he said, I will go forth, and will be a false spirit in the mouth of all his prophets. And he said, Thou shalt deceive him, yea, and shalt prevail: go forth, and do so. [23] And now, behold, God has put a false spirit in the mouth of all these thy prophets, and God has spoken evil against thee.

[24] And Sedekias the son of Chanaan came near and smote Michaias on the cheek, and said, What sort of a spirit of God has spoken in thee? [25] And Michaias said, Behold, thou shalt see in that day, when thou shalt go into an innermost chamber to hide thyself there. [26] And the king of Israel said, Take Michaias, and convey him away to Semer the keeper of the city;[b] [27] and tell Joas the king's son to put this fellow in prison, and to feed him with bread of affliction and water of affliction until I return in peace. [28] And Michaias said, If thou return at all in peace, God has not spoken by me.

[29] So the king of Israel went up, and Josaphat king of Juda with him to Remmath Galaad. [30] And the king of Israel said to Josaphat king of Juda, I will disguise myself, and enter into the battle, and do thou put on my raiment. So the king of Israel disguised himself, and went into the battle. [31] And the king of Syria had charged the thirty-two captains of his chariots, saying, Fight not against small or great, but against the king of Israel only.[c] [32] And it came to pass, when the captains of the chariots saw Josaphat king of Juda, that they said, This seems to be the king of Israel. And they compassed him about to fight against him; and Josaphat cried out. [33] And it came to pass, when the captains of the chariots saw that this was not the king of Israel, that they returned from him.

[34] And one drew a bow with a good aim, and smote the king of Israel between the lungs and the breast-plate: and he said to his charioteer, Turn thine hands, and carry me away out of the battle, for I am wounded. [35] And the war was turned in that day, and the king was standing on the chariot against Syria from morning till evening; and he shed the blood out of his wound, into the bottom of the chariot, and died at even, and the blood ran out of the wound into the bottom of the chariot.[de] [36] And the herald of the army stood at sunset, saying, Let every man go to his own city and his own land, [37] for the king is dead. And they came to Samaria, and buried the king in Samaria. [38] And they washed the chariot at the fountain of Samaria; and the swine and the dogs licked up the blood, and the harlots washed themselves in the blood, according to the word of God which he spoke.

[39] And the rest of the acts of Achaab, and all that he did, and the ivory house which he built, and all the cities which he built, behold, are not these things written in the book of the chronicles of the kings of Israel?[f] [40] And Achaab slept with his fathers, and Ochozias his son reigned in his stead.

[41] And Josaphat the son of Asa reigned over Juda: in the fourth year of Achaab king of Israel began Josaphat to reign.[g] [42] Thirty and five years old was he when he began to reign, and he reigned twenty and five years in Jerusalem; and his mother's name was Azuba daughter of Salai.[h] [43] And he walked in all the way of Asa his father: he turned not from it, even from doing that which was right in the eyes of God. [44] Only he took not

22:20 Gr. and he shall, etc. **22:26** Gr. king. **22:31** Gr. and. **22:35** Lit. remaining. **22:35** Gr. bosom. **22:39** Gr. made. **22:41** Gr. reigned. **22:42** Gr. a son of thirty and five years in his reigning.

away any of the high places: the people still sacrificed and burnt incense on the high places. 45 And Josaphat was at peace with the king of Israel.

46 And the rest of the acts of Josaphat, and his mighty deeds, whatever he did, behold, are not these things written in the book of the chronicles of the kings of Juda?[a] 51 And Josaphat slept with his fathers, and was buried by his fathers in the city of David his father, and Joram his son reigned in his stead.

52 And Ochozias son of Achaab reigned over Israel in Samaria: in the seventeenth year of Josaphat king of Juda, Ochozias son of Achaab reigned over Israel in Samaria two years. 53 And he did that which was evil in the sight of God, and walked in the way of Achaab his father, and in the way of Jezabel his mother, and in the sins of the house of Jeroboam the son of Nabat, who caused Israel to sin. 54 And he served Baalim, and worshipped them, and provoked the Eternal God of Israel, according to all that had been done before him.

22:46 Gr. words.

KINGS IV (2 KINGS)

1 And Moab rebelled against Israel after the death of Achaab.[a]
[2] And Ochozias fell through the lattice that was in his upper chamber in Samaria, and was sick; and he sent messengers, and said to them, Go and enquire of Baal fly, the god of Accaron, whether I shall recover of this my sickness. And they went to enquire of him. [3] And an angel of God called Eliu the Thesbite, saying, Arise, and go to meet the messengers of Ochozias king of Samaria, and thou shalt say to them, Is it because there is no God in Israel, that ye go to enquire of Baal fly, the god of Accaron? but it shall not be so. [4] For thus saith God, The bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. And Eliu went, and said so to them.
[5] And the messengers returned to him, and he said to them, Why have ye returned? [6] And they said to him, A man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, Thus saith God, Is it because there is no God in Israel, that thou goest to enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die. [7] So they returned and reported to the king as Eliu said: and he said to them, What was the manner of the man who went up to meet you, and spoke to you these words? [8] And they said to him, He was a hairy man, and girt with a leathern girdle about his loins. And he said, This is Eliu the Thesbite.
[9] And he sent to him a captain of fifty and his fifty; and he went up to him: and, behold, Eliu sat on the top of a mountain. And the captain of fifty spoke to him, and said, O man of God, the king has called thee, come down. [10] And Eliu answered and said to the captain of fifty, And if I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [11] And the king sent a second time to him another captain of fifty, and his fifty. And the captain of fifty spoke to him, and said, O man of God, thus says the king, Come down quickly.[b] [12] And Eliu answered and spoke to him, and said, If I am a man of God, fire shall come down out of heaven, and devour thee and thy fifty. And fire came down out of heaven, and devoured him and his fifty. [13] And the king sent yet again a captain and his fifty. And the third captain of fifty came, and knelt on his knees before Eliu, and entreated him, and spoke to him and said, O man of God, let my life, and the life of these fifty thy servants, be precious in thine eyes.[c] [14] Behold, fire came down from heaven, and devoured the two first captains of fifty: and now, I pray, let my life be precious in thine eyes. [15] And the angel of God spoke to Eliu, and said, Go down with him, be not afraid of them. And Eliu rose up, and went down with him to the king. [16] And Eliu spoke to him, and said, Thus saith God, Why hast thou sent messengers to

1:1 Gr. despised. **1:11** Gr. added and sent. **1:13** Gr. added yet to send.

enquire of Baal fly, the god of Accaron? it shall not be so: the bed on which thou art gone up, thou shalt not come down from it, for thou shalt surely die.

17 So he died according to the word of God which Eliu had spoken. 18 And the rest of the acts of Ochozias which he did, behold, are they not written in the book of the chronicles of the kings of Israel?[a] 18 And Joram son of Achaab reigns over Israel in Samaria twelve years beginning in the eighteenth year of Josaphat king of Juda: 18 and he did that which was evil in the sight of God, only not as his brethren, nor as his mother: 18 and he removed the pillars of Baal which his father made, and broke them in pieces: only he was joined to the sins of the house of Jeroboam, who led Israel to sin; he departed not from them. 18 And God was very angry with the house of Achaab.

2 And it came to pass, when God was going to take Eliu with a whirlwind as it were into heaven, that Eliu and Elisaie went out of Galgala. 2 And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Bæthel. And Elisaie said, As God lives and thy soul lives, I will not leave thee; so they came to Bæthel.[b] 3 And the sons of the prophets who were in Bæthel came to Elisaie, and said to him, Dost thou know, that God this day is going to take thy master away from thy head? And he said, Yea, I know it; be silent.[cd] 4 And Eliu said to Elisaie, Stay here, I pray thee; for God has sent me to Jericho. And he said, As God lives and thy soul lives, I will not leave thee. And they came to Jericho.[e]

5 And the sons of the prophets who were in Jericho drew near to Elisaie, and said to him, Dost thou know that God is about to take away thy master to-day from thy head? And he said, Yea, I know it; hold your peace. 6 And Eliu said to him, Stay here, I pray thee, for God has sent me to Jordan. And Elisaie said, As God lives and thy soul lives, I will not leave thee: and they both went on. 7 And fifty men of the sons of the prophets went also, and they stood opposite afar off: and both stood on the bank of Jordan. 8 And Eliu took his mantle, and wrapped it together, and smote the water: and the water was divided on this side and on that side, and they both went over on dry ground.[f]

9 And it came to pass while they were crossing over, that Eliu said to Elisaie, Ask what I shall do for thee before I am taken up from thee. And Elisaie said, Let there be, I pray thee, a double portion of thy spirit upon me.[g] 10 And Eliu said, Thou hast asked a hard thing: if thou shalt see me when I am taken up from thee, then shall it be so to thee; and if not, it shall not be so.[h]

11 And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven.[i] 12 And Elisaie saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garments, and rent them into two pieces. 13 And Elisaie took up the mantle of Eliu, which fell from off him upon Elisaie; and Elisaie returned, and stood upon the brink of Jordan; 14 and he took the mantle of Eliu, which fell from off him, and smote the water, and said, Where is the Eternal God of Eliu? and he smote the waters, and they were divided hither and thither; and Elisaie went over.[j]

15 And the sons of the prophets who were in Jericho on the opposite side saw him, and said, The spirit of Eliu has rested upon Elisaie. And they came to

1:18 Gr. words. **2:2** Gr. God lives if, etc. **2:3** Gr. if thou knowest. **2:3** Gr. takes. **2:4** Gr. God lives if, etc. **2:8** Lit. 'into the wilderness.' **2:9** Gr. double portions in thy spirit. **2:10** Gr. hardened in asking. **2:11** Gr. went and talked. **2:14** The Gr. here copies the Heb. הוּ אַף 'he also'.

meet him, and did obeisance to him to the ground. [16] And they said to him, Behold now, there are with thy servants fifty men of strength: let them go now, and seek thy master: peradventure the Spirit of God has taken him up, and cast him into Jordan, or on one of the mountains, or on one of the hills. And Elisaie said, Ye shall not send.[ab] [17] And they pressed him until he was ashamed; and he said, Send. And they sent fifty men, and sought three days, and found him not. [18] And they returned to him, for he dwelt in Jericho: and Elisaie said, Did I not say to you, Go not?

[19] And the men of the city said to Elisaie, Behold, the situation of the city is good, as our master sees; but the waters are bad, and the ground barren. [20] And Elisaie said, Bring me a new pitcher, and put salt in it. And they took one, and brought it to him. [21] And Elisaie went out to the spring of the waters, and cast salt therein, and says, Thus saith God, I have healed these waters; there shall not be any longer death thence or barren land. [22] And the waters were healed until this day, according to the word of Elisaie which he spoke.

[23] And he went up thence to Bæthel: and as he was going up by the way there came up also little children from the city, and mocked him, and said to him, Go up, baldhead, go up. [24] And he turned after them, and saw them, and cursed them in the name of God. And, behold, there came out two bears out of the wood, and they tore forty and two children of them. [25] And he went thence to mount Carmel, and returned thence to Samaria.

3 And Joram the son of Achaab began to reign in Israel in the eighteenth year of Josaphat king of Juda, and he reigned twelve years.[c] [2] And he did that which was evil in the sight of God, only not as his father, nor as his mother: and he removed the pillars of Baal which his father had made. [3] Only he adhered to the sin of Jeroboam the son of Nabat, who made Israel to sin; he departed not from it.

[4] And Mosa king of Moab was a sheepmaster, and he rendered to the king of Israel in the beginning of the year, a hundred thousand lambs, and a hundred thousand rams, with the wool.[d] [5] And it came to pass, after the death of Achaab, that the king of Moab rebelled against the king of Israel.[e]

[6] And king Joram went forth in that day out of Samaria, and numbered Israel. [7] And he went and sent to Josaphat king of Juda, saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to war? And he said, I will go up: thou art as I, I am as thou; as my people, so is thy people, as my horses, so are thy horses. [8] And he said, What way shall I go up? and he said, The way of the wilderness of Edom. [9] And the king of Israel went, and the king of Juda, and the king of Edom: and they fetched a compass of seven days' journey; and there was no water for the army, and for the cattle that went with them.[fg]

[10] And the king of Israel said, Alas! that God should have called the three kings on their way, to give them into the hand of Moab. [11] And Josaphat said, Is there not here a prophet of God, that we may enquire of God by him? And one of the servants of the king of Israel answered and said, There is here Elisaie son of Saphat, who poured water on the hands of Eliu.[h] [12] And Josaphat said, He has the word of God. And the king of Israel, and

2:16 Gr. sons of strength Hebraism. **2:16** Gr. lest at any time. **3:1** Gr. reigned. **3:4** Lit. in the rising up. **3:5** Gr. despised. **3:9** Gr. compassed a journey of seven days. **3:9** Gr. at their feet. **3:11** Gr. and we will.

Josaphat king of Juda, and the king of Edom, went down to him.

13 And Elisaie said to the king of Israel, What have I to do with thee? go to the prophets of thy father, and the prophets of thy mother. And the king of Israel said to him, Has God called the three kings to deliver them into the hands of Moab?[a] 14 And Elisaie said, As the God of hosts before whom I stand lives, unless I regarded the presence of Josaphat the king of Juda, I would not have looked on thee, nor seen thee.[bc] 15 And now fetch me a harper. And it came to pass, as the harper harped, that the hand of God came upon him. 16 And he said, Thus saith God, Make this valley full of trenches.[d] 17 For thus saith God, Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water, and ye, and your flocks, and your cattle shall drink.[e] 18 And this is a light thing in the eyes of God: I will also deliver Moab into your hand.[f] 19 And ye shall smite every strong city, and ye shall cut down every good tree, and ye shall stop all wells of water, and spoil every good piece of land with stones.[g]

20 And it came to pass in the morning, when the sacrifice was offered, that, behold! waters came from the way of Edom, and the land was filled with water.[h]

21 And all Moab heard that the three kings were come up to fight against them; and they cried out on every side, even all that were girt with a girdle, and they said, Ho! and stood upon the border.[ij] 22 And they rose early in the morning, and the sun rose upon the waters, and Moab saw the waters on the opposite side red as blood. 23 And they said, This is the blood of the sword; and the kings have fought, and each man has smitten his neighbour; now then to the spoils, Moab. 24 And they entered into the camp of Israel; and Israel arose and smote Moab, and they fled from before them; and they went on and smote Moab as they went.[k] 25 And they razed the cities, and cast every man his stone on every good piece of land and filled it; and they stopped every well, and cut down every good tree, until they left only the stones of the wall cast down; and the slingers compassed the land, and smote it.[l] 26 And the king of Moab saw that the battle prevailed against him; and he took with him seven hundred men that drew sword, to cut through to the king of Edom: and they could not. 27 And he took his eldest son whom he had designed to reign in his stead, and offered him up for a whole-burnt-offering on the walls. And there was a great indignation against Israel; and they departed from him, and returned to their land.[m]

4 And one of the wives of the sons of the prophets cried to Elisaie, saying, Thy servant my husband is dead; and thou knowest that thy servant feared God: and the creditor is come to take my two sons to be his servants. 2 And Elisaie said, What shall I do for thee? tell me what thou hast in the house. And she said, Thy servant has nothing in the house, except oil wherewith I anoint myself.[n] 3 And he said to her, Go, borrow for thyself vessels without of all thy neighbours, even empty vessels; borrow not a few. 4 And thou shalt go in and shut the door upon thee and upon thy sons, and thou shalt pour forth into these vessels, and remove that which is filled. 5 And she departed from him, and shut the door upon herself and upon her sons: they brought the vessels near to her, and she poured in until the vessels were filled. 6 And she said to her sons, Bring me yet a vessel. And they said to

3:13 Gr. is it that. **3:14** Gr. stood. **3:14** Gr. regard. **3:16** Lit. brook. **3:17** Lit. posessions. **3:18** Gr. in. **3:19** Gr. throw down. **3:20** Gr. going up. **3:21** Gr. from. **3:21** Alex. καὶ ἐπάνα, 'and above.' **3:24** Gr. went in, going in and smiting. **3:25** Gr. threw down. **3:27** Gr. repentance. **4:2** Gr. shall anoint.

her, There is not a vessel more. And the oil stayed. 7 And she came and told the man of God: and Elisaie said, Go, and sell the oil, and thou shalt pay thy debts, and thou and thy sons shall live of the remaining oil.[a]

8 And a day came, when Elisaie passed over to Soman, and there was a great lady there, and she constrained him to eat bread: and it came to pass as often as he went into the city, that he turned aside to eat there. 9 And the woman said to her husband, See now, I know that this is a holy man of God who comes over continually to us. 10 Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither.[b]

11 And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. 12 And he said to Giezi his servant, Call me this Somanite. And he called her, and she stood before him. 13 And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request to make to the king, or to the captain of the host? And she said, I dwell in the midst of my people.[c,d] 14 And he said to Giezi, What must we do for her? and Giezi his servant said, Indeed she has no son, and her husband is old.

15 And he called her, and she stood by the door. 16 And Elisaie said to her, At this time next year, as the season is, thou shalt be alive, and embrace a son. And she said, Nay, my master, do not lie to thy servant. 17 And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisaie said to her.

18 And the child grew: and it came to pass when he went out to his father to the reapers, 19 that he said to his father, My head, my head. And his father said to a servant, Carry him to his mother. 20 And he carried him to his mother, and he lay upon her knees till noon, and died. 21 And she carried him up and laid him on the bed of the man of God; and she shut the door upon him, and went out. 22 And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return.[e] 23 And he said, Why art thou going to him to-day? It is neither new moon, nor the sabbath. And she said, It is well.[f]

24 And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel. 25 And she rode and came to the man of God to the mountain: and it came to pass when Elisaie saw her coming, that he said to Giezi his servant, See now, that Somanite comes.[g] 26 Now run to meet her, and thou shalt say, Is it well with thee? is it well with thy husband? is it well with the child? and she said, It is well.[h] 27 And she came to Elisaie to the mountain, and laid hold of his feet; and Giezi drew near to thrust her away. And Elisaie said, Let her alone, for her soul is much grieved in her, and God has hidden it from me, and has not told it me. 28 And she said, Did I ask a son of my master? For did I not say, Do not deal deceitfully with me?[i]

29 And Elisaie said to Giezi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child's face.[j] 30 And the mother of the child said, As God lives and as thy soul lives, I will not leave thee. And Elisaie arose, and went after

4:7 Gr. interest, pl. **4:10** Or, turn aside. **4:13** Gr. been astonished with all this astonishment. **4:13** Gr. word or business. **4:22** Gr. run. **4:23** Gr. peace. **4:25** Gr. went. **4:26** Gr. peace. **4:28** Gr. Thou shalt not. **4:29** Gr. bless.

her. 31 And Giezi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked.

32 And Elisaie went into the house, and, behold, the dead child was laid upon his bed. 33 And Elisaie went into the house, and shut the door upon themselves, the two, and prayed to God. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm. 35 And he returned, and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes. 36 And Elisaie cried out to Giezi, and said, Call this Somanite. So he called her, and she came in to him: and Elisaie said, Take thy son. 37 And the woman went in, and fell at his feet, and did obeisance bowing to the ground; and she took her son, and went out.

38 And Elisaie returned to Galgala: and a famine was in the land; and the sons of the prophets sat before him: and Elisaie said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. 39 And he went out into the field to gather herbs, and found a vine in the field, and gathered of it wild gourds, his garment full; and he cast it into the caldron of pottage, for they knew them not.[a] 40 And he poured it out for the men to eat: and it came to pass, when they were eating of the pottage, that lo! they cried out, and said, There is death in the pot, O man of God. And they could not eat. 41 And he said, Take meal, and cast it into the pot. And Elisaie said to his servant Giezi, Pour out for the people, and let them eat. And there was no longer there any hurtful thing in the pot.

42 And there came a man over from Bætharisa, and brought to the man of God twenty barley loaves and cakes of figs, of the first-fruits. And he said, Give to the people, and let them eat. 43 And his servant said, Why should I set this before a hundred men? and he said, Give to the people, and let them eat; for thus saith God, They shall eat and leave. 44 And they ate and left, according to the word of God.

5 Now Naiman, the captain of the host of Syria, was a great man before his master, and highly respected, because by him God had given deliverance to Syria, and the man was mighty in strength, but a leper.[b] 2 And the Syrians went forth in small bands, and took captive out of the land of Israel a little maid: and she waited on Naiman's wife.[cd] 3 And she said to her mistress, O that my master were before the prophet of God in Samaria; then he would recover him from his leprosy.[e] 4 And she went in and told her master, and said, Thus and thus spoke the maid from the land of Israel.

5 And the king of Syria said to Naiman, Go to, go, and I will send a letter 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 raiment.[f] 6 And he brought the letter to the king of Israel, saying, Now then, as soon as this letter shall reach thee, behold, I have sent to thee my servant Naiman, and thou shalt recover him from his leprosy. 7 And it came to pass, when the king of Israel read the letter, that he rent his garments, and said, Am I God, to kill and to make alive, that this man sends to me to recover a man of his leprosy? consider, however, I pray you, and see that this man seeks an occasion against me.

8 And it came to pass, when Elisaie heard that the king of Israel had rent his

4:39 Gr. sing. colosynth. **5:1** Gr. wondered at in countenance. **5:2** Gr. light armed, etc. **5:2** Gr. was before. **5:3** Gr. will detach him. **5:5** Gr. changing robes.

garments, that he sent to the king of Israel, saying, Wherefore hast thou rent thy garments? Let Naiman, I pray thee, come to me, and let him know that there is a prophet in Israel.

[9] So Naiman came with horse and chariot, and stood at the door of the house of Elisaie. [10] And Elisaie sent a messenger to him, saying, Go and wash seven times in Jordan, and thy flesh shall return to thee, and thou shalt be cleansed. [11] And Naiman was angry, and departed, and said, Behold, I said, He will by all means come out to me, and stand, and call on the name of his God, and lay his hand upon the place, and recover the leper. [12] Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? may I not go and wash in them, and be cleansed? and he turned and went away in a rage.[a] [13] And his servants came near and said to him, Suppose the prophet had spoken a great thing to thee, wouldest thou not perform it? yet he has but said to thee, Wash, and be cleansed.[b] [14] So Naiman went down, and dipped himself seven times in Jordan, according to the word of Elisaie: and his flesh returned to him as the flesh of a little child, and he was cleansed.

[15] And he and all his company returned to Elisaie, and he came and stood before him, and said, Behold, I know that there is no God in all the earth, save only in Israel: and now receive a blessing of thy servant.[c] [16] And Elisaie said, As God lives, before whom I stand, I will not take one. And he pressed him to take one: but he would not. [17] And Naiman said, Well then, if not, let there be given to thy servant, I pray thee, the load of a yoke of mules; and thou shalt give me of the red earth: for henceforth thy servant will not offer whole-burnt-offering or sacrifice to other gods, but only to God by reason of this thing.[d] [18] And let God be propitious to thy servant when my master goes into the house of Remman to worship there, and he shall lean on my hand, and I shall bow down in the house of Remman when he bows down in the house of Remman; even let God, I pray, be merciful to thy servant in this matter.[e] [19] And Elisaie said to Naiman, Go in peace. And he departed from him a little way.

[20] And Giezi the servant of Elisaie said, Behold, my Master has spared this Syrian Naiman, so as not to take of his hand what he has brought: as God lives, I will surely run after him, and take somewhat of him. [21] So Giezi followed after Naiman: and Naiman saw him running after him, and turned back from his chariot to meet him.[f] [22] And Giezi said, All is well: my master has sent me, saying, Behold, now are there come to me two young men of the sons of the prophets from mount Ephraim; give them, I pray thee, a talent of silver, and two changes of raiment.[g] [23] And Naiman said, Take two talents of silver. And he took two talents of silver in two bags, and two changes of raiment, and put them upon two of his servants, and they bore them before him.[h] [24] And he came to a secret place, and took them from their hands, and laid them up in the house, and dismissed the men.[i]

[25] And he went in himself and stood before his master; and Elisaie said to him, [26] Whence comest thou, Giezi? and Giezi said, Thy servant has not been hither or thither. And Elisaie said to him, Went not my heart with thee, when the man returned from his chariot to meet thee? and now thou hast received silver, and now thou hast received raiment, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants. [27] The leprosy also of Naiman

5:12 Gr. shall I not, etc. **5:13** Gr. wilt thou. **5:15** Gr. army or camp. **5:17** Probably this last clause belongs to ver. 18. **5:18** Or, God shall be, etc. **5:21** Alex. + 'Is all well?'. **5:22** Gr. changing robes. **5:23** Gr. gave. **5:24** Gr. a dark place, or the dark.

shall cleave to thee, and to thy seed for ever. And he went out from his presence leprous, like snow.

6 And the sons of the prophets said to Elisaie, Behold now, the place wherein we dwell before thee is too narrow for us. [2] Let us go, we pray thee, unto Jordan, and take thence every man a beam, and make for ourselves a habitation there.[a] [3] And he said, Go. And one of them said gently, Come with thy servants. And he said, I will go. [4] And he went with them, and they came to Jordan, and began to cut down wood.[b] [5] And behold, one was cutting down a beam, and the axe head fell into the water: and he cried out, Alas! master: and it was hidden.[c] [6] And the man of God said, Where did it fall? and he shewed him the place: and he broke off a stick, and threw it in there, and the iron came to the surface.[d] [7] And he said, Take it up to thyself. And he stretched out his hand, and took it.

[8] And the king of Syria was at war with Israel: and he consulted with his servants, saying, I will encamp in such a place. [9] And Elisaie sent to the king of Israel, saying, Take heed that thou pass not by that place, for the Syrians are hidden there.[e] [10] And the king of Israel sent to the place which Elisaie mentioned to him, and saved himself thence not once or twice.

[11] And the mind of the king of Syria was very much disturbed concerning this thing; and he called his servants, and said to them, Will ye not tell me who betrays me to the king of Israel? [12] And one of his servants said, Nay, my Master, O king, for Elisaie the prophet that is in Israel reports to the king of Israel all the words whatsoever thou mayest say in thy bedchamber.[f] [13] And he said, Go, see where this man is, and I will send and take him. And they sent word to him, saying, Behold, he is in Dothaim.

[14] And he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed about the city. [15] And the servant of Elisaie rose up early and went out; and, behold, a host compassed the city, and horses and chariots: and the servant said to him, O master, what shall we do?[gh] [16] And Elisaie said, Fear not, for they who are with us are more than they that are with them. [17] And Elisaie prayed, and said, God, open, I pray thee, the eyes of the servant, and let him see. And God opened his eyes, and he saw: and, behold, the mountain was full of horses, and there were chariots of fire round about Elisaie. [18] And they came down to him; and he prayed to God, and said, Smite, I pray thee, this people with blindness. And he smote them with blindness, according to the word of Elisaie.[i] [19] And Elisaie said to them, This is not the city, and this is not the way: follow me, and I will bring you to the man whom ye seek. And he led them away to Samaria. [20] And it came to pass when they entered into Samaria, that Elisaie said, Open, I pray thee, O God, their eyes, and let them see. And God opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

[21] And the king of Israel said to Elisaie, when he saw them, Shall I not verily smite them, my father? [22] And he said, Thou shalt not smite them, unless thou wouldest smite those whom thou hast taken captive with thy sword and with thy bow: set bread and water before them, and let them eat and drink, and depart to their master.[j] [23] And he set before them a great feast, and they ate and drank: and he dismissed them, and they departed to their master. And the bands of Syria came no longer into the land of Israel.

6:2 Gr. a place of inhabiting. **6:4** Or, trees. **6:5** Gr. iron. **6:6** Lit. pinched off with the nail, etc. **6:9** Gr. this. **6:12** Gr. closet of thy bedchamber. **6:15** Gr. was early to rise. **6:15** Gr. how shall we do? **6:18** Gr. nation. **6:22** Gr. smitest.

[24] And it came to pass after this, that the son of Ader king of Syria gathered all his army, and went up, and besieged Samaria. [25] And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was valued at fifty pieces of silver, and the fourth part of a cab of dove's dung at five pieces of silver.

[26] And the king of Israel was passing by on the wall, and a woman cried to him, saying, Help, my master, O king. [27] And he said to her, Unless God help thee, whence shall I help thee? from the corn-floor, or from the wine-press? [28] And the king said to her, What is the matter with thee? And the woman said to him, This woman said to me, Give thy son, and we will eat him to-day, and we will eat my son to-morrow. [29] So we boiled my son, and ate him; and I said to her on the second day, Give thy son, and let us eat him: and she has hidden her son. [30] And it came to pass, when the king of Israel heard the words of the woman, that he rent his garments; and he passed by on the wall, and the people saw sackcloth within upon his flesh. [31] And he said, God do so to me and more also, if the head of Elisaie shall stand upon him this day.[a]

[32] And Elisaie was sitting in his house, and the elders were sitting with him; and the king sent a man before him: before the messenger came to him, he also said to the elders, Do ye see that this son of a murderer has sent to take away my head? See, as soon as the messenger shall have come, shut the door, and forcibly detain him at the door: is not the sound of his master's feet behind him? [33] While he was yet speaking with them, behold, a messenger came to him: and he said, Behold, this evil is of God; why should I wait for God any longer?

7 And Elisaie said, Hear thou the word of God; Thus saith God, As at this time, to-morrow a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria.[b] [2] And the officer on whose hand the king rested, answered Elisaie, and said, Behold, if God shall make flood-gates in heaven, might this thing be? and Elisaie said, Behold, thou shalt see with thine eyes, but shalt not eat thereof.[c]

[3] And there were four leprous men by the gate of the city: and one said to his neighbour, Why sit we here until we die? [4] If we should say, Let us go into the city, then there is famine in the city, and we shall die there: and if we sit here, then we shall die. Now then come, and let us fall upon the camp of the Syrians: if they should take us alive, then we shall live; and if they should put us to death, then we shall only die. [5] And they rose up while it was yet night, to go into the camp of Syria; and they came into a part of the camp of Syria, and behold, there was no man there.[de] [6] For God had made the army of Syria to hear a sound of chariots, and a sound of horses, even the sound of a great host: and each man said to his fellow, Now has the king of Israel hired against us the kings of the Chettites, and the kings of Egypt, to come against us.[f] [7] And they arose and fled while it was yet dark, and left their tents, and their horses, and their asses in the camp, as they were, and fled for their lives.[gh]

[8] And these lepers entered a little way into the camp, and went into one tent, and ate and drank, and took thence silver, and gold, and raiment; and they went and returned thence, and entered into another tent, and took thence, and went and hid the spoil. [9] And one man said to his neighbour, We are not doing well thus: this day is a day of glad tidings,

6:31 Gr. do these things to me and add these things. **7:1** Gr. As is this, etc. **7:2** Gr. shall. **7:5** Gr. in the dark. **7:5** Gr. is. **7:6** Gr. and. **7:7** Gr. as it is. **7:7** Gr. to their life.

and we hold our peace, and are waiting till the morning light, and shall find mischief: now then come, and let us go into the city, and report to the house of the king.

10 So they went and cried toward the gate of the city, and reported to them, saying, We went into the camp of Syria, and, behold, there is not there a man, nor voice of man, only horses tied and asses, and their tents as they were.[abc] 11 And the porters cried aloud, and reported to the house of the king within.

12 And the king rose up by night, and said to his servants, I will now tell you what the Syrians have done to us. They knew that we are hungry; and they have gone forth from the camp and hidden themselves in the field, saying, They will come out of the city, and we shall catch them alive, and go into the city.[d] 13 And one of his servants answered and said, Let them now take five of the horses that were left, which were left here; behold, they are the number left to all the multitude of Israel; and we will send thither and see. 14 So they took two horsemen; and the king of Israel sent after the king of Syria, saying, Go, and see. 15 And they went after them even to Jordan: and, behold, all the way was full of garments and vessels, which the Syrians had cast away in their panic. And the messengers returned, and brought word to the king.

16 And the people went out, and plundered the camp of Syria: and a measure of fine flour was sold for a shekel, according to the word of God, and two measures of barley for a shekel. 17 And the king appointed the officer on whose hand the king leaned to have charge over the gate: and the people trampled on him in the gate, and he died, as the man of God had said, who spoke when the messenger came down to him. 18 So it came to pass as Elisaie had spoken to the king, saying, Two measures of barley shall be sold for a shekel, and a measure of fine flour for a shekel; and it shall be as at this time to-morrow in the gate of Samaria.[e] 19 And the officer answered Elisaie, and said, Behold, if God makes flood-gates in heaven, shall this thing be? and Elisaie said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof. 20 And it was so: for the people trampled on him in the gate, and he died.

8 And Elisaie spoke to the woman, whose son he had restored to life, saying, Arise, and go thou and thy house, and sojourn wherever thou mayest sojourn: for God has called for a famine upon the land; indeed it is come upon the land for seven years.[f] 2 And the woman arose, and did according to the word of Elisaie, both she and her house; and they sojourned in the land of the Philistines seven years.

3 And it came to pass after the expiration of the seven years, that the woman returned out of the land of the Philistines to the city; and came to cry to the king for her house and for her lands. 4 And the king spoke to Giezi the servant of Elisaie the man of God, saying, Tell me, I pray thee, all the great things which Elisaie has done. 5 And it came to pass, as he was telling the king how he had restored to life the dead son, behold, the woman whose son Elisaie restored to life came crying to the king for her house and for her lands. And Giezi said, My master, O king, this is the woman, and this is her son, whom Elisaie restored to life. 6 And the king asked the woman, and she told him: and the king appointed her a eunuch, saying, Restore all that was hers, and all the fruits of the field from the day that she left the land until now.

7 And Elisaie came to Damascus; and the king of Syria the son of Ader was ill, and they brought him word, saying, The

7:10 Gr. went in. **7:10** Gr. horse. **7:10** Gr. ass. **7:12** Gr. Syria. **7:18** Gr. as this time is. **8:1** The Gr. signifies, to rekindle a fire.

man of God is come hither. [8] And the king said to Azael, Take in thine hand a present, and go to meet the man of God, and enquire of God by him, saying, Shall I recover of this my disease?[ab] [9] And Azael went to meet him, and he took a present in his hand, and all the good things of Damascus, forty camels' load, and came and stood before him, and said to Elisaie, Thy son the son of Ader, the king of Syria, has sent me to thee to enquire, saying, Shall I recover of this my disease? [10] And Elisaie said, Go, say, Thou shalt certainly live; yet God has shewed me that thou shalt surely die.[c] [11] And he stood before him, and fixed his countenance till he was ashamed: and the man of God wept. [12] And Azael said, Why does my master weep? And he said, Because I know all the evil that thou wilt do to the children of Israel: thou wilt utterly destroy their strong holds with fire, and thou wilt slay their choice men with the sword, and thou wilt dash their infants against the ground, and their women with child thou wilt rip up.[d] [13] And Azael said, Who is thy servant? a dead dog, that he should do this thing? And Elisaie said, God has shewn me thee ruling over Syria.[e] [14] And he departed from Elisaie, and went in to his master; and he said to him, What said Elisaie to thee? and he said, He said to me, Thou shalt surely live. [15] And it came to pass on the next day that he took a thick cloth, and dipped it in water, and put it on his face, and he died: and Azael reigned in his stead.[f]

[16] In the fifth year of Joram son of Achaab king of Israel, and while Josaphat was king of Juda, Joram the son of Josaphat king of Juda began to reign.[gh] [17] Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.[i] [18] And he walked in the way of the kings of Israel, as did the house of Achaab; for the daughter of Achaab was his wife: and he did that which was evil in the sight of God. [19] But God would not destroy Juda for David his servant's sake, as he said he would give a light to him and to his sons continually.

[20] In his days Edom revolted from under the hand of Juda, and they made a king over themselves.[j] [21] And Joram went up to Sior, and all the chariots that were with him: and it came to pass after he had arisen, that he smote Edom who compassed him about, and the captains of the chariots; and the people fled to their tents. [22] Yet Edom revolted from under the hand of Juda till this day. Then Lobna revolted at that time.

[23] And the rest of the acts of Joram, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? [24] So Joram slept with his fathers, and was buried with his fathers in the city of his father David: and Ochozias his son reigned in his stead.

[25] In the twelfth year of Joram son of Achaab king of Israel, Ochozias son of Joram began to reign.[kl] [26] Twenty and two years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: and the name of his mother was Gotholia, daughter of Ambri king of Israel.[m] [27] And he walked in the way of the house of Achaab, and did that which was evil in the sight of God, as did the house of Achaab. [28] And he went with Joram the son of Achaab to war against Azael king of the Syrians in Remmoth Galaad; and the Syrians wounded Joram.[no] [29] And king Joram returned to be healed in Jezrael of the wounds with which they wounded him in Remmoth,

8:8 The Gr. retains the Heb. word. **8:8** Gr. live? **8:10** Complut. and Ald. ἀποθανεῖται. **8:12** Gr. send away. **8:13** Gr. shall. **8:15** The Gr. is from the Heb. rug or quilt, etc. **8:16** Gr. to. **8:16** Gr. reigned. **8:17** Gr. a son of 32 years in his reigning. **8:20** Gr. himself. **8:25** Gr. to. **8:25** Gr. reigned. **8:26** Gr. a son of 22 years in his reigning. **8:28** Gr. with. **8:28** The Gr. word ἀλλοφύλοι is almost always applied elsewhere to the Philistines.

when he fought with Azael king of Syria. And Ochozias son of Joram went down to see Joram the son of Achaab in Jezrael, because he was sick.

9 And Elisaie the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this cruse of oil in thy hand, and go to Remmoth Galaad. 2 And thou shalt enter there, and shalt see there Ju the son of Josaphat son of Namessi, and shalt go in and make him rise up from among his brethren, and shalt bring him into a secret chamber. 3 And thou shalt take the cruse of oil, and pour it on his head, and say thou, Thus saith God, I have anointed thee king over Israel: and thou shalt open the door, and flee, and not tarry. 4 And the young man the prophet went to Remmoth Galaad.

5 And he went in, and, behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Ju said, To which of all us? And he said, To thee, O captain. 6 And he arose, and went into the house: and he poured the oil upon his head, and said to him, Thus saith the Eternal God of Israel, I have anointed thee to be king over the people of God, even over Israel. 7 And thou shalt utterly destroy the house of Achaab thy master from before me, and shalt avenge the blood of my servants the prophets, and the blood of all the servants of God, at the hand of Jezabel,[a] 8 and at the hand of the whole house of Achaab: and thou shalt utterly cut off from the house of Achaab every male, and him that is shut up and left in Israel. 9 And I will make the house of Achaab like the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Achia.[b] 10 And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.[c]

11 And Ju went forth to the servants of his master, and they said to him, Is all well? Why came this mad fellow in to thee? And he said to them, Ye know the man, and his communication.[d] 12 And they said, It is wrong: tell us now. And Ju said to them, Thus and thus spoke he to me, saying,—and he said, Thus saith God, I have anointed thee to be king over Israel. 13 And when they heard it, they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with the trumpet, and said, Ju is king.[ef]

14 So Ju the son of Josaphat the son of Namessi conspired against Joram, and Joram was defending Remmoth Galaad, he and all Israel, because of Azael king of Syria.[g] 15 And king Joram had returned to be healed in Jezrael of the wounds which the Syrians had given him, in his war with Azael king of Syria.

And Ju said, If your heart is with me, let there not go forth out of the city one fugitive to go and report to Jezrael.[h] 16 And Ju rode and advanced, and came down to Jezrael; for Joram king of Israel was getting healed in Jezrael of the arrow-wounds wherewith the Syrians had wounded him in Rammath in the war with Azael king of Syria; for he was strong and a mighty man: and Ochozias king of Juda was come down to see Joram. 17 And there went up a watchman upon the tower of Jezrael, and saw the dust made by Ju as he approached; and he said, I see dust. And Joram said, Take a horseman, and send to meet them, and let him say, Peace.[i] 18 And there went a horseman to meet them, and said, Thus says the king, Peace. And Ju said, What hast thou to do with peace? turn behind me. And the watchman reported, saying, The messenger came up to them, and has not returned. 19 And he sent another horseman, and he came to him, and said, Thus says the king, Peace. And Ju

9:7 Gr. bloods. **9:9** Gr. give. **9:10** Gr. there is not a buryer. **9:11** Gr. peace. **9:13** Heb. word in Gr. **9:13** Lit. has reigned. **9:14** Gr. from the face of. **9:15** Gr. one having escaped. **9:17** Gr. before them.

said, What hast thou to do with peace? turn behind me. [20] And the watchman reported, saying, He came up to them, and has not returned: and the driver drives Ju the son of Namessi, for it is with furious haste.[a] [21] And Joram said, Make ready. And one made ready the chariot: and Joram the king of Israel went forth, and Ochozias king of Juda, each in his chariot, and they went to meet Ju, and found him in the portion of Nabuthai the Jezraelite.

[22] And it came to pass when Joram saw Ju, that he said, Is it peace, Ju? And Ju said, How can it be peace? as yet there are the whoredoms of thy mother Jezabel, and her abundant witchcrafts. [23] And Joram turned his hands, and fled, and said to Ochozias, Treachery, Ochozias. [24] And Ju bent his bow with his full strength, and smote Joram between his arms, and his arrow went out at his heart, and he bowed upon his knees.[b] [25] And Ju said to Badecar his chief officer, Cast him into the portion of ground of Nabuthai the Jezraelite, for I and thou remember, riding as we were on chariots after Achaab his father, that God took up this burden against him, saying,[cd] [26] Surely, I have seen yesterday the blood of Nabuthai, and the blood of his sons, saith God; and I will recompense him in this portion, saith God. Now then, I pray thee, take him up and cast him into the portion, according to the word of God.[e]

[27] And Ochozias king of Juda saw it, and fled by the way of Bæthgan. And Ju pursued after him, and said, Slay him also. And one smote him in the chariot at the going up of Gai, which is Jeblaam: and he fled to Mageddo, and died there.[f] [28] And his servants put him on a chariot, and brought him to Jerusalem, and they buried him in his sepulchre in the city of David.

[29] And in the eleventh year of Joram king of Israel, Ochozias began to reign over Juda.

[30] And Ju came to Jezrael; and Jezabel heard of it, and coloured her eyes, and adorned her head, and looked through the window. [31] And Ju entered into the city; and she said, Had Zambri, the murderer of his master, peace? [32] And he lifted up his face toward the window, and saw her, and said, Who art thou? Come down with me. And two eunuchs looked down towards him. [33] And he said, Throw her down. And they threw her down; and some of her blood was sprinkled on the wall, and on the horses: and they trampled on her. [34] And Ju went in and ate and drank, and said, Look now, after this cursed woman, and bury her, for she is a king's daughter. [35] And they went to bury her; but they found nothing of her but the skull, and the feet, and the palms of her hands. [36] And they returned and told him. And he said, It is the word of God, which he spoke by the hand of Eliu the Thesbite, saying, In the portion of Jezrael shall the dogs eat the flesh of Jezabel. [37] And the carcase of Jezabel shall be as dung on the face of the field in the portion of Jezrael, so that they shall not say, This is Jezabel.

10 And Achaab had seventy sons in Samaria. And Ju wrote a letter, and sent it into Samaria to the rulers of Samaria, and to the elders, and to the guardians of the children of Achaab, saying, [2] Now then, as soon as this letter shall have reached you, whereas there are with you the sons of your master, and with you chariots and horses, and strong cities, and arms,[g] [3] do ye accordingly look out the best and fittest among your master's sons, and set him on the throne of his father, and fight for the house of

9:20 Gr. has driven. **9:24** Lit. filled his hand with the bow. **9:25** Gr. on yokes, or chariots with pairs of horses. **9:25** Gr. and God. **9:26** Gr. If I have not seen. **9:27** Heb. the garden house. **10:2** Gr. the chariot and the horses. **10:3** Gr. upright, q. d. unblemished.

your master.[a] 4 And they feared greatly, and said, Behold, two kings stood not before him: and how shall we stand? 5 So they that were over the house, and they that were over the city, and the elders and the guardians, sent to Ju, saying, We also are thy servants, and whatsoever thou shalt say to us we will do; we will not make any man king: we will do that which is right in thine eyes.

6 And Ju wrote them a second letter, saying, If ye are for me, and hearken to my voice, take the heads of the men your master's sons, and bring them to me at this time to-morrow in Jezrael. Now the sons of the king were seventy men; these great men of the city brought them up. 7 And it came to pass, when the letter came to them, that they took the king's sons, and slew them, even seventy men, and put their heads in baskets, and sent them to him at Jezrael. 8 And a messenger came and told him, saying, They have brought the heads of the king's sons. And he said, Lay them in two heaps by the door of the gate until the morning. 9 And the morning came, and he went forth, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him: but who slew all these? 10 See now that there shall not fall to the ground anything of the word of God which God spoke against the house of Achaab: for God has performed all that he spoke of by the hand of his servant Eliu. 11 And Ju smote all that were left of the house of Achaab in Jezrael, and all his great men, and his acquaintance, and his priests, so as not to leave him any remnant.

12 And he arose and went to Samaria, and he was in the house of sheep-shearing in the way. 13 And Ju found the brethren of Ochozias king of Juda, and said, Who are ye? And they said, We are the brethren of Ochozias, and we have come down to salute the sons of the king, and the sons of the queen. 14 And he said, Take them alive. And they slew them at the shearing-house, forty and two men: he left not a man of them.

15 And he went thence and found Jonadab the son of Rechab coming to meet him; and he saluted him, and Ju said to him, Is thy heart right with my heart, as my heart is with thy heart? And Jonadab said, It is. And Ju said, If it is then, give me thy hand. And he gave him his hand, and he took him up to him into the chariot.[bc] 16 And he said to him, Come with me, and see me zealous for God. And he caused him to sit in his chariot.

17 And he entered into Samaria, and smote all that were left of Achaab in Samaria, until he had utterly destroyed him, according to the word of God, which he spoke to Eliu. 18 And Ju gathered all the people, and said to them, Achaab served Baal a little; Ju shall serve him much. 19 Now then do all ye the prophets of Baal call all his servants and his priests to me; let not a man be wanting: for I have a great sacrifice to offer to Baal; every one who shall be missing shall die. But Ju did it in subtilty, that he might destroy the servants of Baal.

20 And Ju said, Sanctify a solemn festival to Baal, and they made a proclamation. 21 And Ju sent throughout all Israel, saying, Now then let all Baal's servants, and all his priests, and all his prophets come, let none be lacking: for I am going to offer a great sacrifice; whosoever shall be missing, shall not live. So all the servants of Baal came, and all his priests, and all his prophets: there was not one left who came not. And they entered into the house of Baal; and the house of Baal was filled from one end to the other.[de] 22 And he said to the man who was over the house of the wardrobe, Bring forth a robe for all the servants

10:15 Gr. blessed him. **10:15** Gr. upon. **10:21** Gr. offering. **10:21** Gr. mouth to mouth. **10:22** The Gr. is from the Hebrew word.

of Baal. And the keeper of the robes brought forth to them.[a] 23 And Ju and Jonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see whether there is among you any of the servants of God, or only the servants of Baal, by themselves. 24 And he went in to offer sacrifices and whole-burnt-offerings; and Ju set for himself eighty men without, and said, Every man who shall escape of the men whom I bring into your hand, the life of him that spares him shall go for his life.

25 And it came to pass, when he had finished offering the whole-burnt-offering, that Ju said to the footmen and the officers, Go ye in and slay them; let not a man of them escape. So they smote them with the edge of the sword, and the footmen and the officers cast the bodies forth, and went to the city of the house of Baal. 26 And they brought out the pillar of Baal, and burnt it. 27 And they tore down the pillars of Baal, and made his house a draught-house until this day.[b] 28 So Ju abolished Baal out of Israel.

29 Nevertheless Ju departed not from following the sins of Jeroboam the son of Nabat, who led Israel to sin: these were the golden heifers in Bæthel and in Dan.

30 And God said to Ju, Because of all thy deeds wherein thou hast acted well in doing that which was right in my eyes, according to all things which thou hast done to the house of Achaab as they were in my heart, thy sons to the fourth generation shall sit upon the throne of Israel. 31 But Ju took no heed to walk in the law of the Eternal God of Israel with all his heart: he departed not from following the sins of Jeroboam, who made Israel to sin. 32 In those days God began to cut Israel short; and Azael smote them in every coast of Israel;[c] 33 from Jordan eastward all the land of Galaad belonging to the Gadites, of Gaddi and that of Ruben, and of Manasses, from Aroer, which is on the brink of the brook of Arnon, and Galaad and Basan.

34 And the rest of the acts of Ju, and all that he did, and all his might, and the wars wherein he engaged, are not these things written in the book of the chronicles of the kings of Israel? 35 And Ju slept with his fathers; and they buried him in Samaria: and Joachaz his son reigned in his stead. 36 And the days which Ju reigned over Israel were twenty-eight years in Samaria.

11 And Gotholia the mother of Ochozias saw that her son was dead, and she destroyed all the seed royal.[d] 2 And Josabee daughter of king Joram, sister of Ochozias, took Joas the son of her brother, and stole him from among the king's sons that were put to death, secreting him and his nurse in the bedchamber, and hid him from the face of Gotholia, and he was not slain. 3 And he remained with her hid in the house of God six years: and Gotholia reigned over the land.

4 And in the seventh year Jodae sent and took the captains of hundreds of the Chorri and of the Rhasim, and brought them to him into the house of God, and made a covenant of God with them, and adjured them, and Jodae shewed them the king's son.[ef] 5 And charged them, saying, This is the thing which ye shall do.[g] 6 Let a third part of you go in on the sabbath-day, and keep ye the watch of the king's house in the porch; and another third in the gate of the high way, and a third at the gate behind the footmen; and keep ye the guard of the house. 7 And there shall be two parties among you, even every one that goes out on the sabbath, and they shall keep the guard of God's house before the king. 8 And do ye compass the king about every man with

10:27 Gr. him. **10:32** Gr. in Israel. Hebraism. **11:1** Gr. seed of the kingdom. **11:4** Heb. guards. **11:4** Heb. runners. **11:5** Gr. word.

his weapon in his hand, and he that goes into the ranges shall die: and they shall be with the king in his going out and in his coming in.

9 And the captains of hundreds did all things that the wise Jodae commanded; and they took each his men, both those that went in on the sabbath-day, and those that went out on the sabbath-day, and went in to Jodae the priest.[a] 10 And the priest gave to the captains of hundreds the swords and spears of king David that were in the house of God. 11 And the footmen stood each with his weapon in his hand from the right corner of the house to the left corner of the house, by the altar and the house round about the king.[b] 12 And he brought forth the king's son, and put upon him the crown and gave him the testimony; and he made him king, and anointed him: and they clapped their hands, and said, Long live the king.[cd]

13 And Gotholia heard the sound of the people running, and she went in to the people to the house of God. 14 And she looked, and, behold, the king stood near a pillar according to the manner; and the singers and the trumpeters were before the king and all the people of the land even rejoicing and sounding with trumpets: and Gotholia rent her garments, and cried, A conspiracy, a conspiracy.[e] 15 And Jodae the priest commanded the captains of hundreds who were over the host, and said to them, Bring her forth without the ranges, and he that goes in after her shall certainly die by the sword. For the priest said, Let her not however be slain in the house of God. 16 And they laid hands upon her, and went in by the way of the horses' entrance into the house of God, and she was slain there.

17 And Jodae made a covenant between God and the king and the people, that they should be God's people; also between the king and the people. 18 And all the people of the land went into the house of Baal, and tore it down, and completely broke in pieces his altars and his images, and they slew Mathan the priest of Baal before the altars. And the priest appointed overseers over the house of God.[fg] 19 And he took the captains of the hundreds, and the Chorri, and the Rhasim, and all the people of the land, and brought down the king out of the house of God; and they went in by the way of the gate of the footmen of the king's house, and seated him there on the throne of the kings.[h] 20 And all the people of the land rejoiced, and the city was at rest: and they slew Gotholia with the sword in the house of the king.

12 Joas was seven years old when he began to reign.[i]

2 Joas began to reign in the seventh year of Ju, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Bersabee.[j] 3 And Joas did that which was right in the sight of God all the days that Jodae the priest instructed him. 4 Only there were not any of the high places removed, and the people still sacrificed there, and burned incense on the high places.

5 And Joas said to the priests, As for all the money of the holy things that is brought into the house of God, the money of valuation, as each man brings the money of valuation, all the money which any man may feel disposed to bring into the house of God,[k] 6 let the priests take it to themselves, every man from the proceeds of his sale: and they shall repair the breaches of the house in all places wheresoever a breach shall be found.

7 And it came to pass in the twenty-third year of king Joas the priests had

11:9 Gr. hands. **11:11** Gr. and his weapon. **11:12** Gr. sent forth. **11:12** Gr. gave. **11:14** Gr. trumpets. **11:18** Gr. placed. See John 15. 16. **11:18** Gr. in or into. **11:19** Or, guard, A. V. **12:1** Gr. a son of seven years in his reigning. **12:2** Gr. reigned. **12:5** Gr. it may come into the heart, etc.

not repaired the breaches of the house.
8 And king Joas called Jodae the priest, and the other priests, and said to them, Why have ye not repaired the breaches of the house? now then receive no more money from your sales, for ye shall give it to repair the breaches of the house.[a]
9 And the priests consented to receive no more money of the people, and not to repair the breaches of the house. 10 And Jodae the priest took a chest, and bored a hole in the lid of it, and set it by the altar in the house of a man belonging to the house of God, and the priests that kept the door put therein all the money that was found in the house of God.[b]
11 And it came to pass, when they saw that there was much money in the chest, that the king's scribe and the high priest went up, and they tied up and counted the money that was found in the house of God. 12 And they gave the money that had been collected into the hands of them that wrought the works, the overseers of the house of God; and they gave it out to the carpenters and to the builders that wrought in the house of God.[c] 13 And to the masons, and to the hewers of stone, to purchase timber and hewn stone to repair the breaches of the house of God, for all that was spent on the house of God to repair it.[de] 14 Only there were not to be made for the house of God silver plates, studs, bowls, or trumpets, any vessel of gold or vessel of silver, of the money that was brought into the house of God:[fgh] 15 for they were to give it to the workmen, and they repaired therewith the house of God.[i]
16 Also they took no account of the men into whose hands they gave the money to give to the workmen, for they acted faithfully.[j] 17 Money for a sin-offering, and money for a trespass-offering, whatever happened to be brought into the house of God, went to the priests.
18 Then went up Azael king of Syria, and fought against Geth, and took it: and Azael set his face to go against Jerusalem.
19 And Joas king of Juda took all the holy things which Josaphat, and Joram, Ochozias, his fathers, and kings of Juda had consecrated, and what he had himself dedicated, and all the gold that was found in the treasures of God's house and the king's house, and he sent them to Azael king of Syria; and he went up from Jerusalem.[k]
20 And the rest of the acts of Joas, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? 21 And his servants rose up and made a conspiracy, and smote Joas in the house of Mallo that is in Sela.[l] 22 And Jezirchar the son of Jemuath, and Jezabuth Somer's son, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amessias his son reigned in his stead.

13 In the twenty-third year of Joas son of Ochozias king of Juda began Joachaz the son of Ju to reign in Samaria, and he reigned seventeen years.[m] 2 And he did that which was evil in the sight of God, and walked after the sins of Jeroboam the son of Nabat, who led Israel to sin; he departed not from them.[n]
3 And God was very angry with Israel, and delivered them into the hand of Azael king of Syria, and into the hand of the son of Ader son of Azael, all their days. 4 And Joachaz besought God, and God hearkened to him, for he saw the affliction of Israel, because the king of Syria afflicted them. 5 And God gave deliverance to Israel, and they escaped from under the hand of Syria:

12:8 Gr. breach. **12:10** The Gr. is a Hebrew word in Greek letters. **12:12** Gr. prepared. **12:13** Gr. wall-builders. **12:13** Gr. breach. **12:14** Gr. shall not be made. This change of future and past is frequent. **12:14** Gr. doors. **12:14** Gr. in. **12:15** Gr. will give, vide v. 13. **12:16** Heb. חס באמכה. **12:19** Gr. his own holy things. **12:21** Complut. πάντα. **13:1** Gr. reigned. **13:2** Gr. it. **13:5** Gr. yesterday and to-day.

and the children of Israel dwelt in their tents as heretofore.[a] 6 Only they departed not from the sins of the house of Jeroboam, who led Israel to sin: they walked in them—moreover the grove also remained in Samaria.[b] 7 Whereas there was not left any army to Joachaz, except fifty horsemen, and ten chariots, and ten thousand infantry: for the king of Syria had destroyed them, and they made them as dust for trampling.[c]

8 And the rest of the acts of Joachaz, and all that he did, and his mighty acts are not these things written in the book of the chronicles of the kings of Israel? 9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned in his stead.

10 In the thirty-seventh year of Joas king of Juda, Joas the son of Joachaz began to reign over Israel in Samaria sixteen years.[d] 11 And he did that which was evil in the sight of God; he departed not from all the sin of Jeroboam the son of Nabat, who led Israel to sin: he walked in it. 12 And the rest of the acts of Joas, and all that he did, and his mighty acts which he performed together with Amessias king of Juda, are not these written in the book of the chronicles of the kings of Israel? 13 And Joas slept with his fathers, and Jeroboam sat upon his throne, and he was buried in Samaria with the kings of Israel.

14 Now Elisaie was sick of his sickness, whereof he died: and Joas king of Israel went down to him, and wept over his face, and said, My father, my father, the chariot of Israel, and the horseman thereof! 15 And Elisaie said to him, Take bow and arrows. And he took to himself a bow and arrows.[e] 16 And he said to the king, Put thy hand on the bow. And Joas put his hand upon it: and Elisaie put his hands upon the king's hands. 17 And he said, Open the window eastward. And he opened it. And Elisaie said, Shoot. And he shot. And Elisaie said, The arrow of God's deliverance, and the arrow of deliverance from Syria; and thou shalt smite the Syrians in Aphec until thou have consumed them.[f] 18 And Elisaie said to him, Take bow and arrows. And he took them. And he said to the king of Israel, Smite upon the ground. And the king smote three times, and stayed. 19 And the man of God was grieved at him, and said, If thou hadst smitten five or six times, then thou shouldest have smitten Syria till thou hadst consumed them; but now thou shalt smite Syria only thrice.

20 And Elisaie died, and they buried him. And the bands of the Moabites came into the land, at the beginning of the year.[g] 21 And it came to pass as they were burying a man, that behold, they saw a band of men, and they cast the man into the grave of Elisaie: and as soon as he touched the bones of Elisaie, he revived and stood up on his feet.

22 And Azael greatly afflicted Israel all the days of Joachaz. 23 And God had mercy and compassion upon them, and had respect to them because of his covenant with Abraam, and Isaac, and Jacob; and God would not destroy them, and did not cast them out from his presence. 24 And Azael king of Syria died, and the son of Ader his son reigned in his stead. 25 And Joas the son of Joachaz returned, and took the cities out of the hand of the son of Ader the son of Azael, which he had taken out of the hand of Joachaz his father in the war: thrice did Joas smite him, and he recovered the cities of Israel.

13:6 Gr. it, sc. ἁμαρτία. **13:7** Gr. people. **13:10** Gr. reigned. **13:15** Gr. weapons. **13:17** Gr. in. **13:20** Gr. the year having come.

14 In the second year of Joas the son of Joachaz king of Israel, did Amessias also the son of Joas the king of Juda begin to reign. 2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Joadim of Jerusalem.[ab] 3 And he did that which was right in the sight of God, but not as David his father: he did according to all things that his father Joas did. 4 Only he removed not the high places: as yet the people sacrificed and burnt incense on the high places. 5 And it came to pass when the kingdom was established in his hand, that he slew his servants that had slain the king his father.[cd] 6 But he slew not the sons of those that had slain him; according as it is written in the book of the laws of Moses, as God gave commandment, saying, The fathers shall not be put to death for the children, and the children shall not be put to death for the fathers; but every one shall die for his own sins.[e] 7 He smote of Edom ten thousand in the valley of salt, and took the Rock in the war, and called its name Jethoel until this day.[fg]

8 Then Amessias sent messengers to Joas son of Joachaz son of Ju king of Israel, saying, Come, let us look one another in the face.[h] 9 And Joas the king of Israel sent to Amessias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give my daughter to thy son to wife: and the wild beasts of the field that were in Libanus passed by and trod down the thistle. 10 Thou hast smitten and wounded Edom, and thy heart has lifted thee up: stay at home and glorify thyself; for wherefore art thou quarrelsome to thy hurt? So both thou wilt fall and Juda with thee.[i]

11 Nevertheless Amessias hearkened not: so Joas king of Israel went up, and he and Amessias king of Juda looked one another in the face in Bæthsamys of Juda. 12 And Juda was overthrown before Israel, and every man fled to his tent.[j] 13 And Joas king of Israel took Amessias the son of Joas the son of Ochozias, in Bæthsamys; and he came to Jerusalem, and broke down the wall of Jerusalem, beginning at the gate of Ephraim as far as the gate of the corner, four hundred cubits. 14 And he took the gold, and the silver, and all the vessels that were found in the house of God, and in the treasures of the king's house, and the hostages, and returned to Samaria.[k]

15 And the rest of the acts of Joas, even all that he did in his might, how he warred with Amessias king of Juda, are not these things written in the book of the chronicles of the kings of Israel? 16 And Joas slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amessias the son of Joas king of Juda lived after the death of Joas son of Joachaz king of Israel fifteen years. 18 And the rest of the acts of Amessias, and all that he did, are not these written in the book of the chronicles of the kings of Juda? 19 And they formed a conspiracy against him in Jerusalem, and he fled to Lachis: and they sent after him to Lachis, and slew him there.[l] 20 And they brought him upon horses; and he was buried in Jerusalem with his fathers in the city of David.[m]

21 And all the people of Juda took Azarias, and he was sixteen years old, and made him king in the room of his father Amessias.[n] 22 He built Æloth, and restored it to Juda, after the king slept with

14:2 Gr. a son of 25 years in his reigning. **14:2** Gr. reigned. **14:5** Gr. smote. **14:5** Gr. smitten. **14:6** Or, be put to death, etc. **14:7** The Gr. is from מלח בוי Keri. **14:7** Heb. Selah. **14:8** Gr. appear to faces. **14:10** Gr. glorify thyself sitting in thy house. **14:12** Gr. fell. **14:14** Gr. and Heb. lit. sons of exchanges. **14:19** Gr. conspired with a conspiracy. **14:20** Gr. lifted him. **14:21** Gr. a son of 16 years.

his fathers.

23 In the fifteenth year of Amessias son of Joas king of Juda began Jeroboam son of Joas to reign over Israel in Samaria forty and one years.[a] 24 And he did that which was evil in the sight of God: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 25 He recovered the coast of Israel from the entering in of Æmath to the sea of Araba, according to the word of the Eternal God of Israel, which he spoke by his servant Jonas the son of Amathi, the prophet of Gethchopher.[bc] 26 For God saw that the affliction of Israel was very bitter, and that they were few in number, straitened and in want, and destitute, and Israel had no helper.[d] 27 And God said that he would not blot out the seed of Israel from under heaven; so he delivered them by the hand of Jeroboam the son of Joas.[e]

28 And the rest of the acts of Jeroboam, and all that he did, and his mighty deeds, which he achieved in war, and how he recovered Damascus and Æmath to Juda in Israel, are not these things written in the book of the chronicles of the kings of Israel? 29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zacharias his son reigned in his stead.

15 In the twenty-seventh year of Jeroboam king of Israel Azarias the son of Amessias king of Juda began to reign.[f] 2 Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem.[g] 3 And he did that which was right in the eyes of God, according to all things that Amessias his father did. 4 Only he took not away any of the high places: as yet the people sacrificed and burnt incense on the high places.

5 And God plagued the king, and he was leprous till the day of his death; and he reigned in a separate house. And Joatham the king's son was over the household, judging the people of the land.[hij]

6 And the rest of the acts of Azarias, and all that he did, are not these written in the book of the chronicles of the kings of Juda? 7 And Azarias slept with his fathers, and they buried him with his fathers in the city of David: and Joatham his son reigned in his stead.

8 In the thirty and eighth year of Azarias king of Juda Zacharias the son of Jeroboam began to reign over Israel in Samaria six months.[k] 9 And he did that which was evil in the eyes of God, as his fathers had done: he departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. 10 And Sellum the son of Jabis and others conspired against him, and they smote him in Keblaam, and slew him, and he reigned in his stead.[l] 11 And the rest of the acts of Zacharias, behold, they are written in the book of the chronicles of the kings of Israel. 12 This was the word of God which he spoke to Ju, saying, Thy sons of the fourth generation shall sit upon the throne of Israel: and it was so.

13 And Sellum the son of Jabis reigned: and in the thirty and ninth year of Azarias king of Juda began Sellum to reign a full month in Samaria.[m] 14 And Manaem the son of Gaddi went up out of Tharsila, and came to Samaria, and smote Sellum the son of Jabis in Samaria, and slew him. 15 And the rest of the acts of Sellum, and his conspiracy wherein he was engaged, behold, they are written in the book of the chronicles of the kings of Israel.

16 Then Manaem smote both Thersa and all that was in it, and its borders extending beyond Thersa, because they

14:23 Gr. reigned. **14:25** i. e. the plain. **14:25** Gr. the hand of his servant. **14:26** Or, left alone. **14:27** Or, said not that he would. **15:1** Gr. reigned. **15:2** Gr. a son of 16 years was he in his reigning. **15:5** Gr. touched. **15:5** Gr. made leprous. **15:5** The Gr. is from החפשיח. **15:8** Gr. reigned. **15:10** Heb. קבלעם before the people. **15:13** Gr. reigned.

opened not to him: and he smote it, and ripped up the women with child.

17 In the thirty and ninth year of Azarias king of Juda began Manaem the son of Gaddi to reign over Israel in Samaria ten years. 18 And he did that which was evil in the sight of God: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 19 In his days went up Phua king of the Assyrians against the land: and Manaem gave to Phua a thousand talents of silver to aid him with his power. 20 And Manaem raised the silver by a tax upon Israel, even on every mighty man in wealth, to give to the king of the Assyrians, fifty shekels levied on each man; and the king of the Assyrians departed, and remained not there in the land. 21 And the rest of the acts of Manaem, and all that he did, behold, are not these written in the book of the chronicles of the kings of Israel? 22 And Manaem slept with his fathers; and Phakesias his son reigned in his stead.

23 In the fiftieth year of Azarias king of Juda, began Phakesias the son of Manaem to reign over Israel in Samaria two years.[a] 24 And he did that which was evil in the sight of God: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 And Phakee the son of Romelias, his officer, conspired against him, and smote him in Samaria in the front of the king's house, with Argob and Aria, and with him there were fifty men of the four hundred: and he slew him, and reigned in his stead. 26 And the rest of the acts of Phakesias, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 In the fifty-second year of Azarias king of Juda began Phakee the son of Romelias to reign over Israel in Samaria twenty years.[b] 28 And he did that which was evil in the eyes of God: he departed not from all the sins of Jeroboam the son of Nabat, who led Israel to sin. 29 In the days of Phakee king of Israel came Thalgath-phellasar king of the Assyrians, and took Ain, and Abel, and Thamaacha, and Anioch, and Kenez, and Asor, and Galaa, and Galilee, even all the land of Nephthali, and carried them away to the Assyrians.[c] 30 And Osee son of Ela formed a conspiracy against Phakee the son of Romelias, and smote him, and slew him, and reigned in his stead, in the twentieth year of Joatham the son of Azarias.[d] 31 And the rest of the acts of Phakee, and all that he did, behold, these are written in the book of the chronicles of the kings of Israel.

32 In the second year of Phakee son of Romelias king of Israel began Joatham the son of Azarias king of Juda to reign.[e] 33 Twenty and five years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusa daughter of Sadoc.[f] 34 And he did that which was right in the sight of God, according to all things that his father Azarias did. 35 Nevertheless he took not away the high places: as yet the people sacrificed and burnt incense on the high places. He built the upper gate of God's house. 36 And the rest of the acts of Joatham, and all that he did, are not these written in the book of the chronicles of the kings of Juda?

37 In those days God began to send forth against Juda Raasson king of Syria, and Phakee son of Romelias.[g] 38 And Joatham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son reigned in his stead.

15:23 Gr. reigned. **15:27** Gr. reigned. **15:29** Or, Galaan. **15:30** Gr. conspired, etc. **15:32** Gr. reigned. **15:33** Gr. a son of 25 years in his reigning. **15:37** Or, let loose.

16 In the seventeenth year of Phakee
son of Romelias began Achaz the
son of Joatham king of Juda to reign.
2 Twenty years old was Achaz when he
began to reign, and he reigned sixteen
years in Jerusalem; and he did not that
which was right in the eyes of the Eter-
nal his God faithfully, as David his father
had done. 3 And he walked in the way of
the kings of Israel, yea, he made his son
to pass through the fire, according to the
abominations of the heathen whom God
cast out from before the children of Israel.
4 And he sacrificed and burnt incense on
the high places, and upon the hills, and
under every shady tree.[a]

5 Then went up Raasson king of Syria
and Phakee son of Romelias king of Is-
rael against Jerusalem to war, and be-
sieged Achaz, but could not prevail
against him.[b] 6 At that time Raasson
king of Syria recovered Ælath to Syria,
and drove out the Jews from Ælath, and
the Idumeans came to Ælath, and dwelt
there until this day. 7 And Achaz sent
messengers to Thalgath-phellasar king
of the Assyrians, saying, I am thy servant
and thy son: come up, deliver me out of
the hand of the king of Syria, and out of
the hand of the king of Israel, who are
rising up against me. 8 And Achaz took
the silver and the gold that was found
in the treasures of the house of God, and
of the king's house, and sent gifts to the
king. 9 And the king of the Assyrians
hearkened to him: and the king of the
Assyrians went up to Damascus and took
it, and removed the inhabitants, and slew
king Raasson.[c]

10 And king Achaz went to Damascus
to meet Thalgath-phellasar king of the
Assyrians at Damascus; and he saw an
altar at Damascus. And king Achaz sent
to Urias the priest the pattern of the altar,
and its proportions, and all its workman-
ship.[d] 11 And Urias the priest built the al-
tar, according to all the directions which
king Achaz sent from Damascus.

12 And the king saw the altar, and went
up to it, 13 and offered his whole-burnt-
offering, and his meat-offering, and his
drink-offering, and poured out the blood
of his peace-offerings on the brazen altar
that was before God.[e] 14 And he brought
forward the one before the house of God
from between the altar and the house of
God, and he set it openly by the side of
the altar northwards.[fg] 15 And king Ac-
haz charged Urias the priest, saying, Of-
fer upon the great altar the whole-burnt-
offering in the morning and the meat-
offering in the evening, and the whole-
burnt-offering of the king, and his meat-
offering, and the whole-burnt-offering of
all the people, and their meat-offering,
and their drink-offering; and thou shalt
pour all the blood of the whole-burnt-
offering, and all the blood of any other
sacrifice upon it: and the brazen altar
shall be for me in the morning.[h] 16 And
Urias the priest did according to all that
king Achaz commanded him. 17 And
king Achaz cut off the borders of the
bases, and removed the laver from off
them, and took down the sea from the
brazen oxen that were under it, and set
it upon a base of stone. 18 And he made a
base for the throne in the house of God,
and he turned the king's entrance with-
out in the house of God because of the
king of the Assyrians.

19 And the rest of the acts of Achaz,
even all that he did, are not these writ-
ten in the book of the chronicles of the
kings of Juda? 20 And Achaz slept with
his fathers, and was buried in the city of
David: and Ezekias his son reigned in his
stead.

16:4 Or, tree of the grove or wood. **16:5** Gr. fight. **16:9** Gr. it. **16:10** Or, the altar. **16:13** Gr. and Heb. offered in way of incense. See 2 Chr. 13. 10. **16:14** Or, displayed it. **16:14** Gr. thigh. **16:15** Or, the blood of every, etc. **17:1** Gr. reigned.

17 In the twelfth year of Achaz king of Juda began Osee the son of Ela to reign in Samaria over Israel nine years.[a] 2 And he did evil in the eyes of God, only not as the kings of Israel that were before him.

3 Against him came up Salamanassar king of the Assyrians; and Osee became his servant, and rendered him tribute. 4 And the king of the Assyrians found iniquity in Osee, in that he sent messengers to Segor king of Egypt, and brought not a tribute to the king of the Assyrians in that year: and the king of the Assyrians besieged him, and bound him in the prison-house. 5 And the king of the Assyrians went up against all the land, and went up to Samaria, and besieged it for three years.[b]

6 In the ninth year of Osee the king of the Assyrians took Samaria, and carried Israel away to the Assyrians, and settled them in Alae, and in Abor, near the rivers of Gozan, and in the mountains of the Medes. 7 For it came to pass that the children of Israel had transgressed against the Eternal their God, who had brought them up out of the land of Egypt, from under the hand of Pharao king of Egypt, and they feared other gods, 8 and walked in the statutes of the nations which God cast out before the face of the children of Israel, and of the kings of Israel as many as did such things,[c] 9 and in those of the children of Israel as many as secretly practised customs, not as they should have done, against the Eternal their God:[d] 10 and they built for themselves high places in all their cities, from the tower of the watchmen to the fortified city. And they made for themselves pillars and groves on every high hill, and under every shady tree.[e] 11 And burned incense there on all high places, as the nations did whom God removed from before them, and dealt with familiar spirits, and they carved images to provoke God to anger. 12 And they served the idols, of which God said to them, Ye shall not do this thing against God.

13 And God testified against Israel and against Juda, even by the hand of all his prophets, and of every seer, saying, Turn ye from your evil ways, and keep my commandments and my ordinances, and all the law which I commanded your fathers, and all that I sent to them by the hand of my servants the prophets. 14 But they hearkened not, and made their neck harder than the neck of their fathers.[f] 15 And they kept not any of his testimonies which he charged them; and they walked after vanities, and became vain, and after the nations round about them, concerning which God had charged them not to do accordingly. 16 They forsook the commandments of the Eternal their God, and made themselves graven images, even two heifers, and they made groves, and worshipped all the host of heaven, and served Baal.[g] 17 And they caused their sons and their daughters to pass through the fire, and used divinations and auspices, and sold themselves to work wickedness in the sight of God, to provoke him.[h]

18 And God was very angry with Israel, and removed them out of his sight; and there was only left the tribe of Juda quite alone. 19 Nay even Juda kept not the commandments of the Eternal their God, but they walked according to the customs of Israel which they practised, and rejected God.

20 And God was angry with the whole seed of Israel, and troubled them, and gave them into the hand of them that spoiled them, until he cast them out of his presence.[i] 21 Forasmuch as Israel revolted from the house of David, and they made Jeroboam the son of Nabat king:

17:5 Or, through. **17:8** Or, customs. **17:9** Gr. cloaked matters. **17:10** Gr. strong. **17:14** Gr. back. Heb. back part of the neck. **17:16** Gr. a graven image. **17:17** Gr. were sold. **17:20** Or, unsettled them.

and Jeroboam drew off Israel from following God, and led them to sin a great sin.[a] 22 And the children of Israel walked in all the sin of Jeroboam which he committed; they departed not from it, 23 until God removed Israel from his presence, as God spoke by all his servants the prophets; and Israel was removed from off their land to the Assyrians until this day.[b]

24 And the king of Assyria brought from Babylon the men of Chutha, and men from Aia, and from Æmath, and Seppharvaim, and they were settled in the cities of Samaria in the place of the children of Israel: and they inherited Samaria, and were settled in its cities. 25 And it was so at the beginning of their establishment there that they feared not God, and God sent lions among them, and they slew some of them. 26 And they spoke to the king of the Assyrians, saying, The nations whom thou hast removed and substituted in the cities of Samaria for the Israelites, know not the manner of the God of the land: and he has sent the lions against them, and, behold, they are slaying them, because they know not the manner of the God of the land.[c] 27 And the king of the Assyrians commanded, saying, Bring some Israelites thence, and let them go and dwell there, and they shall teach them the manner of the God of the land. 28 And they brought one of the priests whom they had removed from Samaria, and he settled in Bæthel, and taught them how they should fear God.

29 But the nations made each their own gods, and put them in the house of the high places which the Samaritans had made, each nation in the cities in which they dwelt. 30 And the men of Babylon made Socchoth Benith, and the men of Chuth made Ergel, and the men of Hæmath made Asimath. 31 And the Evites made Eblazer and Tharthac, and the inhabitant of Seppharvaim did evil when they burnt their sons in the fire to Adramelech and Anemelech, the gods of Seppharvaim. 32 And they feared God, yet they established their abominations in the houses of the high places which they made in Samaria, each nation in the city in which they dwelt: and they feared God, and they made for themselves priests of the high places, and sacrificed for themselves in the house of the high places. 33 And they feared God, and served their gods according to the manner of the nations, whence their rulers brought them.

34 Until this day they did according to their manner: they fear God, and they do according to their customs, and according to their manner, and according to the law, and according to the commandment which God commanded the sons of Jacob, whose name he made Israel. 35 And God made a covenant with them, and charged them, saying, Ye shall not fear other gods, neither shall ye worship them, nor serve them, nor sacrifice to them: 36 but only to God, who brought you up out of the land of Egypt with great strength and with a high arm: him shall ye fear, and him shall ye worship; to him shall ye sacrifice. 37 Ye shall observe continually the ordinances, and the judgments, and the law, and the commandments which he wrote for you to do; and ye shall not fear other gods. 38 Neither shall ye forget the covenant which he made with you: and ye shall not fear other gods. 39 But ye shall fear the Eternal your God, and he shall deliver you from all your enemies.

40 Neither shall ye comply with their practice, which they follow. 41 So these nations feared God, and served their graven images: yea, their sons and their sons' sons do until this day even as their

17:21 The Complut. is better, πλὴν ὅτι ἐῤῥάγη ὁ Ἰσραὴλ ἀπ᾽οἴκου κ.τ.λ. **17:23** Gr. by the hand of. **17:26** Gr. judgment. Hebraism.

fathers did.

18 And it came to pass in the third year of Osee son of Ela king of Israel that Ezekias son of Achaz king of Juda began to reign.[a] 2 Five and twenty years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mother's name was Abu, daughter of Zacharias.[b] 3 And he did that which was right in the sight of God, according to all that his father David did. 4 He removed the high places, and broke in pieces the pillars, and utterly destroyed the groves, and the brazen serpent which Moses made: because until those days the children of Israel burnt incense to it: and he called it Neesthan.[c] 5 He trusted in the Eternal God of Israel; and after him there was not any like him among the kings of Juda, nor among those that were before him.[de] 6 And he clave to God, he departed not from following him; and he kept his commandments, as many as he commanded Moses.[f]

7 And God was with him; and he was wise in all that he undertook: and he revolted from the king of the Assyrians, and served him not. 8 He smote the Philistines even to Gaza, and to the border of it, from the tower of the watchmen even to the strong city.

9 And it came to pass in the fourth year of king Ezekias (this is the seventh year of Osee son of Ela king of Israel,) that Salamanassar king of the Assyrians came up against Samaria, and besieged it. 10 And he took it at the end of three years, in the sixth year of Ezekias, (this is the ninth year of Osee king of Israel, when Samaria was taken.)[g] 11 And the king of the Assyrians carried away the Samaritans to Assyria, and put them in Alaë and in Abor, by the river Gozan, and in the mountains of the Medes;[h] 12 because they hearkened not to the voice of the Eternal their God, and transgressed his covenant, even in all things that Moses the servant of God commanded, and hearkened not to them, nor did them.

13 And in the fourteenth year of king Ezekias came up Sennacherim king of the Assyrians against the strong cities of Juda, and took them. 14 And Ezekias king of Juda sent messengers to the king of the Assyrians to Lachis, saying, I have offended; depart from me: whatsoever thou shalt lay upon me, I will bear. And the king of Assyria laid upon Ezekias king of Juda a tribute of three hundred talents of silver, and thirty talents of gold. 15 And Ezekias gave all the silver that was found in the house of God, and in the treasures of the king's house. 16 At that time Ezekias cut off the gold from the doors of the temple, and from the pillars which Ezekias king of Juda had overlaid with gold, and gave it to the king of the Assyrians.[i]

17 And the king of the Assyrians sent Tharthan and Raphis and Rapsakes from Lachis to king Ezekias with a strong force against Jerusalem. And they went up and came to Jerusalem, and stood by the aqueduct of the upper pool, which is by the way of the fuller's field.[j] 18 And they cried to Ezekias: and there came to him Heliakim the son of Chelcias the steward, and Somnas the scribe, and Joas the son of Saphat the recorder.

19 And Rapsakes said to them, Say now to Ezekias, Thus says the king, the great king of the Assyrians, What is this confidence wherein thou trustest? 20 Thou hast said, (but they are mere words,) I have counsel and strength for war. Now then in whom dost thou trust, that thou hast revolted from me?[kl] 21 See now, art thou trusting for thyself on this broken staff of reed, even upon Egypt? whoso-

18:1 Gr. reigned. **18:2** Gr. a son of 25 years in his reigning. **18:4** Or, destroyed. **18:5** Gr. hoped. **18:5** Gr. and. **18:6** Gr. from behind him. **18:10** Gr. from. **18:11** Gr. Samaria to the Assyrians. **18:16** Gr. them. **18:17** Gr. heavy. **18:20** Gr. words of lips. **18:20** Gr. in whom trusting, etc.

ever shall stay himself upon it, it shall even go into his hand, and pierce it: so is Pharao king of Egypt to all that trust on him. 22 And whereas thou hast said to me, We trust on the Eternal God: is not this he, whose high places and altars Ezekias has removed, and has said to Juda and Jerusalem, Ye shall worship before this altar in Jerusalem?[a] 23 And now, I pray you, make an agreement with my master the king of the Assyrians, and I will give thee two thousand horses, if thou shalt be able on thy part to set riders upon them.[b] 24 How then wilt thou turn away the face of one petty governor from among the least of my master's servants? whereas thou trustest for thyself on Egypt for chariots and horsemen.[c] 25 And now have we come up without God against this place to destroy it? God said to me, Go up against this land, and destroy it.

26 And Heliakim the son of Chelkias, and Somnas, and Joas, said to Rapsakes, Speak now to thy servants in the Syrian language, for we understand it; and speak not with us in the Jewish language: and why dost thou speak in the ears of the people that are on the wall? 27 And Rapsakes said to them, Has my master sent me to thy master, and to thee, to speak these words? has he not sent me to the men who sit on the wall, that they may eat their own dung, and drink their own water together with you?

28 And Rapsakes stood, and cried with a loud voice in the Jewish language, and spoke, and said, Hear the words of the great king of the Assyrians: 29 thus says the king, Let not Ezekias encourage you with words: for he shall not be able to deliver you out of his hand. 30 And let not Ezekias cause you to trust on God, saying, God will certainly deliver us; this city shall not be delivered into the hand of the king of the Assyrians: hearken not to Ezekias:[d] 31 for thus says the king of the Assyrians, Gain my favour, and come forth to me, and every man shall drink of the wine of his own vine, and every man shall eat of his own fig-tree, and shall drink water out of his own cistern;[e] 32 until I come and remove you to a land like your own land, a land of corn and wine, and bread and vineyards, a land of olive oil, and honey, and ye shall live and not die: and do not ye hearken to Ezekias, for he deceives you, saying, God shall deliver you. 33 Have the gods of the nations at all delivered each their own land out of the hand of the king of the Assyrians? 34 Where is the god of Hæmath, and of Arphad? where is the god of Sepharvaim, Ana, and Aba? for have they delivered Samaria out of my hand? 35 Who is there among all the gods of the countries, who have delivered their countries out of my hand, that God should deliver Jerusalem out of my hand?[f]

36 But the men were silent, and answered him not a word: for there was a commandment of the king, saying, Ye shall not answer him. 37 And Heliakim the son of Chelcias, the steward, and Somnas the scribe, and Joas the son of Saphat the recorder came in to Ezekias, having rent their garments; and they reported to him the words of Rapsakes.

19 And it came to pass when king Ezekias heard it, that he rent his clothes, and put on sackcloth, and went into the house of God. 2 And he sent Heliakim the steward, and Somnas the scribe, and the elders of the priests, clothed with sackcloth, to Esaias the prophet the son of Amos.[g] 3 And they said to him, Thus says Ezekias, This day is a day of tribulation, and rebuke, and provocation: for the children are come to the travail-pangs, but the mother has no strength. 4 Peradventure the Eternal thy God will hear all the words of Rapsakes, whom

18:22 Gr. his. **18:23** Gr. give. **18:24** Gr. local ruler. **18:30** Gr. in. **18:31** Lit. make a blessing with me. **18:35** Gr. shall deliver. **19:2** Gr. sackclothes.

the king of Assyria his master has sent to reproach the living God and to revile him with the words which the Eternal thy God has heard: and thou shalt offer thy prayer for the remnant that is found.[ab]

5 So the servants of king Ezekias came to Esaias. 6 And Esaias said to them, Thus shall ye say to your master, Thus saith God, Be not afraid of the words which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed. 7 Behold, I send a blast upon him, and he shall hear a report, and shall return to his own land; and I will overthrow him with the sword in his own land.[c]

8 So Rapsakes returned, and found the king of Assyria warring against Lobna: for he heard that he had departed from Lachis. 9 And he heard concerning Tharaca king of the Ethiopians, saying, Behold, he is come forth to fight with thee: and he returned, and sent messengers to Ezekias, saying, 10 Let not thy God on whom thou trustest encourage thee, saying, Jerusalem shall not be delivered into the hands of the king of the Assyrians. 11 Behold, thou hast heard all that the kings of the Assyrians have done in all the lands, to waste them utterly: and shalt thou be delivered?[d] 12 Have the gods of the nations at all delivered them, whom my fathers destroyed; both Gozan, and Charran, and Raphis, and the sons of Edem who were in Thaesthen? 13 Where is the king of Hæmath, and the king of Arphad? and where is the king of the city of Seppharvaim, of Ana, and Aba?

14 And Ezekias took the letter from the hand of the messengers, and read it: and he went up to the house of God, and Ezekias spread it before God,[ef] 15 and said, O Eternal God of Israel, that dwellest over the cherubs, thou art the only God in all the kingdoms of the earth; thou hast made heaven and earth. 16 Incline thine ear, O God, and hear: open, God, thine eyes, and see: and hear the words of Sennacherim, which he has sent to reproach the living God. 17 For truly, God, the kings of Assyria have wasted the nations,[g] 18 and have cast their gods into the fire: because they are no gods, but the works of men's hands, wood and stone; and they have destroyed them.[h] 19 And now, O Eternal our God, deliver us out of his hand, and all the kingdoms of the earth shall know that thou alone art the Eternal God.

20 And Esaias the son of Amos sent to Ezekias, saying, Thus saith the Eternal God of hosts, the God of Israel, I have heard thy prayer to me concerning Sennacherim king of the Assyrians.[i] 21 This is the word which God has spoken against him; The virgin daughter of Sion has made light of thee, and mocked thee; the daughter of Jerusalem has shaken her head at thee. 22 Whom hast thou reproached, and whom hast thou reviled? and against whom hast thou lifted up thy voice, and raised thine eyes on high? Is it against the Holy One of Israel?

23 By thy messengers thou hast reproached God, and hast said, I will go up with the multitude of my chariots, to the height of the mountains, to the sides of Libanus, and I have cut down the height of his cedar, and his choice cypresses; and I have come into the midst of the forest and of Carmel.[jk] 24 I have refreshed myself, and have drunk strange waters, and I have dried up with the sole of my foot all the rivers of fortified places.[l] 25 I have brought about the matter, I have brought it to a conclusion; and it is come to the destruction of the bands of warlike prisoners, even of strong cities.[m] 26 And they that dwelt in

19:4 Gr. if by any means. **19:4** Gr. take. **19:7** Gr. give. **19:11** Gr. curse them. q. d. devote to destruction. **19:14** Gr. the books. **19:14** Gr. them. **19:17** Gr. the Assyrians. **19:18** Gr. gave. **19:20** Lit. what things thou hast prayed. **19:23** Gr. by the hand of. **19:23** Gr. bulk or size. **19:24** Alex. reads ἐφύλαξα. **19:25** Gr. captivities.

them were weak in hand, they quaked and were confounded, they became as grass of the field, or as the green herb, the grass growing on houses, and that which is trodden down by him that stands upon it.[a] 27 But I know thy down-sitting, and thy going forth, and thy rage against me.[b] 28 Because thou wast angry against me, and thy fierceness is come up into my ears, therefore will I put my hooks in thy nostrils, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign to thee; eat this year the things that grow of themselves, and in the second year the things which spring up: and in the third year let there be sowing, and reaping, and planting of vineyards, and eat ye the fruit of them. 30 And he shall increase him that has escaped of the house of Juda: and the remnant shall strike root beneath, and it shall produce fruit above.[cd] 31 For from Jerusalem shall go forth a remnant, and he that escapes from the mountain of Sion: the zeal of the God of hosts shall do this. 32 Is it not so?

Thus saith God concerning the king of the Assyrians, He shall not enter into this city, and he shall not shoot an arrow there, neither shall a shield come against it, neither shall he heap a mound against it.[efg] 33 By the way by which he comes, by it shall he return, and he shall not enter into this city, saith God. 34 And I will defend this city as with a shield, for my own sake, and for my servant David's sake.

35 And it came to pass at night that the angel of God went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand: and they rose early in the morning, and, behold, these were all dead corpses. 36 And Sennacherim king of the Assyrians departed, and went and returned, and dwelt in Nineve. 37 And it came to pass, while he was worshipping in the house of Meserach his god, that Adramelech and Sarasar his sons smote him with the sword: and they escaped into the land of Ararath; and Asordan his son reigned in his stead.

20 In those days was Ezekias sick even to death. And the prophet Esaias the son of Amos came in to him, and said to him, Thus saith God, Give charge to thy household; for thou shalt die, and not live.[h] 2 And Ezekias turned to the wall, and prayed to God, saying, 3 God, remember, I pray thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thine eyes. And Ezekias wept with a great weeping.[i]

4 And Esaias was in the middle court, and the word of God came to him, saying, 5 Turn back, and thou shalt say to Ezekias the ruler of my people, Thus saith the Eternal God of thy father David, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up to the house of God. 6 And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will defend this city for my own sake, and for my servant David's sake. 7 And he said, Let them take a cake of figs, and lay it upon the ulcer, and he shall be well. 8 And Ezekias said to Esaias, What is the sign that God will heal me, and I shall go up to the house of God on the third day? 9 And Esaias said, This is the sign from God, that God will perform the word which he has spoken, the shadow of the dial shall advance ten degrees: or if it should go back ten degrees this would also be the sign. 10 And Ezekias said, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return ten degrees backward on the dial.[j] 11 And Esaias the prophet cried to God: and the shadow returned back ten de-

19:26 Or, before it stands up. **19:27** Gr. seat. **19:30** Gr. add. **19:30** Gr. τὸ διασες. οἶκον. **19:32** Or, of. Heb. **19:32** Gr. a weapon. **19:32** Gr. come against it beforehand, etc. **20:1** Gr. diest. **20:3** Gr. full. **20:10** Or, in the degrees.

grees on the dial.

12 At that time Marodach Baladan, son of Baladan king of Babylon, sent letters and a present to Ezekias, because he had heard that Ezekias was sick. 13 And Ezekias rejoiced at them, and shewed all the house of his spices, the silver and the gold, the spices, and the fine oil, and the armoury, and all that was found in his treasures: there was nothing which Ezekias did not shew them in his house, and in all his dominion.

14 And Esaias the prophet went in to king Ezekias, and said to him, What said these men? and whence came they to thee? And Ezekias said, They came to me from a distant land, even from Babylon. 15 And he said, What saw they in thy house? And he said, They saw all things that are in my house: there was nothing in my house which I shewed not to them; yea, all that was in my treasures also. 16 And Esaias said to Ezekias, Hear the word of God: 17 Behold, the days come, that all things that are in thy house shall be taken, and all that thy fathers have treasured up until this day, to Babylon; and there shall not fail a word which God has spoken.[a] 18 And as for thy sons which shall come forth of thee, which thou shalt beget, the enemy shall take them, and they shall be eunuchs in the house of the king of Babylon. 19 And Ezekias said to Esaias, Good is the word of God which he has spoken: only let there be peace in my days.

20 And the rest of the acts of Ezekias, and all his might, and all that he made, the fountain and the aqueduct, and how he brought water into the city, are not these things written in the book of the chronicles of the kings of Juda? 21 And Ezekias slept with his fathers: and Manasses his son reigned in his stead.

21 Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem: and his mother's name was Apsiba.[b] 2 And he did that which was evil in the eyes of God, according to the abominations of the nations which God cast out from before the children of Israel. 3 And he built again the high places, which Ezekias his father had demolished; and set up an altar to Baal, and made groves as Achaab king of Israel made them; and worshipped all the host of heaven, and served them.[cd] 4 And he built an altar in the house of God, whereas he had said, In Jerusalem I will place my name. 5 And he built an altar to all the host of heaven in the two courts of the house of God. 6 And he caused his sons to pass through the fire, and used divination and auspices, and made groves, and multiplied wizards, so as to do that which was evil in the sight of God, to provoke him to anger.[ef] 7 And he set up the graven image of the grove in the house of which God said to David, and to Solomon his son, In this house, and in Jerusalem which I have chosen out of all the tribes of Israel, will I even place my name for ever. 8 And I will not again remove the foot of Israel from the land which I gave to their fathers, even of those who shall keep all that I commanded, according to all the commandments which my servant Moses commanded them. 9 But they hearkened not; and Manasses led them astray to do evil in the sight of God, beyond the nations whom God utterly destroyed from before the children of Israel.

10 And God spoke by his servants the prophets, saying, 11 Forasmuch as Manasses the king of Juda has wrought all these evil abominations, beyond all that the Amorite did, who lived before him, and has led Juda also into sin by their

20:17 Gr. be left behind. **21:1** Gr. a son of 12 years in his reigning. **21:3** Gr. returned and built. **21:3** Or, built. **21:6** Lit. peculiar places cut off. **21:6** Alex. θελητὴν.

idols, [12] it shall not be so. Thus saith the Eternal God of Israel, Behold, I bring calamities upon Jerusalem and Juda, so that both the ears of every one that hears shall tingle.[a] [13] And I will stretch out over Jerusalem the measure of Samaria, and the plummet of the house of Achaab: and I will wipe Jerusalem as a jar is wiped, and turned upside down in the wiping. [14] And I will reject the remnant of my inheritance, and will deliver them into the hands of their enemies; and they shall be for a plunder and for a spoil to all their enemies: [15] forasmuch as they have done wickedly in my sight, and have provoked me from the day that I brought out their fathers out of Egypt, even until this day. [16] Moreover Manasses shed very much innocent blood, until he filled Jerusalem with it from one end to the other, beside his sins with which he caused Juda to sin, in doing evil in the eyes of God.[b]

[17] And the rest of the acts of Manasses, 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 Juda? [18] And Manasses slept with his fathers, and was buried in the garden of his house, even in the garden of Oza: and Amos his son reigned in his stead.

[19] Twenty and two years old was Amos when he began to reign, and he reigned two years in Jerusalem: and his mother's name was Mesollam, daughter of Arus of Jeteba. [20] And he did that which was evil in the sight of God, as Manasses his father did. [21] And he walked in all the way in which his father walked, and served the idols which his father served, and worshipped them. [22] And he forsook the Eternal God of his fathers, and walked not in the way of God. [23] And the servants of Amos conspired against him, and slew the king in his house. [24] And the people of the land slew all that had conspired against king Amos; and the people of the land made Josias his son king in his room.[c]

[25] And the rest of the acts of Amos, even all that he did, behold, are not these written in the book of the chronicles of the kings of Juda? [26] And they buried him in his tomb in the garden of Oza: and Josias his son reigned in his stead.

22 Josias was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem: and his mother's name was Jedia, daughter of Edeia of Basuroth.[d] [2] And he did that which was right in the sight of God, and walked in all the way of David his father; he turned not aside to the right hand or to the left.

[3] And it came to pass in the eighteenth year of king Josias, in the eighth month, the king sent Sapphan the son of Ezelias the son of Mesollam, the scribe of the house of God, saying, [4] Go up to Chelcias the high priest, and take account of the money that is brought into the house of God, which they that keep the door have collected of the people.[e] [5] And let them give it into the hand of the workmen that are appointed in the house of God. And he gave it to the workmen in the house of God, to repair the breaches of the house,[fg] [6] even to the carpenters, and builders, and masons, and also to purchase timber and hewn stones, to repair the breaches of the house. [7] Only they did not call them to account for the money that was given to them, because they dealt faithfully.

[8] And Chelcias the high priest said to Sapphan the scribe, I have found the book of the law in the house of God. And Chelcias gave the book to Sapphan, and he read it. [9] And he went into the house of God to the king, and reported the matter to the king, and said, Thy servants have collected the money that was found

21:12 Gr. sound. **21:16** Gr. mouth to mouth. **21:24** Gr. smote. **22:1** Gr. a son of eight years in his reigning. **22:4** Gr. seal. **22:5** Gr. strengthen. **22:5** Gr. breach, as in ch. xii.

in the house of God, and have given it into the hand of the workmen that are appointed in the house of God.[a] 10 And Sapphan the scribe spoke to the king, saying, Chelcias the priest has given me a book. And Sapphan read it before the king. 11 And it came to pass, when the king heard the words of the book of the law, that he rent his garments. 12 And the king commanded Chelcias the priest, and Achikam the son of Sapphan, and Achobor the son of Michaias, and Sapphan the scribe, and Asaias the king's servant, saying, 13 Go, enquire of God for me, and for all the people, and for all Juda, and concerning the words of this book that has been found: for the wrath of God that has been kindled against us is great, because our fathers hearkened not to the words of this book, to do according to all the things written concerning us.

14 So Chelcias the priest went, and Achicam, and Achobor, and Sapphan, and Asaias, to Olda the prophetess, the mother of Sellem the son of Thecuan son of Aras, keeper of the robes; and she dwelt in Jerusalem in Masena; and they spoke to her.[b]

15 And she said to them, Thus saith the Eternal God of Israel, Say to the man that sent you to me, 16 Thus saith God, Behold, I bring evil upon this place, and upon them that dwell in it, even all the words of the book which the king of Juda has read: 17 because they have forsaken me, and burnt incense to other gods, that they might provoke me with the works of their hands: therefore my wrath shall burn forth against this place, and shall not be quenched. 18 And to the king of Juda that sent you to enquire of God,—thus shall ye say to him, Thus saith the Eternal God of Israel, As for the words which thou hast heard; 19 because thy heart was softened, and thou wast humbled before me, when thou heardest all that I spoke against this place, and against the inhabitants of it, that it should be utterly destroyed and accursed, and thou didst rend thy garments, and weep before me; I also have heard, saith God.[c] 20 It shall not be so therefore: behold, I will add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thine eyes shall not see any among all the evils which I bring upon this place.[d]

23 So they reported the word to the king: and the king sent and gathered all the elders of Juda and Jerusalem to himself.[e] 2 And the king went up to the house of God, and every man of Juda and all who dwelt in Jerusalem with him, and the priests, and the prophets, and all the people small and great; and he read in their ears all the words of the book of the covenant that was found in the house of God. 3 And the king stood by a pillar, and made a covenant before God, to walk after God, to keep his commandments and his testimonies and his ordinances with all the heart and with all the soul, to confirm the words of this covenant; even the things written in this book. And all the people stood to the covenant.[fg]

4 And the king commanded Chelcias the high priest, and the priests of the second order, and them that kept the door, to bring out of the temple of God all the vessels that were made for Baal, and for the grove, and all the host of heaven, and he burned them without Jerusalem in the fields of Kedron, and took the ashes of them to Bæthel.[hi] 5 And he burned the idolatrous priests, whom the kings of Juda had appointed, (and they burned incense in the high places and in the cities of Juda, and the places round about Jerusalem); and them that burned incense to Baal, and to the sun,

22:9 Gr. melted down. **22:14** A. V. 'the college'. Margin, 'the second part.' **22:19** Gr. for an abolition and a curse. **22:20** Gr. none etc. shall be seen by thine eyes. **23:1** Or, to his house. **23:3** Gr. on. **23:3** Gr. in. **23:4** The Gr. is from the Heb. word. **23:4** Gr. cast. **23:5** Heb. הבמויס. **23:5** Gr. given. **23:5** Or, the twelve signs. Heb. ולמולות compare Job 38. 32.

and to the moon, and to Mazuroth, and to all the host of heaven.[abc]

6 And he carried out the grove from the house of God to the brook Kedron, and burned it at the brook Kedron, and reduced it to powder, and cast its powder on the sepulchres of the sons of the people.[d] 7 And he pulled down the house of the sodomites that were by the house of God, where the women wove tents for the grove.[e] 8 And he brought up all the priests from the cities of Juda, and defiled the high places where the priests burned incense, from Gæbal even to Bersabee; and he pulled down the house of the gates that was by the door of the gate of Joshua the ruler of the city, on a man's left hand at the gate of the city. 9 Only the priests of the high places went not up to the altar of God in Jerusalem, for they only ate leavened bread in the midst of their brethren. 10 And he defiled Tapheth which is in the valley of the son of Ennom, constructed for a man to cause his son or his daughter to pass through fire to Moloch.[f]

11 And he burned the horses which the kings of Juda had given to the sun in the entrance of the house of God, by the treasury of Nathan the king's eunuch, in the suburbs; and he burned the chariot of the sun with fire.[ghi] 12 And the altars that were on the roof of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the house of God, did the king pull down and forcibly remove from thence, and cast their dust into the brook of Kedron. 13 And the king defiled the house that was before Jerusalem, on the right hand of the mount of Mosthath, which Solomon king of Israel built to Astarte the abomination of the Sidonians, and to Chamos the abomination of Moab, and to Moloch the abomination of the children of Ammon. 14 And he broke in pieces the pillars, and utterly destroyed the groves, and filled their places with the bones of men.

15 Also the high altar in Bæthel, which Jeroboam the son of Nabat, who made Israel to sin, had made, even that high altar he tore down, and broke in pieces the stones of it, and reduced it to powder, and burnt the grove. 16 And Josias turned aside, and saw the tombs that were there in the city, and sent, and took the bones out of the tombs, and burnt them on the altar, and defiled it, according to the word of God which the man of God spoke, when Jeroboam stood by the altar at the feast: and he turned and raised his eyes to the tomb of the man of God that spoke these words. 17 And he said, What is that mound which I see? And the men of the city said to him, It is the grave of the man of God that came out of Juda, and uttered these imprecations which he imprecated upon the altar of Bæthel. 18 And he said, Let him alone; let no one disturb his bones. So his bones were spared, together with the bones of the prophet that came out of Samaria.[j]

19 Moreover Josias removed all the houses of the high places that were in the cities of Samaria, which the kings of Israel made to provoke God, and did to them all that he did in Bæthel. 20 And he sacrificed all the priests of the high places that were there on the altars, and burnt the bones of men upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, Keep the passover to the Eternal your God, as it is written in the book of this covenant. 22 For a passover such as this had not been kept from the days of the judges who judged Israel, even all the days of the kings of Israel, and of the kings of Juda. 23 But in the eighteenth year of king Josias, was the

23:6 Or, ashes. **23:7** The Gr. is from the Heb. word. **23:10** Gr. in fire. **23:11** Gr. to. **23:11** Heb. Nathan-melech. **23:11** Gr. again from the Heb. **23:18** Gr. delivered.

passover kept to God in Jerusalem.

24 Moreover Josias removed the sorcerers, and the wizards, and the theraphin, and the idols, and all the abominations that had been set up in the land of Juda and in Jerusalem, that he might keep the words of the law that were written in the book, which Chelcias the priest found in the house of God.[a] 25 There was no king like him before him, who turned to God with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; and after him there rose not one like him. 26 Nevertheless God turned not from the fierceness of his great anger, wherewith he was wroth in his anger against Juda, because of the provocations, wherewith Manasses provoked him.[b] 27 And God said, I will also remove Juda from my presence, as I removed Israel, and will reject this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there. 28 And the rest of the acts of Josias, and all that he did, are not these things written in the book of the chronicles of the kings of Juda?

29 And in his days went up Pharao Nechao king of Egypt against the king of the Assyrians to the river Euphrates: and Josias went out to meet him: and Nechao slew him in Mageddo when he saw him. 30 And his servants carried him dead from Mageddo, and brought him to Jerusalem, and buried him in his sepulchre: and the people of the land took Joachaz the son of Josias, and anointed him, and made him king in the room of his father.

31 Twenty and three years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Amital, daughter of Jeremias of Lobna.[c] 32 And he did that which was evil in the sight of God, according to all that his fathers did. 33 And Pharao Nechao removed him to Rablaam in the land of Emath, so that he should not reign in Jerusalem; and imposed a tribute on the land, a hundred talents of silver, and a hundred talents of gold. 34 And Pharao Nechao made Eliakim son of Josias king of Juda king over them in the place of his father Josias, and he changed his name to Joakim, and he took Joachaz and brought him to Egypt, and he died there. 35 And Joakim gave the silver and the gold to Pharao; but he assessed the land to give the money at the command of Pharao: they gave the silver and the gold each man according to his assessment together with the people of the land to give to Pharao Nechao.

36 Twenty-five years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Jeldaph, daughter of Phadaïl of Ruma.[d] 37 And he did that which was evil in the eyes of God, according to all that his fathers had done.

24 In his days went up Nabuchodonosor king of Babylon, and Joakim became his servant three years; and then he turned and revolted from him. 2 And God sent against him the bands of the Chaldeans, and the bands of Syria, and the bands of Moab, and the bands of the children of Ammon, and sent them into the land of Juda to prevail against it, according to the word of God, which he spoke by his servants the prophets. 3 Moreover it was the purpose of God concerning Juda, to remove them from his presence, because of the sins of Manasses, according to all that he did.[ef] 4 Moreover he shed innocent blood, and filled Jerusalem with innocent blood, and God would not pardon it.[g] 5 And the rest of the acts of Joakim, and all that he did, behold, are not these written in the book of the chronicles of the kings of Juda?

23:24 Gr. establish or confirm. **23:26** Gr. upon or against. **23:31** Gr. a son of 23 years was Joachaz in his reigning. **23:36** Gr. a son of 23 years was Joakim in his reigning. **24:3** Gr. on the mind. **24:3** Gr. him. **24:4** Gr. be propitiated.

6 And Joakim slept with his fathers: and Joachim his son reigned in his stead.
7 And the king of Egypt came no more out of his land: for the king of Babylon took away all that belonged to the king of Egypt from the river of Egypt as far as the river Euphrates.
8 Eighteen years old was Joachim when he began to reign, and he reigned three months in Jerusalem: and his mother's name was Nestha, daughter of Ellanastham, of Jerusalem.[a] 9 And he did that which was evil in the sight of God, according to all that his father did.
10 At that time went up Nabuchodonosor king of Babylon to Jerusalem, and the city was besieged.[b]
11 And Nabuchodonosor king of Babylon came against the city, and his servants besieged it. 12 And Joachim king of Juda came forth to the king of Babylon, he and his servants, and his mother, and his princes, and his eunuchs; and the king of Babylon took him in the eighth year of his reign. 13 And he brought forth thence all the treasures of the house of God, and the treasures of the king's house, and he cut up all the golden vessels which Solomon the king of Israel had made in the temple of God, according to the word of God. 14 And he carried away the inhabitants of Jerusalem, and all the captains, and the mighty men, taking captive ten thousand prisoners, and every artificer and smith: and only the poor of the land were left.[cd] 15 And he carried Joachim away to Babylon, and the king's mother, and the king's wives, and his eunuchs: and he carried away the mighty men of the land into captivity from Jerusalem to Babylon.[e] 16 And all the men of might, even seven thousand, and one thousand artificers and smiths: all were mighty men fit for war; and the king of Babylon carried them captive to Babylon. 17 And the king of Babylon made Batthanias his son king in his stead, and called his name Sedekias.[f]
18 Twenty and one years old was Sedekias when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Amital, daughter of Jeremias.[g] 19 And he did that which was evil in the sight of God, according to all that Joachim did. 20 For it was according to God's anger against Jerusalem and on Juda, until he cast them out of his presence, that Sedekias revolted against the king of Babylon.[h]

25 And it came to pass in the ninth year of his reign, in the tenth month, that Nabuchodonosor king of Babylon came, and all his host, against Jerusalem; and he encamped against it, and built a mound against it.[i] 2 And the city was besieged until the eleventh year of king Sedekias on the ninth day of the month. 3 And the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war went forth by night, by the way of the gate between the walls, this is the gate of the king's garden: and the Chaldeans were set against the city round about: and the king went by the way of the plain.[j] 5 And the force of the Chaldeans pursued the king, and overtook him in the plains of Jericho: and all his army was dispersed from about him. 6 And they took the king, and brought him to the king of Babylon to Reblatha; and he gave judgment upon him. 7 And he slew the sons of Sedekias before his eyes, and put out the eyes of Sedekias, and bound him in fetters, and brought him to Babylon.
8 And in the fifth month, on the seventh day of the month (this is the nineteenth year of Nabuchodonosor king of Babylon), came Nabuzardan, captain of

24:8 Gr. Joachim a son of 18 years in his reigning. **24:10** Gr. came into seige. **24:14** Lit. captivities. **24:14** Lit. shutter-up. **24:15** Gr. emigration. **24:17** A. V. Mattanaiah. **24:18** Gr. a son of 21 years, Sedekias. **24:20** Lit. it was in God's mind to bring evil upon. **25:1** Or, circumvallation. **25:4** Gr. from the Heb. **25:8** Gr. chief cook.

the guard, who stood before the king of Babylon, to Jerusalem.[a] [9] And he burnt the house of God, and the king's house, and all the houses of Jerusalem, even every house did the captain of the guard burn. [10] And the force of the Chaldeans pulled down the wall of Jerusalem round about. [11] And Nabuzardan the captain of the guard removed the rest of the people that were left in the city, and the men who had deserted to the king of Babylon, and the rest of the multitude.[b] [12] But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

[13] And the Chaldeans broke to pieces the brazen pillars that were in the house of God, and the bases, and the brazen sea that was in the house of God, and carried their brass to Babylon. [14] And the caldrons, and the shovels, and the bowls, and the censers, and all the brazen vessels with which they minister, he took. [15] And the captain of the guard took the fire-pans, and the gold and silver bowls. [16] Two pillars, and one sea, and the bases which Solomon made for the house of God: there was no weight of the brass of all the vessels. [17] The height of one pillar was eighteen cubits, and the chapiter upon it was of brass: and the height of the chapiter was three cubits: the border, and the pomegranates on the chapiter round about were all of brass: and so it was with the second pillar with its border.

[18] And the captain of the guard took Saraias the high-priest, and Sophonias the second in order, and the three doorkeepers.[cd] [19] And they took out of the city one eunuch who was commander of the men of war, and five men that saw the face of the king, that were found in the city, and the secretary of the commander-in-chief, who took account of the people of the land, and sixty men of the people of the land that were found in the city. [20] And Nabuzardan the captain of the guard took them, and brought them to the king of Babylon to Reblatha. [21] And the king of Babylon smote them and slew them at Reblatha in the land of Æmath. So Juda was carried away from his land.

[22] And as for the people that were left in the land of Juda, whom Nabuchodonosor king of Babylon left, even over them he set Godolias son of Achicam son of Saphan. [23] And all the captains of the host, they and their men, heard that the king of Babylon had thus appointed Godolias, and they came to Godolias to Massephath, both Ismael the son of Nathanias, and Jona son of Careth, and Saraias, son of Thanamath the Netophathite, and Jezonias son of a Machathite, they and their men. [24] And Godolias swore to them and their men, and said to them, Fear not the incursion of the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.[e] [25] And it came to pass in the seventh month that Ismael son of Nathanias son of Helisama, of the seed royal, came, and ten men with him, and he smote Godolias, that he died, him and the Jews and the Chaldeans that were with him in Massepha.[f] [26] And all the people, great and small rose up, they and the captains of the forces, and went into Egypt; because they were afraid of the Chaldeans.

[27] And it came to pass in the thirty-seventh year of the carrying away of Joachim king of Juda, in the twelfth month, on the twenty-seventh day of the month, that Evialmarodec king of Babylon in the first year of his reign lifted up the head of Joachim king of Juda, and brought him out of his prison-house. [28] And he spoke kindly to him, and set his throne above the thrones of the kings that were with him in Babylon;[g] [29] and

25:11 Gr. deserters. **25:18** Gr. first priest. **25:18** Gr. the son of the second rank. **25:24** Gr. passage. **25:25** Gr. seed of the kings. **25:28** Gr. good things with him.

changed his prison garments: and he ate bread continually before him all the days of his life. **30** And his portion, a continual portion, was given him out of the house of the king, a daily rate for every day all the days of his life.[a]

25:30 Gr. a rate of a day in his day.

CHRONICLES I (1 CHRONICLES)

1 Adam, Seth, Enos, [2] and Cainan, Maleleel, Jared, [3] Enoch, Mathusala, Lamech, [4] Noe: the sons of Noe, Sem, Cham, Japheth.

[5] The sons of Japheth, Gamer, Magog, Madaim, Jovan, Helisa, Thobel, Mosoch, and Thiras. [6] And the sons of Gamer, Aschanaz, and Riphath, and Thorgama. [7] And the sons of Jovan, Helisa, and Tharsis, the Citians, and Rhodians.

[8] And the sons of Cham, Chus, and Mesraim, Phud and Chanaan. [9] And the sons of Chus, Saba, and Evila, and Sabatha, and Regma, and Sebethaca: and the sons of Regma, Saba, and Dadan. [10] And Chus begot Nebrod: he began to be a mighty hunter on the earth.

[17] The sons of Sem, Ælam, and Assur, [24] and Arphaxad, Sala, [25] Eber, Pheleg, Ragan, [26] Seruch, Nachor, Tharrha, [27] Abraam.

[28] And the sons of Abraam, Isaac, and Ismael. [29] And these are their generations: the first-born of Ismael, Nabæoth, and Kedar, Nabdeel, Massam, [30] Masma, Iduma, Masse, Chondan, Thæman, [31] Jettur, Naphes, Kedma: these are the sons of Ismael.

[32] And the sons of Chettura Abraam's concubine:—and she bore him Zembram, Jexan, Madiam, Madam, Sobac, Soe: and the sons of Jexan; Dædan, and Sabai; [33] and the sons of Madiam; Gephar, and Opher, and Enoch, and Abida, and Eldada; all these were the sons of Chettura.

[34] And Abraam begot Isaac: and the sons of Isaac were Jacob, and Esau. [35] The sons of Esau, Eliphaz, and Raguel, and Jeul, and Jeglom, and Core. [36] The sons of Eliphaz: Thæman, and Omar, Sophar, and Goötham, and Kenez, and Thamna, and Amalec. [37] And the sons of Raguel, Naches, Zare, Some, and Moze. [38] The sons of Seir, Lotan, Sobal, Sebegon, Ana, Deson, Osar, and Disan. [39] And the sons of Lotan, Chorri, and Æman; and the sister of Lotan was Thamna. [40] The sons of Sobal; Alon, Machanath, Tæbel, Sophi, and Onan: and the sons of Sebegon; Æth, and Sonan. [41] The sons of Sonan, Dæson: and the sons of Dæson; Emeron, and Asebon, and Jethram, and Charran. [42] And the sons of Hosar, Balaam, and Zucam, and Acan: the sons of Disan, Os, and Aran.

[43] And these are their kings, Balac the son of Beor; and the name of his city was Dennaba. [44] And Balac died, and Jobab the son of Zara of Bosorrha reigned in his stead. [45] And Jobab died, and Asom of the land of the Thæmanites reigned in his stead. [46] And Asom died, and Adad the son of Barad reigned in his stead, who smote Madiam in the plain of Moab: and the name of his city was Gethaim. [47] And Adad died, and Sebla of Masecca reigned in his stead. [48] And Sebla died, and Saul of Rhoboth by the river reigned in his stead. [49] And Saul died, and Balaennor son of Achobor reigned in his stead. [50] And Balaennor died, and Adad son of Barad reigned in his stead; and the name of his city was Phogor.

[51] The princes of Edom: prince Thamna, prince Golada, prince Jether, [52] prince Elibamas, prince Elas, prince Phinon, [53] prince Kenez, prince Thæman,

prince Babsar, prince Magediel, [54] prince Zaphoin. These are the princes of Edom.

2 These are the names of the sons of Israel; [2] Ruben, Symeon, Levi, Juda, Issachar, Zabulon, Dan, Joseph, Benjamin, Nephthali, Gad, Aser.

[3] The sons of Juda; Er, Aunan, Selom. These three were born to him of the daughter of Sava the Chananitish woman: and Er, the first-born of Juda, was wicked before God, and he slew him. [4] And Thamar his daughter-in-law bore to him Phares, and Zara: all the sons of Juda were five.

[5] The sons of Phares, Esrom, and Jemuel. [6] And the sons of Zara, Zambri, and Ætham, and Æmuan, and Calchal, and Darad, in all five.

[7] And the sons of Charmi; Achar the troubler of Israel, who was disobedient in the accursed thing. [8] And the sons of Ætham; Azarias, [9] and the sons of Esrom who were born to him; Jerameel, and Aram, and Chaleb.

[10] And Aram begot Aminadab, and Aminadab begot Naasson, chief of the house of Juda. [11] And Naasson begot Salmon, and Salmon begot Booz, [12] and Booz begot Obed, and Obed begot Jessæ. [13] And Jessæ begot his first-born Eliab, Aminadab was the second, Samaa the third, [14] Nathanael the fourth, Zabdai the fifth, [15] Asam the sixth, David the seventh. [16] And their sister was Saruia, and another Abigaia: and the sons of Saruia were Abisa, and Joab, and Asael, three. [17] And Abigaia bore Amessab: and the father of Amessab was Jothor the Ismaelite.

[18] And Chaleb the son of Esrom took Gazuba to wife, and Jerioth: and these were her sons; Jasar, and Subab, and Ardon. [19] And Gazuba died; and Chaleb took to himself Ephrath, and she bore to him Or. [20] And Or begot Uri, and Uri begot Beseleel. [21] And after this Esron went in to the daughter of Machir the father of Galaad, and he took her when he was sixty-five years old; and she bore him Seruch. [22] And Seruch begot Jair, and he had twenty-three cities in Galaad. [23] And he took Gedsur and Aram, the towns of Jair from them; with Canath and its towns, sixty cities. All these belonged to the sons of Machir the father of Galaad. [24] And after the death of Esron, Chaleb came to Ephratha; and the wife of Esron was Abia; and she bore him Ascho the father of Thecoe.

[25] And the sons of Jerameel the first-born of Esron were, the first-born Ram, and Banaa, and Aram, and Asan his brother. [26] And Jerameel had another wife, and her name was Atara: she is the mother of Ozom. [27] And the sons of Ram the first-born of Jerameel were Maas, and Jamin, and Acor. [28] And the sons of Ozom were, Samai, and Jadae: and the sons of Samai; Nadab, and Abisur. [29] And the name of the wife of Abisur was Abichaia, and she bore him Achabar, and Moel. [30] And the sons of Nadab; Salad and Apphain; and Salad died without children. [31] And the sons of Apphain, Isemiel; and the sons of Isemiel, Sosan; and the sons of Sosan, Dadai. [32] And the sons of Dadai, Achisamas, Jether, Jonathan: and Jether died childless. [33] And the sons of Jonathan; Phaleth, and Hozam. These were the sons of Jerameel.

[34] And Sosan had no sons, but daughters. And Sosan had an Egyptian servant, and his name was Jochel. [35] And Sosan gave his daughter to Jochel his servant to wife; and she bore him Ethi. [36] And Ethi begot Nathan, and Nathan begot Zabed, [37] and Zabed begot Aphamel, and Aphamel begot Obed. [38] And Obed begot Jeu, and Jeu begot Azarias, [39] and Azarias begot Chelles, and Chelles begot Eleasa, [40] and Eleasa begot Sosomai, and Sosomai begot Salum, [41] and Salum begot Jechemias, and Jechemias begot Elisama, and Elisama begot Ismael.

[42] And the sons of Chaleb the brother

of Jerameel were, Marisa his first-born, he is the father of Ziph:—and the sons of Marisa the father of Chebron. [43] And the sons of Chebron; Core, and Thapphus, and Recom, and Samaa. [44] And Samaa begot Raem the father of Jeclan: and Jeclan begot Samai. [45] And his son was Maon: and Maon is the father of Bæthsur. [46] And Gæpha the concubine of Chaleb bore Aram, and Mosa, and Gezue. [47] And the sons of Addai were Ragem, and Joatham, and Sogar, and Phalec, and Gæpha, and Sagae. [48] And Chaleb's concubine Mocha bore Saber, and Tharam. [49] She bore also Sagae the father of Madmena, and Sau the father of Machabena, and the father of Gæbal: and the daughter of Chaleb was Ascha.

[50] These were the sons of Chaleb: the sons of Or the first-born of Ephratha; Sobal the father of Cariathiarim, [51] Salomon the father of Bætha, Lammon the father of Bæthalaem, and Arim the father of Bethgedor. [52] And the sons of Sobal the father of Cariathiarim were Araa, and Æsi, and Ammanith, [53] and Umasphaë, cities of Jair; Æthalim, and Miphithim, and Hesamathim, and Hemasaraim; from these went forth the Sarathæans, and the sons of Esthaam. [54] The sons of Salomon; Bæthalaem, the Netophathite, Ataroth of the house of Joab, and half of the family of Malathi, Esari. [55] The families of the scribes dwelling in Jabis; Thargathiim, and Samathiim, and Sochathim, these are the Kinæans that came of Hemath, the father of the house of Rechab.

3 Now these were the sons of David that were born to him in Chebron; the first-born Amnon, born of Achinaam the Jezraelitess; the second Damniel, of Abigaia the Carmelitess. [2] The third, Abessalom, the son of Mocha the daughter of Tholmai king of Gedsur; the fourth, Adonia the son of Aggith. [3] The fifth, Saphatia, the son of Abital; the sixth, Jethraam, born of Agla his wife. [4] Six were born to him in Chebron; and he reigned there seven years and six months: and he reigned thirty-three years in Jerusalem. [5] And these were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon; four of Bersabee the daughter of Amiel: [6] and Ebaar, and Elisa, and Eliphaleth, [7] and Nagai, and Naphec, and Japhie, [8] and Helisama, and Eliada, and Eliphala, nine. [9] All these were the sons of David, besides the sons of the concubines, and there was also Themar their sister.

[10] The sons of Solomon; Roboam, Abia his son, Asa his son, Josaphat his son, [11] Joram his son, Ochozias his son, Joas his son, [12] Amasias his son, Azarias his son, Joathan his son, [13] Achaz his son, Ezekias his son, Manasses his son, [14] Amon his son, Josia his son. [15] And the sons of Josia; the first-born Joanan, the second Joakim, the third Sedekias, the fourth Salum. [16] And the sons of Joakim; Jechonias his son, Sedekias his son. [17] And the sons of Jechonias; Asir, Salathiel his son, [18] Melchiram, and Phadaias, and Sanesar, and Jekimia, and Hosamath, and Nabadias.

[19] And the sons of Phadaias; Zorobabel, and Semei: and the sons of Zorobabel; Mosollam, and Anania, and Salomethi was their sister. [20] And Asube, and Ool, and Barachia, and Asadia, and Asobed, five.

[21] And the sons of Anania, Phalettia, and Jesias his son, Raphal his son, Orna his son, Abdia his son, Sechenias his son. [22] And the son of Sechenias; Samaia: and

the sons of Samaia; Chattus, and Joel, and Berri and Noadia, and Saphath, six.
[23] And the sons of Noadia: Elithenan, and Ezekia, and Ezricam, three.
[24] And the sons of Elithenan; Odolia, and Heliasebon, and Phadaia, and Akub, and Joanan, and Dalaaïa, and Anan, seven.

4 And the sons of Juda; Phares, Esrom, and Charmi, and Or, Subal, [2] and Rada his son; and Subal begot Jeth; and Jeth begot Achimai, and Laad: these are the generations of the Arathites. [3] And these are the sons of Ætam; Jezrael and Jesman, and Jebdas: and their sister's name was Eselebbon. [4] And Phanuel the father of Gedor, and Jazer the father of Osan: these are the sons of Or, the firstborn of Ephratha, the father of Bæthalaen.
[5] And Asur the father of Thecoe had two wives, Aoda and Thoada. [6] And Aoda bore to him Ochaia, and Ephal, and Thæman, and Aasther: all these were the sons of Aoda. [7] And the sons of Thoada; Sereth, and Saar, and Esthanam. [8] And Coe begot Enob, and Sabatha, and the progeny of the brother of Rechab, the son of Jarin. [9] And Igabes was more famous than his brethren; and his mother called his name Igabes, saying, I have born as a sorrowful one. [10] And Igabes called on the God of Israel, saying, O that thou wouldest indeed bless me, and enlarge my coasts, and that thy hand might be with me, and that thou wouldest make me know that thou wilt not grieve me! And God granted him all that he asked.
[11] And Chaleb the father of Ascha begot Machir; he was the father of Assathon. [12] He begot Bathraias, and Besseë, and Thæman the founder of the city of Naas the brother of Eselom the Kenezite: these were the men of Rechab. [13] And the sons of Kenez; Gothoniel, and Saraia: and the sons of Gothoniel; Athath. [14] And Manathi begot Gophera: and Saraia begot Jobab, the father of Ageaddair, for they were artificers. [15] And the sons of Chaleb the son of Jephonne; Er, Ada, and Noom: and the sons of Ada, Kenez. [16] And the sons of Aleel, Zib, and Zepha, and Thiria, and Eserel. [17] And the sons of Esri; Jether, Morad, and Apher, and Jamon: and Jether begot Maron, and Semei, and Jesba the father of Esthæmon. [18] And his wife, that is Adia, bore Jared the father of Gedor, and Aber the father of Sochon, and Chetiel the father of Zamon: and these are the sons of Betthia the daughter of Pharao, whom Mored took. [19] And the sons of the wife of Iduia the sister of Nachaim the father of Keila; Garmi, and Esthæmon the Nochathite. [20] And the sons of Semon; Amnon, and Ana the son of Phana, and Inon: and the sons of Sei, Zoan, and the sons of Zoab.
[21] The sons of Selom the son of Juda; Er the father of Lechab, and Laada the father of Marisa, and the offspring of the family of Ephrathabac belonging to the house of Esoba. [22] And Joakim, and the men of Chozeba, and Joas, and Saraph, who dwelt in Moab, and he changed their names to Abederin and Athukiim. [23] These are the potters who dwelt in Ataim and Gadira with the king: they grew strong in his kingdom, and dwelt there.
[24] The sons of Semeon; Namuel, and Jamin, Jarib, Zares, Saul: [25] Salem his son, Mabasam his son, Masma his son: [26] Amuel his son, Sabud his son, Zacchur his son, Semei his son. [27] Semei had sixteen sons, and six daughters; and his brethren had not many sons, neither did all their families multiply as the sons of Juda. [28] And they dwelt in Bersabee, and Molada, and in Esersual, [29] and in Balaa, and in Æsem, and in Tholad, [30] and in Bathuel, and in Herma, and in Sikelag, [31] and in Bæthmarimoth, and Hemisuseosin, and the house of Baruseorim: these were their cities until the time of king David. [32] And their villages were Ætan, and En, Remnon, and

Thocca, and Æsar, five cities. [33] And all their villages were round about these cities, as far as Baal: this was their possession, and their distribution. [34] And Mosobab, and Jemoloch, and Josia the son of Amasia; [35] and Joel, and Jeu the son of Asabia, the son of Sarau, the son of Asiel; [36] and Elionai, and Jocaba, and Jasuia, and Asaia, and Jediel, and Ismael, and Banaias; [37] and Zuza the son of Saphai, the son of Alon, the son of Jedia, the son of Semri, the son of Samaias. [38] These went by the names of princes in their families, and they increased abundantly in their fathers' households.

[39] And they went till they came to Gerara, to the east of Gai, to seek pasture for their cattle. [40] And they found abundant and good pastures, and the land before them was wide, and there was peace and quietness; for there were some of the children of Cham who dwelt there before. [41] And these who are written by name came in the days of Ezekias king of Juda, and they smote the people's houses, and the Minæans whom they found there, and utterly destroyed them until this day: and they dwelt in their place, because there was pasture there for their cattle. [42] And some of them, even of the sons of Symeon, went to mount Seir, even five hundred men; and Phalaettia, and Noadia, and Raphaia, and Oziel, sons of Jesi, were their rulers. [43] And they smote the remnant that were left of Amalec, until this day.

5 And the sons of Ruben the first-born of Israel (for he was the first-born; but because of his going up to his father's couch, his father gave his blessing to his son Joseph, even the son of Israel; and he was not reckoned as first-born; [2] for Judas was very mighty even among his brethren, and one was to be a ruler out of him: but the blessing was Joseph's). [3] The sons of Ruben the first-born of Israel; Enoch, and Phallus, Asrom, and Charmi. [4] The sons of Joel; Semei, and Banaia his son: and the sons of Gug the son of Semei. [5] His son was Micha, his son Recha, his son Joel, [6] his son Beël, whom Thagla-phallasar king of Assyria carried away captive: he is the chief of the Rubenites.

[7] And his brethren in his family, in their distribution according to their generations; the chief, Joel, and Zacharia. [8] And Balec the son of Azuz, the son of Sama, the son of Joel: he dwelt in Aroer, and even to Naban, and Beelmasson. [9] And he dwelt eastward to the borders of the wilderness, from the river Euphrates: for they had much cattle in the land of Galaad. [10] And in the days of Saul they made war upon the sojourners in the land; and they fell into their hands, all of them dwelling in their tents eastward of Galaad.

[11] The sons of Gad dwelt over against them in the land of Basan even to Sela. [12] Joel the first-born, and Sapham the second, and Janin the scribe in Basan. [13] And their brethren according to the houses of their fathers; Michael, Mosollam, and Sebee, and Joree, and Joachan, and Zue, and Obed, seven. [14] These are the sons of Abichaia the son of Uri, the son of Idai, the son of Galaad, the son of Michael, the son of Jesai, the son of Jeddai, the son of Buz, [15] who was the brother of the son of Abdiel, the son of Guni, he was chief of the house of their families. [16] They dwelt in Galaad, in Basan, and in their villages, and in all the

country round about Saron to the border.
17 The enumeration of them all took place
in the days of Joatham king of Juda, and
in the days of Jeroboam king of Israel.
18 The sons of Ruben and Gad, and
the half-tribe of Manasse, of mighty
men, bearing shields and sword, and
bending the bow, and skilled in war,
were forty and four thousand and seven
hundred and sixty, going forth to bat-
tle. 19 And they made war with the
Agarenes, and Itureans, and Naphiseans,
and Nadabeans, 20 and they prevailed
against them: and the Agaræans were
given into their hands, they and all their
tents: for they cried to God in the battle,
and he hearkened to them, because they
trusted on him. 21 And they took captive
their store; five thousand camels, and
two hundred and fifty thousand sheep,
two thousand asses, and a hundred thou-
sand men. 22 For many fell slain, because
the war was of God. And they dwelt in
their place until the captivity.
23 And the half-tribe of Manasse dwelt
from Basan to Baal, Ermon, and Sanir,
and to the mount Aërmon: and they in-
creased in Libanus. 24 And these were
the heads of the houses of their families;
Opher, and Sei, and Eliel, and Jeremia,
and Oduia, and Jediel, mighty men of
valour, men of renown, heads of the
houses of their families.
25 But they rebelled against the God of
their fathers, and went a-whoring after
the gods of the nations of the land, whom
God cast out from before them. 26 And
the God of Israel stirred up the spirit of
Phaloch king of Assyria, and the spirit
of Thagla-phallasar king of Assyria, and
carried away Ruben and Gaddi, and the
half-tribe of Manasse, and brought them
to Chaach, and Chabor, and to the river
Gozan, until this day.
27 The sons of Levi: Gedson, Caath, and
Merari. 28 And the sons of Caath; Am-
bram, and Issaar, Chebron, and Oziel.
29 And the sons of Ambram; Aaron, and
Moses, and Mariam: and the sons of
Aaron; Nadab, and Abiud, Eleazar, and
Ithamar. 30 Eleazar begot Phinees, Phi-
nees begot Abisu; 31 Abisu begot Bokki,
and Bokki begot Ozi; 32 Ozi begot Zaraia,
Zaraia begot Mariel; 33 and Mariel be-
got Amaria, and Amaria begot Achitob;
34 and Achitob begot Sadoc, and Sadoc
begot Achimaas; 35 and Achimaas be-
got Azarias, and Azarias begot Joanan;
36 and Joanan begot Azarias: he min-
istered as priest in the house which
Solomon built in Jerusalem. 37 And
Azarias begot Amaria, and Amaria be-
got Achitob; 38 and Achitob begot Sadoc,
and Sadoc begot Salom; 39 and Salom be-
got Chelcias, and Chelcias begot Azarias;
40 and Azarias begot Saraia, and Saraias
begot Josadac. 41 And Josadac went into
captivity with Juda and Jerusalem under
Nabuchodonosor.

6 The sons of Levi: Gedson, Caath, and
Merari. 2 And these are the names
of the sons of Gedson; Lobeni, and Se-
mei. 3 The sons of Caath; Ambram, and
Issaar, Chebron, and Oziel. 4 The sons
of Merari; Mooli and Musi: and these
are the families of Levi, according to
their families. 5 To Gedson—to Lobeni
his son—were born Jeth his son, Zam-
math his son, 6 Joab his son, Addi his son,
Zara his son, Jethri his son. 7 The sons
of Caath; Aminadab his son, Core his
son, Aser his son; 8 Helcana his son, Abis-
aph his son, Aser his son: 9 Thaath his
son, Uriel his son, Ozia his son, Saul his
son. 10 And the sons of Helcana; Amessi,
and Achimoth. 11 Helcana his son, Suphi
his son, Cainaath his son; 12 Eliab his
son, Jeroboam his son, Helcana his son.
13 The sons of Samuel; the first-born Sani,
and Abia. 14 The sons of Merari; Mooli,
Lobeni his son, Semei his son, Oza his
son; 15 Samaa his son, Angia his son, Asa-
ias his son.
16 And these were the men whom
David set over the service of the singers
in the house of God when the ark was at

rest. [17] And they ministered in front of the tabernacle of witness playing on instruments, until Solomon built the house of God in Jerusalem; and they stood according to their order for their services.

[18] And these were the men that stood, and their sons, of the sons of Caath: Æman the psalm singer, son of Joel, the son of Samuel, [19] the son of Helcana, the son of Jeroboam, the son of Eliel, the son of Thoas, [20] the son of Suph, the son of Helcana, the son of Maath, the son of Amathi, [21] the son of Helcana, the son of Joel, the son of Azarias, the son of Japhanias, [22] the son of Thaath, the son of Aser, the son of Abiasaph, the son of Core, [23] the son of Isaar, the son of Caath, the son of Levi, the son of Israel. [24] And his brother Asaph, who stood at his right hand; Asaph the son of Barachias, the son of Samaa, [25] the son of Michael, the son of Baasia, the son of Melchia, [26] the son of Athani, the son of Zaarai, [27] the son of Adai, the son of Ætham, the son of Zammam, the son of Semei, [28] the son of Jeeth, the son of Gedson, the son of Levi. [29] And the sons of Merari their brethren on the left hand: Ætham the son of Kisa, the son of Abai, the son of Maloch, [30] the son of Asebi, [31] the son of Amessias, the son of Bani, the son of Semer, [32] the son of Mooli, the son of Musi, the son of Merari, the son of Levi. [33] And their brethren according to the houses of their fathers, were the Levites who were appointed to all the work of ministration of the tabernacle of the house of God.

[34] And Aaron and his sons were to burn incense on the altar of whole-burnt-offerings, and on the altar of incense, for all the ministry in the holy of holies, and to make atonement for Israel, according to all things that Moses the servant of God commanded. [35] And these are the sons of Aaron; Eleazar his son, Phinees his son, Abisu his son, [36] Bokki his son, Ozi his son, Saraia his son, [37] Mariel his son, Amaria his son, Achitob his son, [38] Sadoc his son, Achimaas his son.

[39] And these are their residences in their villages, in their coasts, to the sons of Aaron, to their family the Caathites: for they had the lot. [40] And they gave them Chebron in the land of Juda, and its suburbs round about it. [41] But the fields of the city, and its villages, they gave to Chaleb the son of Jephonne. [42] And to the sons of Aaron they gave the cities of refuge, even Chebron, and Lobna and her suburbs round about, and Selna and her suburbs, and Esthamo and her suburbs, [43] and Jethar and her suburbs, and Dabir and her suburbs, [44] and Asan and her suburbs, and Bæthsamys and her suburbs: [45] and of the tribe of Benjamin Gabai and her suburbs, and Galemath and her suburbs, and Anathoth and her suburbs: all their cities were thirteen cities according to their families.

[46] And to the sons of Caath that were left of their families, there were given out of the tribe, namely, out of the half-tribe of Manasse, by lot, ten cities. [47] And to the sons of Gedson according to their families there were given thirteen cities of the tribe of Issachar, of the tribe of Aser, of the tribe of Nephthali, of the tribe of Manasse in Basan. [48] And to the sons of Merari according to their families there were given, by lot, twelve cities of the tribe of Ruben, of the tribe of Gad, and of the tribe of Zabulon. [49] So the children of Israel gave to the Levites the cities and their suburbs. [50] And they gave by lot out of the tribe of the children of Juda, and out of the tribe of the children of Symeon, and out of the tribe of the children of Benjamin, these cities which they call by name.

[51] And to the members of the families of the sons of Caath there were also given the cities of their borders out of the tribe of Ephraim. [52] And they gave them the cities of refuge, Sychem and her suburbs in mount Ephraim, and Gazer and her suburbs, [53] and Jecmaan and her suburbs,

and Bæthoron and her suburbs, [54] and Ælon and her suburbs, and Gethremmon and her suburbs: [55] and of the half-tribe of Manasse Anar and her suburbs, and Jemblaan and her suburbs, to the sons of Caath that were left, according to each several family.

[56] To the sons of Gedson from the families of the half-tribe of Manasse they gave Golan of Basan and her suburbs, and Aseroth and her suburbs. [57] And out of the tribe of Issachar, Kedes and her suburbs, and Deberi and her suburbs, and Dabor and her suburbs, [58] and Ramoth, and Ænan and her suburbs. [59] And of the tribe of Aser; Maasal and her suburbs, and Abdon and her suburbs, [60] and Acac and her suburbs, and Roob and her suburbs. [61] And of the tribe of Nephthali; Kedes in Galilee and her suburbs, and Chamoth and her suburbs, and Kariathaim and her suburbs.

[62] To the sons of Merari that were left, they gave out of the tribe of Zabulon Remmon and her suburbs, and Thabor and her suburbs: [63] out of the country beyond Jordan; Jericho westward of Jordan: out of the tribe of Ruben; Bosor in the wilderness and her suburbs, and Jasa and her suburbs, [64] and Kadmoth and her suburbs, and Maephla and her suburbs. [65] Out of the tribe of Gad; Rammoth Galaad and her suburbs, and Maanaim and her suburbs, [66] and Esebon and her suburbs, and Jazer and her suburbs.

7 And as to the sons of Issachar, they were Thola, and Phua, and Jasub, and Semeron, four. [2] And the sons of Thola; Ozi, Raphaia, and Jeriel, and Jamai, and Jemasan, and Samuel, chiefs of their fathers' houses belonging to Thola, men of might according to their generations; their number in the days of David was twenty and two thousand and six hundred. [3] And the sons of Ozi; Jezraia: and the sons of Jezraia; Michael, Abdiu, and Joel, and Jesia, five, all rulers.

[4] And with them, according to their generations, according to the houses of their families, were men mighty to set armies in array for war, thirty and six thousand, for they had multiplied their wives and children. [5] And their brethren among all the families of Issachar, also mighty men, were eighty-seven thousand—this was the number of them all.

[6] The sons of Benjamin; Bale, and Bachir, and Jediel, three. [7] And the sons of Bale; Esebon, and Ozi, and Oziel, and Jerimuth, and Uri, five; heads of houses of families, mighty men; and their number was twenty and two thousand and thirty-four. [8] And the sons of Bachir; Zemira, and Joas, and Eliezer, and Elithenan, and Amaria, and Jerimuth, and Abiud, and Anathoth, and Eleemeth: all these were the sons of Bachir. [9] And their number according to their generations, (they were chiefs of their fathers' houses, men of might), was twenty thousand and two hundred. [10] And the sons of Jediel; Balaan: and the sons of Balaan; Jaüs, and Benjamin, and Aoth, and Chanana, and Zæthan, and Tharsi, and Achisaar. [11] All these were the sons of Jediel, chiefs of their families, men of might, seventeen thousand and two hundred, going forth to war with might. [12] And Sapphin, and Apphin, and the sons of Or, Asom, whose son was Aor.

[13] The sons of Nephthali; Jasiel, Goni,

and Aser, and Sellum, his sons, Balam his son.

14 The sons of Manasse; Esriel, whom his Syrian concubine bore; and she bore to him also Machir the father of Galaad. 15 And Machir took a wife for Apphin and Sapphin, and his sister's name was Moöcha; and the name of the second son was Sapphaad; and to Sapphaad were born daughters. 16 And Moöcha the wife of Machir bore a son, and called his name Phares; and his brother's name was Surus; his sons were Ulam, and Rocom. 17 And the sons of Ulam; Badam. These were the sons of Galaad, the son of Machir, the son of Manasse. 18 And his sister Malecheth bore Isud, and Abiezer, and Maela. 19 And the sons of Semira were, Aim, and Sychem, and Lakim, and Anian.

20 And the sons of Ephraim; Sothalath, and Barad his son, and Thaath his son, Elada his son, Saath his son, 21 and Zabad his son, Sothele his son, and Azer, and Elead: and the men of Geth who were born in the land slew them, because they went down to take their cattle. 22 And their father Ephraim mourned many days, and his brethren came to comfort him. 23 And he went in to his wife, and she conceived, and bore a son, and he called his name Beria, because, said he, He was afflicted in my house. 24 And his daughter was Saraa, and he was among them that were left, and he built Bæthoron the upper and the lower. And the descendants of Ozan were Seera, 25 and Raphe his son, Saraph and Thalees his sons, Thaen his son. 26 To Laadan his son was born his son Amiud, his son Helisamai, his son 27 Nun, his son Jesue, these were his sons.

28 And their possession and their dwelling were Bæthel and her towns, to the east Noaran, westward Gazer and her towns, and Sychem and her towns, as far as Gaza and her towns. 29 And as far as the borders of the sons of Manasse, Bæthsaan and her towns, Thanach and her towns, Mageddo and her towns, Dor and her towns. In this the children of Joseph the son of Israel dwelt.

30 The sons of Aser; Jemna, and Suia, and Isui, and Beria, and Sore their sister. 31 And the sons of Beria; Chaber, and Melchiel; he was the father of Berthaith. 32 And Chaber begot Japhlet, and Samer, and Chothan, and Sola their sister. 33 And the sons of Japhlet; Phasec, and Bamael, and Asith: these are the sons of Japhlet. 34 And the sons of Semmer; Achir, and Rooga, and Jaba, and Aram. 35 And the sons of Elam his brother; Sopha, and Imana, and Selles, and Amal. 36 The sons of Sopha; Sue, and Arnaphar, and Suda, and Barin, and Imran, 37 and Basan, and Oa, and Sama, and Salisa, and Jethra, and Beëra. 38 And the sons of Jether, Jephina, and Phaspha, and Ara. 39 And the sons of Ola; Orech, Aniel, and Rasia.

40 All these were the sons of Aser, all heads of families, choice, mighty men, chief leaders: their number for battle array—their number was twenty-six thousand men.

8 Now Benjamin begot Bale his firstborn, and Asbel his second son, Aara the third, Noa the fourth, 2 and Rapha the fifth. 3 And the sons of Bale were, Adir, and Gera, and Abiud, 4 and Abessue, and Noama, and Achia, 5 and Gera, and Sephupham, and Uram. 6 These were the sons of Aod: these are the heads of families to them that dwell in Gabee, and they removed them to Machanathi: 7 and Nooma, and Achia and Gera, he removed them, and he begot Aza, and Jachicho.

8 And Saarin begot children in the plain of Moab, after that he had sent away Osin and Baada his wives.

9 And he begot of his wife Ada, Jolab, and Sebia, and Misa, and Melchas, 10 and Jebus, and Zabia, and Marma: these were heads of families. 11 And of Osin

he begot Abitol, and Alphaal. [12] And the sons of Alphaal; Obed, Misaal, Semmer: he built Ona, and Lod, and its towns: [13] and Beria, and Sama; these were heads of families among the dwellers in Elam, and they drove out the inhabitants of Geth. [14] And his brethren were Sosec, and Arimoth, [15] and Zabadia, and Ored, and Eder, [16] and Michael, and Jespha, and Joda, the sons of Beria: [17] and Zabadia, and Mosollam, and Azaki, and Abar, [18] and Isamari, and Jexlias, and Jobab, the sons of Elphaal: [19] and Jakim, and Zachri, and Zabdi, [20] and Elionai, and Salathi, [21] and Elieli, and Adaia, and Baraia, and Samarath, sons of Samaith: [22] and Jesphan, and Obed, and Eliel, [23] and Abdon, and Zechri, and Anan, [24] and Anania, and Ambri, and Ælam, and Anathoth, [25] and Jathin, and Jephadias, and Phanuel, the sons of Sosec: [26] and Samsari, and Saarias, and Gotholia, [27] and Jarasia, and Eria, and Zechri, son of Iroam. [28] These were heads of families, chiefs according to their generations: these dwelt in Jerusalem.

[29] And the father of Gabaon dwelt in Gabaon; and his wife's name was Moacha. [30] And her first-born son was Abdon, and Sur, and Kis, and Baal, and Nadab, and Ner, [31] and Gedur and his brother, and Zacchur, and Makeloth. [32] And Makeloth begot Samaa: for these dwelt in Jerusalem in the presence of their brethren with their brethren. [33] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal. [34] And the son of Jonathan was Meribaal; and Meribaal begot Micha. [35] And the sons of Micha; Phithon, and Melach, and Tharach, and Achaz. [36] And Achaz begot Jada, and Jada begot Salæmath, and Asmoth, and Zambri; and Zambri begot Mæsa; [37] and Mæsa begot Baana: Rhaphæa, was his son, Elasa his son, Esel his son.

[38] And Esel had six sons, and these were their names; Ezricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: all these were the sons of Esel. [39] And the sons of Asel his brother; Ælam his first-born, and Jas the second, and Eliphalet the third. [40] And the sons of Ælam were mighty men, bending the bow, and multiplying sons and grandsons, a hundred and fifty. All these were of the sons of Benjamin.

9 And this is all Israel, even their enrolment: and these are written down in the book of the kings of Israel and Juda, with the names of them that were carried away to Babylon for their transgressions. [2] And they that dwelt before in their possessions in the cities of Israel, the priests, the Levites, and the appointed ones.

[3] And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and Manasse. [4] And Gnothi, and the son of Samiud, the son of Amri, the son of Ambraim, the son of Buni, son of the sons of Phares, the son of Juda. [5] And of the Selonites; Asaia his first-born, and his sons. [6] Of the sons of Zara; Jeel, and their brethren, six hundred and ninety.

[7] And of the sons of Benjamin; Salom, son of Mosollam, son of Odouia, son of Asinu. [8] And Jemnaa son of Jeroboam, and Elo: these are the sons of Ozi the son of Machir: and Mosollam, son of Saphatia, son of Raguel, son of Jemnai; [9] and their brethren according to their generations, nine hundred and fifty-six, all the men were heads of families according to the houses of their fathers.

[10] And of the priests; Jodaë, and Joarim, and Jachin, [11] and Azaria the son of Chelcias, the son of Mosollam, the son of Sadoc, the son of Maraïoth, the son of Achitob, the ruler of the house of God; [12] and Adaia son of Iraam, son of Phascor, son of Melchia, and Maasaia son of Adiel, son of Ezira, son of Mosollam, son of Maselmoth, son of Emmer; [13] and their

brethren, chiefs of their families, a thousand seven hundred and sixty, mighty men for the work of the ministration of the house of God.

[14] And of the Levites; Samaia son of Asob, son of Ezricam, son of Asabia, of the sons of Merari. [15] And Bacbacar, and Ares, and Galaal, and Matthanias son of Micha, son of Zechri, son of Asaph; [16] and Abdia, son of Samia, son of Galaal, son of Idithun, and Barachia son of Ossa, son of Helcana—who dwelt in the villages of the Notephatites. [17] The doorkeepers; Salom, Acum, Telmon, and Diman, and their brethren; Salom was the chief; [18] and he waited hitherto in the king's gate eastward: these are the gates of the companies of the sons of Levi. [19] And Sellum the son of Core, the son of Abiasaph, the son of Core, and his brethren belonging to the house of his father, the Corites were over the works of the service, keeping the watches of the tabernacle, and their fathers over the camp of God, keeping the entrance.

[20] And Phinees son of Eleazar was head over them before God, and these were with him. [21] Zacharias the son of Mosollami was keeper of the door of the tabernacle of witness. [22] All the chosen porters in the gates were two hundred and twelve, these were in their courts, this was their distribution: these David and Samuel the seer established in their charge. [23] And these and their sons were over the gates in the house of God, and in the house of the tabernacle, to keep watch. [24] The gates were toward the four winds, eastward, westward, northward, southward. [25] And their brethren were in their courts, to enter in weekly from time to time with these. [26] For four strong men have the charge of the gates; and the Levites were over the chambers, and they keep watch over the treasures of the house of God. [27] For the charge was upon them, and these were charged with the keys to open the doors of the temple every morning.

[28] And some of them were appointed over the vessels of service, that they should carry them in by number, and carry them out by number. [29] And some of them were appointed over the furniture, and over all the holy vessels, and over the fine flour, the wine, the oil, the frankincense, and the spices. [30] And some of the priests were makers of the ointment, and appointed to prepare the spices. [31] And Matthathias of the Levites, (he was the first-born of Salom the Corite,) was set in charge over the sacrifices of meat-offering of the pan belonging to the high priest. [32] And Banaias the Caathite, from among their brethren, was set over the shewbread, to prepare it every sabbath. [33] And these were the singers, heads of families of the Levites, to whom were established daily courses, for they were employed in the services day and night. [34] These were the heads of the families of the Levites according to their generations; these chiefs dwelt in Jerusalem.

[35] And Jeël the father of Gabaon dwelt in Gabaon; and his wife's name was Moöcha. [36] And his first-born son was Abdon, and he had Sur, and Kis, and Baal, and Ner, and Nadab, [37] and Gedur and his brother, and Zacchur, and Makeloth. [38] And Makeloth begot Samaa: and these dwelt in the midst of their brethren in Jerusalem, even in the midst of their brethren.

[39] And Ner begot Kis, and Kis begot Saul, and Saul begot Jonathan, and Melchisue, and Aminadab, and Asabal. [40] And the son of Jonathan was Meribaal: and Meribaal begot Micha. [41] And the sons of Micha were Phithon and Malach, and Tharach. [42] And Achaz begot Jada: and Jada begot Galemeth, and Gazmoth, and Zambri; and Zambri begot Massa. [43] And Massa begot Baana, and Rhaphaïa was his son, Elasa his son, Esel his son. [44] And Esel had six sons, and these were

their names; Esricam his first-born, and Ismael, and Saraia, and Abdia, and Anan, and Asa: these were the sons of Esel.

10 Now the Philistines warred against Israel; and they fled from before the Philistines, and fell down slain in mount Gelbue. [2] And the Philistines pursued after Saul, and after his sons; and the Philistines smote Jonathan, and Aminadab, and Melchisue, sons of Saul. [3] And the battle prevailed against Saul, and the archers hit him with bows and arrows, and they were wounded of the bows. [4] And Saul said to his armour-bearer, Draw thy sword, and pierce me through with it, lest these uncircumcised come and mock me. But his armour-bearer would not, for he was greatly afraid: so Saul took a sword, and fell upon it. [5] And his armour-bearer saw that Saul was dead, and he also fell upon his sword. [6] So Saul died, and his three sons on that day, and all his family died at the same time. [7] And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled: and the Philistines came and dwelt in them.

[8] And it came to pass on the next day that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount Gelbue. [9] And they stripped him, and took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people. [10] And they put their armour in the house of their god, and they put his head in the house of Dagon.

[11] And all the dwellers in Galaad heard of all that the Philistines had done to Saul and to Israel. [12] And all the mighty men rose up from Galaad, and they took the body of Saul, and the bodies of his sons, and brought them to Jabis, and buried their bones under the oak in Jabis, and fasted seven days. [13] So Saul died for his transgressions, wherein he transgressed against God, against the word of God, forasmuch as he kept it not, because Saul enquired of a wizard to seek counsel, and Samuel the prophet answered him: [14] and he sought not God: so he slew him, and turned the kingdom to David the son of Jesse.

11 And all Israel came to David in Chebron, saying, Behold, we are thy bones and thy flesh. [2] And heretofore when Saul was king, thou wast he that led Israel in and out, and God of Israel said to thee, Thou shalt feed my people Israel, and thou shalt be for a ruler over Israel. [3] And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before God: and they anointed David to be king over Israel, according to the word of God by Samuel.

[4] And the king and his men went to Jerusalem, this is Jebus; and there the Jebusites the inhabitants of the land said to David, [5] Thou shalt not enter in hither. But he took the strong hold of Sion: this is the city of David. [6] And David said, Whoever first smites the Jebusite, even he shall be chief and captain. And Joab the son of Saruia went up first, and became chief. [7] And David dwelt in the strong hold; therefore he called it the city of David. [8] And he fortified the city round about. [9] And David continued to increase, and God Almighty was with him. [10] And these are the chiefs of the mighty men, whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of God concerning Israel.

[11] And this is the list of the mighty men of David; Jesebada, son of Achaman, first of the thirty: he drew his sword once against three hundred whom he slew at one time. [12] And after him Eleazar son of Dodai, the Achochite: he was among the three mighty men. [13] He was with David

in Phasodamin, and the Philistines were gathered there to battle, and there was a portion of the field full of barley; and the people fled before the Philistines. [14] And he stood in the midst of the portion, and rescued it, and smote the Philistines; and God wrought a great deliverance.

[15] And three of the thirty chiefs went down to the rock to David, to the cave of Odollam, and the camp of the Philistines was in the giants' valley. [16] And David was then in the hold, and the garrison of the Philistines was then in Bethleem. [17] And David longed, and said, Who will give me water to drink of the well of Bethleem, that is in the gate? [18] And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethleem, which was in the gate, and they took it, and came to David: but David would not drink it, and poured it out to God, and said, [19] God forbid that I should do this thing: shall I drink the blood of these men with their lives? for with the peril of their lives they brought it. So he would not drink it. These things did the three mighty men.

[20] And Abisa the brother of Joab, he was chief of three: he drew his sword against three hundred slain at one time, and he had a name among the second three. [21] He was more famous than the two others of the three, and he was chief over them; yet he reached not to the first three.

[22] And Banaia the son of Jodae was the son of a mighty man: many were his acts for Cabasael: he smote two lion-like men of Moab, and he went down and smote a lion in a pit on a snowy day. [23] And he smote an Egyptian, a wonderful man five cubits high; and in the hand of the Egyptian there was a spear like a weavers' beam; and Banaia went down to him with a staff, and took the spear out of the Egyptian's hand, and slew him with his own spear. [24] These things did Banaia son of Jodae, and his name was among the three mighties. [25] He was distinguished beyond the thirty, yet he reached not to the first three: and David set him over his family.

[26] And the mighty men of the forces were, Asael the brother of Joab, Eleanan the son of Dodoe of Bethleem, [27] Samaoth the Arorite, Chelles the Phelonite, [28] Ora the son of Ekkis the Thecoite, Abiezer the Anathothite, [29] Sobochai the Usathite, Eli the Achonite, [30] Marai the Netophathite, Chthaod the son of Nooza the Netophathite, [31] Airi the son of Rebie of the hill of Benjamin, Banaias the Pharathonite, [32] Uri of Nachali Gaas, Abiel the Garabæthite, [33] Azbon the Baromite, Eliaba the Salabonite, [34] the son of Asam the Gizonite, Jonathan the son of Sola the Ararite, [35] Achim the son of Achar the Ararite, Elphat the son of Thyrophar [36] the Mechorathrite, Achia the Phellonite, [37] Esere the Charmadaite, Naarai the son of Azobai, [38] Joel the son of Nathan, Mebaal son of Agari, [39] Sele the son of Ammoni, Nachor the Berothite, armour-bearer to the son of Saruia, [40] Ira the Jethrite, Gaber the Jethrite, [41] Uria the Chettite, Zabet son of Achaia, [42] Adina son of Sæza, a chief of Ruben, and thirty with him, [43] Anan the son of Moöcha, and Josaphat the Matthanite, [44] Ozia the Astarothite, Samatha and Jeiel sons of Chotham the Ararite, [45] Jediel the son of Sameri, and Jozae his brother the Thosaite, [46] Eliel the Maoite, and Jaribi, and Josia his son, Ellaam, and Jethama the Moabite, [47] Daliel, and Obeth, and Jessiel of Mesobia.

12 And these are they that came to Sikelag, when he yet kept himself close because of Saul the son of Kis; and these were among the mighty, aiding him in war, [2] and using the bow with the right hand and with the left, and slingers with stones, and shooters with bows. Of the brethren of Saul of Benjamin, [3] the chief was Achiezer, and Joas son of Asma the Gabathite, and Joel and Jophalet, sons of Asmoth, and Berchia, and Jeul of Anathoth, [4] and Samaias the Gabaonite a mighty man among the thirty, and over the thirty; [5] and Jeremia, and Jeziel, and Joanan, and Jozabath of Gadarathiim, [6] Azai and Arimuth, and Baalia, and Samaraia, and Saphatias of Charæphiel, [7] Helcana, and Jesuni, and Ozriel, and Jozara, and Sobocam, and the Corites, [8] and Jelia and Zabadia, sons of Iroam, and the men of Gedor.

[9] And from Gad these separated themselves to David from the wilderness, strong mighty men of war, bearing shields and spears, and their faces were as the face of a lion, and they were nimble as roes upon the mountains in speed. [10] Aza the chief, Abdia the second, Eliab the third, [11] Masmana the fourth, Jeremias the fifth, [12] Jethi the sixth, Eliab the seventh, [13] Joanan the eighth, Eleazer the ninth, [14] Jeremia the tenth, Melchabanai the eleventh. [15] These were chiefs of the army of the sons of Gad, the least one commander of a hundred, and the greatest one of a thousand. [16] These are the men that crossed over Jordan in the first month, and it had overflowed all its banks; and they drove out all the inhabitants of the valleys, from the east to the west.

[17] And there came some of the sons of Benjamin and Juda to the assistance of David. [18] And David went out to meet them, and said to them, If ye are come peaceably to me, let my heart be at peace with you: but if ye are come to betray me to my enemies unfaithfully, the God of your fathers look upon it, and reprove it. [19] And the Spirit came upon Amasai, a captain of the thirty, and he said, Go, David, son of Jesse, thou and thy people, peace, peace be to thee, and peace to thy helpers, for thy God has helped thee. And David received them, and made them captains of the forces.

[20] And some came to David from Manasse, when the Philistines came against Saul to war: and he helped them not, because the captains of the Philistines took counsel, saying, With the heads of those men will he return to his master Saul. [21] When David was going to Sikelag, there came to him of Manasse, Edna and Jozabath, and Rodiel, and Michael, and Josabaith, and Elimuth, and Semathi: these are the captains of thousands of Manasse. [22] And they fought on the side of David against a troop, for they were all men of might; and they were commanders in the army, because of their might. [23] For daily men came to David, till they amounted to a great force, as the force of God.

[24] And these are the names of the commanders of the army, who came to David to Chebron, to turn the kingdom of Saul to him according to the word of God. [25] The sons of Juda, bearing shields and spears, six thousand and eight hundred mighty in war. [26] Of the sons of Symeon mighty for battle, seven thousand and a hundred. [27] Of the sons of Levi, four thousand and six hundred. [28] And Joadas the chief of the family of Aaron, and with him three thousand and seven hundred. [29] And Sadoc, a young man mighty in strength, and there were twenty-two leaders of his father's house. [30] And of the sons of Benjamin, the brethren of Saul, three thousand: and still the greater part of them kept the guard of the house of Saul. [31] And of the sons of Ephraim, twenty thousand and eight hundred mighty men, famous in the houses of their fathers. [32] And of

the half-tribe of Manasse, eighteen thousand, even those who were named by name, to make David king. [33] And of the sons of Issachar having wisdom with regard to the times, knowing what Israel should do, two hundred; and all their brethren with them.

[34] And of Zabulon they that went out to battle, with all weapons of war, were fifty thousand to help David, not weak-handed. [35] And of Nephthali a thousand captains, and with them men with shields and spears, thirty-seven thousand. [36] And of the Danites men ready for war twenty-eight thousand and eight hundred. [37] And of Aser, they that went out to give aid in war, forty thousand. [38] And from the country beyond Jordan, from Ruben, and the Gadites, and from the half-tribe of Manasse, a hundred and twenty thousand, with all weapons of war.

[39] All these were men of war, setting the army in battle array, with a peaceful mind towards him, and they came to Chebron to make David king over all Israel: and the rest of Israel were of one mind to make David king. [40] And they were there three days eating and drinking, for their brethren had made preparations. [41] And their neighbours, as far as Issachar and Zabulon and Nephthali, brought to them upon camels, and asses, and mules, and upon calves, victuals, meal, cakes of figs, raisins, wine, and oil, calves and sheep abundantly: for there was joy in Israel.

13 And David took counsel with the captains of thousands and captains of hundreds, even with every commander. [2] And David said to the whole congregation of Israel, If it seem good to you, and it should be prospered by the Eternal our God, let us send to our brethren that are left in all the land of Israel, and let the priests the Levites who are with them in the cities of their possession come, and let them be gathered to us. [3] And let us bring over to us the ark of our God; for men have not enquired at it since the days of Saul. [4] And all the congregation said that they would do thus; for the saying was right in the eyes of all the people.

[5] So David assembled all Israel, from the borders of Egypt even to the entering in of Hemath, to bring in the ark of God from the city of Jarim. [6] And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up thence the ark of the Eternal God who sits between the cherubim, whose name is called on it. [7] And they set the ark of God on a new waggon brought out of the house of Aminadab: and Oza and his brethren drove the waggon.

[8] And David and all Israel were playing before God with all their might, and that together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets. [9] And they came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock moved it from its place. [10] And God was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God. [11] And David was dispirited, because God had made a breach on Oza: and he called that place the Breach of Oza until this day. [12] And David feared God that day, saying, How shall I bring the ark of God in to myself? [13] So David brought not the ark home to himself into the city of David,

but he turned it aside into the house of Abeddara the Gethite.

14 [14] And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.

14 And Chiram king of Tyre sent messengers to David, and cedar timbers, and masons, and carpenters, to build a house for him. [2] And David knew that God had designed him to be king over Israel; because his kingdom was highly exalted, on account of his people Israel.

[3] And David took more wives in Jerusalem: and there were born to David more sons and daughters. [4] And these are the names of those that were born, who were born to him in Jerusalem; Samaa, Sobab, Nathan, and Solomon, [5] and Baar, and Elisa, and Eliphaleth, [6] and Nageth, and Naphath, and Japhie, [7] and Elisamae, and Eliade, and Eliphala.

[8] And the Philistines heard that David was anointed king over all Israel: and all the Philistines went up to seek David; and David heard it, and went out to meet them. [9] And the Philistines came and assembled together in the giants' valley. [10] And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And God said to him, Go up, and I will deliver them into thy hands. [11] And he went up to Baal Pharasin, and David smote them there; and David said, God has broken through enemies by my hand like a breach of water: therefore he called the name of that place, the Breach of Pharasin. [12] And the Philistines left their gods there; and David gave orders to burn them with fire.

[13] And the Philistines once more assembled themselves in the giants' valley. [14] And David enquired of God again; and God said to him, Thou shalt not go after them; turn away from them, and thou shalt come upon them near the pear trees. [15] And it shall be, when thou shalt hear the sound of their tumult in the tops of the pear trees, then thou shalt go into the battle: for God has gone out before thee to smite the army of the Philistines. [16] And he did as God commanded him: and he smote the army of the Philistines from Gabaon to Gazera. [17] And the name of David was famous in all the land; and God put the terror of him on all the nations.

15 And David made for himself houses in the city of David, and he prepared a place for the ark of God, and made a tent for it. [2] Then said David, It is not lawful for any to bear the ark of God, but the Levites; for God has chosen them to bear the ark of God, and to minister to him for ever.

[3] And David assembled all Israel at Jerusalem, to bring up the ark of God to the place which he had prepared for it. [4] And David gathered together the sons of Aaron the Levites. [5] Of the sons of Caath; there was Uriel the chief, and his brethren, a hundred and twenty. [6] Of the sons of Merari; Asaia the chief, and his brethren, two hundred and twenty. [7] Of the sons of Gedson; Joel the chief, and his brethren, a hundred and thirty. [8] Of the sons of Elisaphat; Semei the chief, and his brethren, two hundred. [9] Of the sons of Chebrom; Eliel the chief, and his brethren eighty. [10] Of the sons of Oziel; Aminadab the chief, and his brethren a hundred and twelve.

[11] And David called Sadoc and Abiathar the priests, and the Levites, Uriel, Asaia, and Joel, and Semaia, and Eliel, and Aminadab, [12] and said to them, Ye are the heads of the families of the Levites: sanctify yourselves, you and your brethren, and ye shall carry up the ark of the God of Israel, to the place which I have prepared for it. [13] For because ye were not ready at the first, our God made a breach upon us, because we sought him not according to the or-

dinance. [14] So the priests and the Levites sanctified themselves, to bring up the ark of the God of Israel. [15] And the sons of the Levites took the ark of God, (as Moses commanded by the word of God according to the scripture) upon their shoulders with staves.

[16] And David said to the chiefs of the Levites, Set your brethren the singers with musical instruments, lutes, harps, and cymbals, to sound aloud with a voice of joy. [17] So the Levites appointed Æman the son of Joel; Asaph the son of Barachias was one of his brethren; and Æthan the son of Kisæus was of the sons of Merari their brethren; [18] and with them their brethren of the second rank, Zacharias, and Oziel, and Semiramoth, and Jeiel, and Elioel, and Eliab, and Banaia, and Maasaia, and Matthathia, and Eliphena, and Makellia, and Abdedom, and Jeiel, and Ozias, the porters. [19] And the singers, Æman, Asaph, and Æthan, with brazen cymbals to make a sound to be heard. [20] Zacharias, and Oziel, Semiramoth, Jeiel, Oni, Eliab, Maasæas, Banæas, with lutes, on alæmoth. [21] And Mattathias, and Eliphalu, and Makenia, and Abdedom, and Jeiel, and Ozias, with harps of Amasenith, to make a loud noise.

[22] And Chonenia chief of the Levites was master of the bands, because he was skilful. [23] And Barachia and Elcana were door-keepers of the ark. [24] And Somnia, and Josaphat, and Nathanael, and Amasai, and Zacharia, and Banæa, and Eliezer, the priests, were sounding with trumpets before the ark of God: and Abdedom and Jeia were door-keepers of the ark of God.

[25] So David, and the elders of Israel, and the captains of thousands, went to bring up the ark of the covenant from the house of Abdedom with gladness. [26] And it came to pass when God strengthened the Levites bearing the ark of the covenant of God, that they sacrificed seven calves and seven rams. [27] And David was girt with a fine linen robe, and all the Levites who were bearing the ark of the covenant of God, and the singers, and Chonenias the master of the band of singers; also upon David there was a robe of fine linen. [28] And all Israel brought up the ark of the covenant of God with shouting, and with the sound of a horn, and with trumpets, and with cymbals, playing loudly on lutes and harps. [29] And the ark of the covenant of God arrived, and came to the city of David; and Melchol the daughter of Saul looked down through the window, and saw king David dancing and playing: and she despised him in her heart.

16 So they brought in the ark of God, and set it in the midst of the tabernacle which David pitched for it; and they offered whole-burnt-offerings and peace-offerings before God. [2] And David finished offering up whole-burnt-offerings and peace-offerings, and blessed the people in the name of God. [3] And he divided to every man of Israel (both men and women), to every man one baker's loaf, and a cake. [4] And he appointed before the ark of the covenant of God, Levites to minister and lift up the voice, and to give thanks and praise the Eternal God of Israel: [5] Asaph was the chief, and next to him Zacharias, Jeiel, Semiramoth, and Jeiel, Mattathias, Eliab, and Banæas, and Abdedom: and Jeiel sounding with musical instruments, lutes and harps, and Asaph with cymbals: [6] and Banæas and Oziel the priests sounding continually with trumpets before the ark of the covenant of God in that day.

[7] Then David first gave orders to praise God by the hand of Asaph and his brethren.

[8] Song. Give thanks to God, call upon him by his name, make known his designs among the people. [9] Sing songs to

him, and sing hymns to him, relate to all people his wonderful deeds, which God has wrought. [10] Praise his holy name, the heart that seeks his pleasure shall rejoice. [11] Seek God and be strong, seek his face continually. [12] Remember his wonderful works which he has wrought, his wonders, and the judgments of his mouth; [13] ye seed of Israel his servants, ye seed of Jacob his chosen ones. [14] He is the Eternal our God; his judgments are in all the earth. [15] Let us remember his covenant for ever, his word which he commanded to a thousand generations, [16] which he covenanted with Abraham, and his oath sworn to Isaac. [17] He confirmed it to Jacob for an ordinance, to Israel as an everlasting covenant, [18] saying, To thee will I give the land of Chanaan, the line of your inheritance: [19] when they were few in number, when they were but little, and dwelt as strangers in it; [20] and went from nation to nation, and from one kingdom to another people. [21] He suffered not a man to oppress them, and he reproved kings for their sakes, [22] saying, Touch not my anointed ones, and deal not wrongfully with my prophets.

[23] Sing ye to God, all the earth; proclaim his salvation from day to day. [23] Declare among the nations his glory, his wondrous deeds among all peoples. [25] For God is great, and greatly to be praised: he is to be feared above all gods. [26] For all the gods of the nations are idols; but our God made the heavens. [27] Glory and praise are in his presence; strength and rejoicing are in his place. [28] Give to God, ye families of the nations, give to God glory and strength. [29] Give to God the glory belonging to his name: take gifts and offer them before him; and worship God in his holy courts. [30] Let the whole earth fear before him; let the earth be established, and not be moved. [31] Let the heavens rejoice, and let the earth exult; and let them say among the nations, God reigns. [32] The sea with its fulness shall resound and the tree of the field, and all things in it. [33] Then shall the trees of the wood rejoice before God, for he is come to judge the earth. [34] Give thanks to God, for it is good, for his mercy is for ever. [35] And say ye, Save us, O God of our salvation, and gather us, and rescue us from among the heathen, that we may praise thy holy name, and glory in thy praises. [36] Blessed be the Eternal God of Israel from everlasting and to everlasting:

And all the people shall say, Amen. So they praised God.

[37] And they left there Asaph and his brethren before the ark of the covenant of God, to minister before the ark continually, according to the service of each day: from day to day. [38] And Abdedom and his brethren were sixty and eight; and Abdedom the son of Idithun, and Osa, were to be doorkeepers. [39] And they appointed Sadoc the priest, and his brethren the priests, before the tabernacle of God in the high place in Gabaon, [40] to offer up whole-burnt-offerings to God on the altar of whole-burnt-offerings continually morning and evening, and according to all things written in the law of God, which he commanded the children of Israel by Moses the servant of God. [41] And with him were Æman and Idithun, and the rest chosen out by name to praise God, for his mercy endures for ever. [42] And with them there were trumpets and cymbals to sound aloud, and musical instruments for the songs of God: and the sons of Idithun were at the gate.

[43] And all the people went every one to his home: and David returned to bless his house.

17 And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of God is under curtains of skins.

[2] And Nathan said to David, Do all that is in thy heart; for God is with thee.

[3] And it came to pass in that night, that the word of God came to Nathan, saying, [4] Go and say to David my servant, Thus said God, Thou shalt not build me a house for me to dwell in it. [5] For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent, [6] in all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying, Why is it that ye have not built me a house of cedar? [7] And now thus shalt thou say to my servant David, Thus saith God Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel: [8] and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth. [9] And I will appoint a place for my people Israel, and I will plant him, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning, [10] and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and God will build thee a house. [11] And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom. [12] He shall build me a house, and I will set up his throne for ever. [13] I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as I withdrew it from them that were before thee. [14] And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

[15] According to all these words, and according to all this vision, so spoke Nathan to David.

[16] And king David came and sat before God, and said, Who am I, O Eternal God? and what is my house, that thou hast loved me for ever? [17] And these things were little in thy sight, O God: thou hast also spoken concerning the house of thy servant for a long time to come, and thou hast looked upon me as a man looks upon his fellow, and hast exalted me, O Eternal God. [18] What shall David do more toward thee to glorify thee? and thou knowest thy servant. [19] And thou hast wrought all this greatness according to thine heart. [20] O God, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears. [21] Neither is there another nation upon the earth such as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt. [22] And thou hast appointed thy people Israel as a people to thyself for ever; and thou, God, didst become a God to them. [23] And now, God, let the word which thou spokest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken. [24] And let thy name be established and magnified for ever, men saying, the Eternal God, Almighty God of Israel: and let the house of thy servant David be established before thee. [25] For thou, O Eternal my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a willingness to pray before thee. [26] And now, God, thou thyself art God, and thou hast

spoken these good things concerning thy servant. 27 And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, God, hast blessed it, and do thou bless it for ever.

18 And it came to pass afterwards, that David smote the Philistines, and routed them, and took Geth and its villages out of the hand of the Philistines.
2 And he smote Moab; and the Moabites became servants to David, and tributaries.
3 And David smote Adraazar king of Suba of Emath, as he was going to establish power toward the river Euphrates.
4 And David took of them a thousand chariots, and seven thousand horsemen, and twenty thousand infantry: and David houghed all the chariot horses, but there were reserved of them a hundred chariots. 5 And the Syrian came from Damascus to help Adraazar king of Suba; and David smote of the Syrian army twenty and two thousand men.
6 And David put a garrison in Syria near Damascus; and they became tributary servants to David: and God delivered David wherever he went. 7 And David took the golden collars that were on the servants of Adraazar, and brought them to Jerusalem. 8 And David took out of Matabeth, and out of the chief cities of Adraazar very much brass: of this Solomon made the brazen sea, and the pillars, and the brazen vessels.
9 And Thoa king of Emath heard that David had smitten the whole force of Adraazar king of Suba. 10 And he sent Aduram his son to king David to ask how he was, and to congratulate him because he had fought against Adraazar, and smitten him; for Thoa was the enemy of Adraazar. 11 And all the golden and silver and brazen vessels, even these king David consecrated to God, with the silver and the gold which he took from all the nations; from Idumæa, and Moab, and from the children of Ammon, and from the Philistines, and from Amalec.
12 And Abesa son of Saruia smote the Idumeans in the valley of Salt, eighteen thousand. 13 And he put garrisons in the valley; and all the Idumæans became David's servants: and God delivered David wherever he went.
14 So David reigned over all Israel; and he executed judgment and justice to all his people. 15 And Joab the son of Saruia was over the army, and Josaphat the son of Achilud was recorder. 16 And Sadoc son of Achitob, and Achimelech son of Abiathar, were the priests; and Susa was the scribe; 17 and Banæas the son of Jodae was over the Cherethite and the Phelethite, and the sons of David were the chief deputies of the king.

19 And it came to pass after this, that Naas the king of the children of Ammon died, and Anan his son reigned in his stead. 2 And David said, I will act kindly toward Anan the son of Naas, as his father acted kindly towards me. And David sent messengers to condole with him on the death of his father. So the servants of David came into the land of the children of Ammon to Anan, to comfort him. 3 And the chiefs of the children of Ammon said to Anan, Is it to honour thy father before thee, that David has sent comforters to thee? Have not his servants come to thee that they might search the city, and to spy out the land? 4 And Anan took the servants of David, and shaved them, and cut off the half of their garments as far as their tunic, and sent them away. 5 And there came men to report to David concerning the men: and he sent to meet them, for they were greatly disgraced: and the king said, Dwell in Jericho until your beards have grown, and return.
6 And the children of Ammon saw that the people of David were ashamed, and Anan and the children of Ammon sent a thousand talents of silver to hire for

themselves chariots and horsemen out of Syria of Mesopotamia, and out of Syria Maacha, and from Sobal. [7] And they hired for themselves two and thirty thousand chariots, and the king of Maacha and his people; and they came and encamped before Medaba: and the children of Ammon assembled out of their cities, and came to fight.

[8] And David heard, and sent Joab and all the host of mighty men. [9] And the children of Ammon came forth, and set themselves in array for battle by the gate of the city: and the kings that were come forth encamped by themselves in the plain. [10] And Joab saw that they were fronting him to fight against him before and behind, and he chose some out of all the young men of Israel, and they set themselves in array against the Syrian. [11] And the rest of the people he gave into the hand of his brother Abesai, and they set themselves in array against the children of Ammon. [12] And he said, If the Syrian should prevail against me, then shalt thou deliver me: and if the children of Ammon should prevail against thee, then will I deliver thee. [13] Be of good courage, and let us be strong, for our people, and for the cities of our God: and God shall do what is good in his eyes.

[14] So Joab and the people that were with him set themselves in battle array against the Syrians, and they fled from them. [15] And the children of Ammon saw that the Syrians fled, and they also fled from before Abesai, and from before Joab his brother, and they came to the city: and Joab came to Jerusalem.

[16] And the Syrian saw that Israel had defeated him, and he sent messengers, and they brought out the Syrians from beyond the river; and Sophath the commander-in-chief of the forces of Adraazar was before them. [17] And it was told David; and he gathered all Israel, and crossed over Jordan, and came upon them, and set the battle in array against them. So David set his army in array to fight against the Syrians, and they fought against him. [18] And the Syrians fled from before Israel; and David slew of the Syrians seven thousand riders in chariots, and forty thousand infantry, and he slew Sophath the commander-in-chief of the forces. [19] And the servants of Adraazar saw that they were defeated before Israel, and they made peace with David and served him: and the Syrians would not any more help the children of Ammon.

20 And it came to pass at the return of the year, at the time of the going forth of kings to war, that Joab gathered the whole force of the army, and they ravaged the land of the children of Ammon; and he came and besieged Rabba. But David abode in Jerusalem. And Joab smote Rabba and destroyed it. [2] And David took the crown of Molchom their king off his head, and the weight of it was found to be a talent of gold, and on it were precious stones; and it was placed on the head of David: and he brought out the spoils of the city which were very great. [3] And he brought out the people that were in it, and sawed them asunder with saws, and cut them with iron axes, and with harrows: and thus David did to all the children of Ammon. And David and all his people returned to Jerusalem.

[4] And it came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons of the giants, and laid him low.

[5] And there was war again with the Philistines; and Eleanan the son of Jair smote Lachmi the brother of Goliath the Gittite, and the wood of his spear was as a weavers' beam.

[6] And there was again war in Geth, and there was a man of extraordinary size, and his fingers and toes were six on each hand and foot, four and twenty; and he was descended from the giants. [7] And he defied Israel, and Jonathan the son

of Samaa the brother of David slew him. [8] These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

21 And the devil stood up against Israel, and moved David to number Israel. [2] And king David said to Joab and to the captains of the forces, Go, number Israel from Bersabee even to Dan, and bring me the account, and I shall know their number. [3] And Joab said, May God add to his people, a hundredfold as many as they are, and let the eyes of my master the king see it: all are the servants of my master. Why does my master seek this thing? do it not, lest it become a sin to Israel. [4] Nevertheless the king's word prevailed against Joab; and Joab went out and passed through all Israel, and came to Jerusalem. [5] And Joab gave the number of the mustering of the people to David: and all Israel was a million and a hundred thousand men that drew sword: and the sons of Juda were four hundred and seventy thousand men that drew sword. [6] But he numbered not Levi and Benjamin among them; for the word of the king was painful to Joab.

[7] And there was evil in the sight of God respecting this thing; and he smote Israel. [8] And David said to God, I have sinned exceedingly, in that I have done this thing: and now, I pray thee, remove the sin of thy servant; for I have been exceedingly foolish.

[9] And God spoke to Gad the seer, saying, [10] Go and speak to David, saying, Thus saith God, I bring three things upon thee: choose one of them for thyself, and I will do it to thee. [11] And Gad came to David, and said to him, Thus saith God, Choose for thyself, [12] either three years of famine, or that thou shouldest flee three months from the face of thine enemies, and the sword of thine enemies shall be employed to destroy thee, or that the sword of God and pestilence should be three days in the land, and the angel of God shall be destroying in all the inheritance of Israel. And now consider what I shall answer to him that sent the message.

[13] And David said to Gad, They are very hard for me, even all the three: let me fall now into the hands of God, for his mercies are very abundant, and let me not fall by any means into the hands of man.

[14] So God brought pestilence upon Israel: and there fell of Israel seventy thousand men. [15] And God sent an angel to Jerusalem to destroy it: and as he was destroying, God saw, and repented for the evil, and said to the angel that was destroying, Let it suffice thee; withhold thine hand. And the angel of God stood by the threshing-floor of Orna the Jebusite. [16] And David lifted up his eyes, and saw the angel of God, standing between the earth and the heaven, and his sword drawn in his hand, stretched out over Jerusalem: and David and the elders clothed in sackcloth, fell upon their faces. [17] And David said to God, Was it not I that gave orders to number the people? and I am the guilty one; I have greatly sinned: but these sheep, what have they done? O Eternal God, let thy hand be upon me, and upon my father's house, and not on thy people for destruction, O God!

[18] And the angel of God told Gad to tell David, that he should go up to erect an altar to God, in the threshing-floor of Orna the Jebusite. [19] And David went up according to the word of Gad, which he spoke in the name of God. [20] And Orna turned and saw the king; and he hid himself and his four sons with him. Now Orna was threshing wheat. [21] And David came to Orna; and Orna came forth from the threshing-floor, and did obeisance to David with his face to the ground. [22] And David said to Orna, Give me thy place of the threshing-floor, and I will build

upon it an altar to God: give it me for its worth in money, and the plague shall cease from among the people. [23] And Orna said to David, Take it to thyself, and let my master the king do what is right in his eyes: see, I have given the calves for a whole-burnt-offering, and the plough for wood, and the corn for a meat-offering; I have given all. [24] And king David said to Orna, Nay; for I will surely buy it for its worth in money: for I will not take thy property for God, to offer a whole-burnt-offering to God without cost to myself. [25] And David gave to Orna for his place six hundred shekels of gold by weight. [26] And David built there an altar to God, and offered up whole-burnt-offerings and peace-offerings: and he cried to God, and he answered him by fire out of heaven on the altar of whole-burnt-offerings, and it consumed the whole-burnt-offering. [27] And God spoke to the angel; and he put up the sword into its sheath.

[28] At that time when David saw that God answered him in the threshing-floor of Orna the Jebusite, he also sacrificed there. [29] And the tabernacle of God which Moses made in the wilderness, and the altar of whole-burnt-offerings, were at that time in the high place at Gabaon. [30] And David could not go before it to enquire of God; for he hasted not because of the sword of the angel of God.

22 And David said, This is the house of the Eternal God, and this is the altar for whole-burnt-offering for Israel.

[2] And David gave orders to gather all the strangers that were in the land of Israel; and he appointed stone-hewers to hew polished stones to build the house to God. [3] And David prepared much iron for the nails of the doors and the gates; the hinges also and brass in abundance, there was no weighing of it. [4] And cedar trees without number: for the Sidonians and the Tyrians brought cedar trees in abundance to David. [5] And David said, My son Solomon is a tender child, and the house for me to build to God is for superior magnificence for a name and for a glory through all the earth: I will make preparation for it. And David prepared abundantly before his death.

[6] And he called Solomon his son, and commanded him to build the house for the Eternal God of Israel. [7] And David said to Solomon, My child, it was in my heart to build a house to the name of the Eternal God. [8] But the word of God came to me, saying, Thou hast shed blood abundantly, and hast carried on great wars: thou shalt not build a house to my name, because thou hast shed much blood upon the earth before me. [9] Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days. [10] He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever. [11] And now, my son, God shall be with thee, and prosper thee; and thou shalt build a house to the Eternal thy God, as he spoke concerning thee. [12] Only may God give thee wisdom and prudence, and strengthen thee over Israel, both to keep and to do the law of the Eternal thy God. [13] Then will he prosper thee, if thou take heed to do the commandments and judgments which God commanded Moses for Israel: be courageous and strong; fear not, nor be terrified.

[14] And, behold, I according to my poverty have prepared for the house of God a hundred thousand talents of gold, and a million talents of silver, and brass and iron without measure; for it is abundant; and I have prepared timber and stones; and do thou add to these. [15] And of them that are with thee do thou add

to the multitude of workmen; let there be artificers and masons, and carpenters, and every skilful workman in every work; [16] in gold and silver, brass and iron, of which there is no number. Arise and do, and God be with thee.

[17] And David charged all the chief men of Israel to help Solomon his son, saying, [18] Is not God with you? and he has given you rest round about, for he has given into your hands the inhabitants of the land; and the land is subdued before God, and before his people. [19] Now set your hearts and souls to seek after the Eternal your God: and rise, and build a sanctuary to your God to carry in the ark of the covenant of God, and the holy vessels of God, into the house that is to be built to the name of God.

23 And David was old and full of days; and he made Solomon his son king over Israel in his stead. [2] And he assembled all the chief men of Israel, and the priests, and the Levites. [3] And the Levites numbered themselves from thirty years old and upward; and their number by their polls amounted to thirty and eight thousand men. [4] Of the overseers over the works of the house of God there were twenty-four thousand, and there were six thousand scribes and judges; [5] and four thousand doorkeepers, and four thousand to praise God with instruments which he made to praise God.

[6] And David divided them into daily courses, for the sons of Levi, for Gedson, Caath, and Merari. [7] And for the family of Gedson, Edan, and Semei. [8] The sons of Edan were Jeiel, the chief, and Zethan, and Joel, three. [9] The sons of Semei; Salomith, Jeiel, and Dan, three: these were the chiefs of the families of Edan. [10] And to the sons of Semei, Jeth, and Ziza, and Joas, and Beria: these were the four sons of Semei. [11] And Jeth was the chief, and Ziza the second: and Joas and Beria did not multiply sons, and they became only one reckoning according to the house of their father.

[12] The sons of Caath; Ambram, Isaar, Chebron, Oziel, four. [13] The sons of Ambram; Aaron and Moses: and Aaron was appointed for the consecration of the most holy things, he and his sons for ever, to burn incense before God, to minister and bless in his name for ever. [14] And as for Moses the man of God, his sons were reckoned to the tribe of Levi. [15] The sons of Moses; Gersam, and Eliezer. [16] The sons of Gersam; Subael the chief. [17] And the sons of Eliezer were, Rabia the chief: and Eliezer had no other sons; but the sons of Rabia were very greatly multiplied. [18] The sons of Isaar; Salomoth the chief. [19] The sons of Chebron; Jeria the chief, Amaria the second, Jeziel the third, Jekemias the fourth. [20] The sons of Oziel; Micha the chief, and Isia the second.

[21] The sons of Merari; Mooli, and Musi: the sons of Mooli; Eleazar, and Kis. [22] And Eleazar died, and he had no sons, but daughters: and the sons of Kis, their brethren, took them. [23] The sons of Musi; Mooli, and Eder, and Jarimoth, three.

[24] These are the sons of Levi according to the houses of their fathers; chiefs of their families according to their numbering, according to the number of their names, according to their polls, doing the works of service of the house of God, from twenty years old and upward. [25] For David said, The Eternal God of Israel has given rest to his people, and has taken up his abode in Jerusalem for ever. [26] And the Levites bore not the tabernacle, and all the vessels of it for its service. [27] For by the last words of David was the number of the Levites taken from twenty years old and upward. [28] For he appointed them to wait on Aaron, to minister in the house of God, over the courts, and over the chambers, and over the purification of all the holy things, and over the works of the service of the house of God; [29] and for the shew-bread, and for

the fine flour of the meat-offering, and for the unleavened cakes, and for the fried cake, and for the dough, and for every measure; [30] and to stand in the morning to praise and give thanks to God, and so in the evening; [31] and to be over all the whole-burnt-offerings that were offered up to God on the sabbaths, and at the new moons, and at the feasts, by number, according to the order given to them, continually before God. [32] And they are to keep the charge of the tabernacle of witness, and the charge of the holy place, and the charges of the sons of Aaron their brethren, to minister in the house of God.

24 And they number the sons of Aaron in their division, Nadab, and Abiud, and Eleazar, and Ithamar. [2] And Nadab and Abiud died before their father, and they had no sons: so Eleazar and Ithamar the sons of Aaron ministered as priests. [3] And David distributed them, even Sadoc of the sons of Eleazar, and Achimelech of the sons of Ithamar, according to their numbering, according to their service, according to the houses of their fathers.

[4] And there were found among the sons of Eleazar more chiefs of the mighty ones, than of the sons of Ithamar: and he divided them, sixteen heads of families to the sons of Eleazar, eight according to their families to the sons of Ithamar. [5] And he divided them according to their lots, one with the other; for there were those who had charge of the holy things, and those who had charge of the house of God among the sons of Eleazar, and among the sons of Ithamar.

[6] And Samaias the son of Nathanael, the scribe, of the family of Levi, wrote them down before the king, and the princes, and Sadoc the priest, and Achimelech the son of Abiathar were present; and the heads of the families of the priests and the Levites, each of a household were assigned one to Eleazar, and one to Ithamar.

[7] And the first lot came out to Joarim, the second to Jedia, [8] the third to Charib, the fourth to Seorim, [9] the fifth to Melchias, the sixth to Meiamin, [10] the seventh to Cos, the eighth to Abia, [11] the ninth to Jesus, the tenth to Sechenias, [12] the eleventh to Eliabi, the twelfth to Jacim, [13] the thirteenth to Oppha, the fourteenth to Jesbaal, [14] the fifteenth to Belga, the sixteenth to Emmer, [15] the seventeenth to Chezin, the eighteenth to Aphese, [16] the nineteenth to Phetæa, the twentieth to Ezekel, [17] the twenty-first to Achim, the twenty-second to Gamul, [18] the twenty-third to Adallai, the twenty-fourth to Maasai.

[19] This is their numbering according to their service to go into the house of God, according to their appointment by the hand of Aaron their father, as the Eternal God of Israel commanded.

[20] And for the sons of Levi that were left, even for the sons of Ambram, Sobael: for the sons of Sobael, Jedia. [21] For Raabia, the chief was Isaari, [22] and for Isaari, Salomoth: for the sons of Salomoth, Jath. [23] The sons of Ecdiu; Amadia the second, Jaziel the third, Jecmoam the fourth. [24] For the sons of Oziel, Micha: the sons of Micha; Samer. [25] The brother of Micha; Isia, the son of Isia; Zacharia. [26] The sons of Merari, Mooli, and Musi: the sons of Ozia, [27] That is, the sons of Merari by Ozia,—his sons were Isoam, and Sacchur, and Abai. [28] To Mooli were born Eleazar, and Ithamar; and Eleazar died, and had no sons. [29] For Kis; the sons of Kis; Jerameel. [30] And the sons of Musi; Mooli, and Eder, and Jerimoth. These were the sons of the Levites according to the houses of their families. [31] And they also received lots as their brethren the sons of Aaron before the king; Sadoc also, and Achimelech, and the chiefs of the families of the priests and of the Levites, principal heads of families, even as their younger brethren.

25 And king David and the captains of the host appointed to their services the sons of Asaph, and of Æman, and of Idithun, prophesiers with harps, and lutes, and cymbals: and their number was according to their polls serving in their ministrations.

2 The sons of Asaph; Sacchur, Joseph, and Nathanias, and Erael: the sons of Asaph were next the king.

3 To Idithun were reckoned the sons of Idithun, Godolias, and Suri, and Iseas, and Asabias, and Matthathias, six after their father Idithun, sounding loudly on the harp thanksgiving and praise to God.

4 To Æman were reckoned the sons of Æman, Bukias, and Matthanias, and Oziel, and Subael, and Jerimoth, and Ananias, and Anan, and Heliatha, and Godollathi, and Rometthiezer, and Jesbasaca, and Mallithi, and Otheri, and Meazoth. 5 All these were the sons of Æman the king's chief player in the praises of God, to lift up the horn. And God gave to Æman fourteen sons, and three daughters. 6 All these sang hymns with their father in the house of God, with cymbals, and lutes, and harps, for the service of the house of God, near the king, and Asaph, and Idithun, and Æman.

7 And the number of them after their brethren, those instructed to sing to God, every one that understood singing was two hundred and eighty-eight.

8 And they also cast lots for the daily courses, for the great and the small of them, of the perfect ones and the learners. 9 And the first lot of his sons and of his brethren came forth to Asaph the son of Joseph, namely, Godolias: the second Heneia, his sons and his brethren being twelve. 10 The third Zacchur, his sons and his brethren were twelve: 11 the fourth Jesri, his sons and his brethren were twelve: 12 the fifth Nathan, his sons and his brethren, twelve: 13 the sixth Bukias, his sons and his brethren, twelve: 14 the seventh Iseriel, his sons and his brethren, twelve: 15 the eighth Josia, his sons and his brethren, twelve: 16 the ninth Matthanias, his sons and his brethren, twelve: 17 the tenth Semeia, his sons and his brethren, twelve: 18 the eleventh Asriel, his sons and his brethren, twelve: 19 the twelfth Asabia, his sons and his brethren, twelve: 20 the thirteenth Subael, his sons and his brethren, twelve: 21 the fourteenth Matthathias, his sons and his brethren, twelve: 22 the fifteenth Jerimoth, his sons and his brethren, twelve: 23 the sixteenth Anania, his sons and his brethren, twelve: 24 the seventeenth Jesbasaca, his sons and his brethren, twelve: 25 the eighteenth Ananias, his sons and his brethren, twelve: 26 the nineteenth Mallithi, his sons and his brethren, twelve: 27 the twentieth Heliatha, his sons and his brethren, twelve: 28 the twenty-first Otheri, his sons and his brethren, twelve: 29 the twenty-second Godollathi, his sons and his brethren, twelve: 30 the twenty-third Meazoth, his sons and his brethren, twelve: 31 the twenty-fourth Rometthiezer, his sons and his brethren, twelve.

26 And for the divisions of the gates: the sons of the Corites were Mosellemia, of the sons of Asaph. 2 And Mosellemia's first-born son was Zacharias, the second Jadiel, the third Zabadia, the fourth Jenuel, 3 the fifth Jolam, the sixth Jonathan, the seventh Elionai, the eighth Abdedom. 4 And to Abdedom there were born sons, Samaias the first-born, Jozabath the second, Joath the third, Sachar the fourth, Nathanael the fifth, 5 Amiel the sixth, Issachar the seventh, Phelathi the eighth: for God blessed him. 6 And to Samaias his son were born the sons of his first-born, chiefs over the house of their father, for they were mighty. 7 The sons of Samai; Othni, and Raphael, and Obed, and Elzabath, and Achiud, mighty men, He-

liu, and Sabachia, and Isbacom. [8] All these were of the sons of Abdedom, they and their sons and their brethren, doing mightily in service: in all sixty-two born to Abdedom.

[9] And Mosellemia had eighteen sons and brethren, mighty men. [10] And to Osa of the sons of Merari there were born sons, keeping the dominion; though he was not the first-born, yet his father made him chief of the second division. [11] Chelcias the second, Tablai the third, Zacharias the fourth: all these were the sons and brethren of Osa, thirteen.

[12] To these were assigned the divisions of the gates, to the chiefs of the mighty men the daily courses, even their brethren, to minister in the house of God. [13] And they cast lots for the small as well as for the great, for the several gates, according to their families. [14] And the lot of the east gates fell to Selemias, and Zacharias: the sons of Soaz cast lots for Melchias, and the lot came out northward. [15] To Abdedom they gave by lot the south, opposite the house of Esephim. [16] They gave the lot for the second to Osa westward, after the gate of the chamber by the ascent, watch against watch. [17] Eastward were six watchmen in the day; northward four by the day; southward four by the day; and two at the Esephim, [18] to relieve guard, also for Osa westward after the chamber-gate, three. There was a ward over against the ward of the ascent eastward, six men in a day, and four for the north, and four for the south, and at the Esephim two to relieve guard, and four by the west, and two to relieve guard at the pathway. [19] These are the divisions of the porters for the sons of Core, and to the sons of Merari.

[20] And the Levites their brethren were over the treasures of the house of God, and over the treasures of the hallowed things. [21] These were the sons of Ladan, the sons of the Gersonite: to Ladan belonged the heads of the families: the son of Ladan the Gersonite was Jeiel. [22] The sons of Jeiel were Zethom, and Joel; brethren who were over the treasures of the house of God. [23] To Ambram and Issaar belonged Chebron, and Oziel. [24] And Subael the son of Gersam, the son of Moses, was over the treasures. [25] And Rabias was son to his brother Eliezer, and so was Josias, and Joram, and Zechri, and Salomoth. [26] This Salomoth and his brethren were over all the sacred treasures, which David the king and the heads of families consecrated, and the captains of thousands and captains of hundreds, and princes of the host, [27] things which he took out of cities and from the spoils, and consecrated some of them, so that the building of the house of God should not want supplies; [28] and over all the holy things of God dedicated by Samuel the prophet, and Saul the son of Kis, and Abenner the son of Ner, and Joab the son of Saruia, whatsoever they sanctified was by the hand of Salomoth and his brethren.

[29] For the Issaarites, Chonenia, and his sons were over the outward ministration over Israel, to record and to judge. [30] For the Chebronites, Asabias and his brethren, a thousand and seven hundred mighty men, were over the charge of Israel beyond Jordan westward, for all the service of God and work of the king. [31] Of the family of Chebron Urias was chief, even of the Chebronites according to their generations, according to their families. In the fortieth year of his reign they were numbered, and there were found mighty men among them in Jazer of Galaad. [32] And his brethren were two thousand seven hundred mighty men, chiefs of their families, and king David set them over the Rubenites, and the Gaddites, and the half-tribe of Manasse, for every ordinance of God, and business of the king.

27 Now the sons of Israel according to their number, heads of families, captains of thousands and captains of hundreds, and scribes ministering to the king, and for every affair of the king according to their divisions, for every ordinance of coming in and going out monthly, for all the months of the year, one division of them was twenty-four thousand.

2 And over the first division of the first month was Isboaz the son of Zabdiel: in his division were twenty-four thousand. 3 Of the sons of Tharez one was chief of all the captains of the host for the first month. 4 And over the division of the second month was Dodia the son of Ecchoc, and over his division was Makelloth also chief: and in his division were twenty and four thousand, chief men of the host. 5 The third for the third month was Banaias the son of Jodae the chief priest: and in his division were twenty and four thousand. 6 This Banæas was more mighty than the thirty, and over the thirty: and Zabad his son was over his division. 7 The fourth for the fourth month was Asael the brother of Joab, and Zabadias his son, and his brethren: and in his division were twenty and four thousand. 8 The fifth chief for the fifth month was Samaoth the Jezraite: and in his division were twenty and four thousand. 9 The sixth for the sixth month was Hoduias the son of Ekkes the Thecoite: and in his division were twenty and four thousand. 10 The seventh for the seventh month was Chelles of Phallus of the children of Ephraim: and in his division were twenty and four thousand. 11 The eighth for the eighth month was Sobochai the Usathite, belonging to Zarai: and in his division were twenty and four thousand. 12 The ninth for the ninth month was Abiezer of Anathoth, of the land of Benjamin: and in his division were twenty and four thousand. 13 The tenth for the tenth month was Meera the Netophathite, belonging to Zarai: and in his division were twenty and four thousand. 14 The eleventh for the eleventh month was Banaias of Pharathon, of the sons of Ephraim: and in his division were twenty and four thousand. 15 The twelfth for the twelfth month was Choldia the Netophathite, belonging to Gothoniel: and in his division were twenty and four thousand.

16 And over the tribes of Israel, the chief for Ruben was Eliezer the son of Zechri: for Symeon, Saphatias the son of Maacha: 17 for Levi, Asabias the son of Camuel: for Aaron, Sadoc: 18 for Juda, Eliab of the brethren of David: for Issachar, Ambri the son of Michael: 19 for Zabulon, Samæas the son of Abdiu: for Nephthali, Jerimoth the son of Oziel: 20 for Ephraim, Ose the son of Ozia: for the half-tribe of Manasse, Joel the son of Phadæa: 21 for the half-tribe of Manasse in the land of Galaad, Jadai the son of Zadæas, for the sons of Benjamin, Jasiel the son of Abenner: 22 for Dan, Azariel the son of Iroab: these are the chiefs of the tribes of Israel.

23 But David took not their number from twenty years old and under: because God said that he would multiply Israel as the stars of the heaven. 24 And Joab the son of Saruia began to number the people, and did not finish the work, for there was hereupon wrath on Israel; and the number was not recorded in the book of the chronicles of king David.

25 And over the king's treasures was Asmoth the son of Odiel; and over the treasures in the country, and in the towns, and in the villages, and in the towers, was Jonathan the son of Ozia. 26 And over the husbandmen who tilled the ground was Esdri the son of Chelub. 27 And over the fields was Semei of Rael; and over the treasures of wine in the fields was Zabdi the son of Sephni. 28 And over the oliveyards, and over the sycamores in the plain country was Ballanan the Gedorite; and over the stores of

oil was Joas. [29] And over the oxen pasturing in Saron was Satrai the Saronite; and over the oxen in the valleys was Sophat the son of Adli. [30] And over the camels was Abias the Ismaelite; and over the asses was Jadias of Merathon. [31] And over the sheep was Jaziz the Agarite. All these were superintendents of the substance of king David.

[32] And Jonathan, David's uncle by the father's side, was a counsellor, a wise man: and Jeel the son of Achami was with the king's sons. [33] Achitophel was the king's counsellor: and Chusi the chief friend of the king. [34] And after this Achitophel Jodae the son of Banæas came next, and Abiathar: and Joab was the king's commander-in-chief.

28 And David assembled all the chief men of Israel, the chief of the judges, and all the chief men of the courses of attendance on the person of the king, and the captains of thousands and hundreds, and the treasurers, and the rulers of his substance, and of all the king's property, and of his sons, together with the eunuchs, and the mighty men, and the warriors of the army, at Jerusalem.

[2] And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of God, and a place for the feet of our God, and I prepared materials suitable for the building: [3] but God said, Thou shalt not build me a house to call my name upon it, for thou art a man of war, and hast shed blood. [4] Yet the Eternal God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly house, and out of the house of Juda he chose the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel. [5] And of all my sons, (for God has given me many sons,) he has chosen Solomon my son, to set him on the throne of the kingdom of God over Israel. [6] And God said to me, Solomon thy son shall build my house and my court: for I have chosen him to be my son, and I will be to him a father. [7] And I will establish his kingdom for ever, if he continue to keep my commandments, and my judgments, as at this day. [8] And now I charge you before the whole assembly of God, and in the audience of our God, keep and seek all the commandments of the Eternal our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.

[9] And now, my son Solomon, know the God of thy fathers, and serve him with a perfect heart and willing soul: for God searches all hearts, and knows every thought: if thou seek him, he will be found of thee; but if thou shouldest forsake him, he will forsake thee for ever. [10] See now, for God has chosen thee to build him a house for a sanctuary, be strong and do it.

[11] And David gave Solomon his son the plan of the temple, and its buildings, and its treasuries, and its upper chambers, and the inner store-rooms, and the place of the atonement, [12] and the plan which he had in his mind of the courts of the house of God, and of all the chambers round about, designed for the treasuries of the house of God, and of the treasuries of the holy things, and of the chambers for resting: [13] and the plan of the courses of the priests and Levites, for all the work of the service of the house of God, and of the stores of vessels for ministration of the service of the house of God. [14] And he gave him the account of their weight, both of gold and silver vessels. [15] He gave him the weight of the candlesticks, and of the lamps. [16] He gave him likewise the weight of the tables of shewbread, of each table of gold, and likewise of the tables of silver: [17] also of the flesh-hooks, and ves-

sels for drink-offering, and golden bowls: and the weight of the gold and silver articles, and censers, and bowls, according to the weight of each. [18] And he shewed him the weight of the utensils of the altar of incense, which was of pure gold, and the plan of the chariot of the cherubs that spread out their wings, and overshadowed the ark of the covenant of God. [19] David gave all to Solomon in God's handwriting, according to the knowledge given him of the work of the pattern.

[20] And David said to Solomon his son, Be strong, and play the man, and do: fear not, neither be terrified; for the Eternal my God is with thee; he will not forsake thee, and will not fail thee, until thou hast finished all the work of the service of the house of God. And behold the pattern of the temple, even his house, and its treasury, and the upper chambers, and the inner store-rooms, and the place of propitiation, and the plan of the house of God. [21] And see, here are the courses of the priests and Levites for all the service of the house of God, and there shall be with thee men for every workmanship, and every one of ready skill in every art: also the chief men and all the people, ready for all thy commands.

29 And David the king said to all the congregation, Solomon my son, whom God has chosen, is young and tender, and the work is great; for it is not for man, but for the Eternal God. [2] I have prepared according to all my might for the house of my God gold, silver, brass, iron, wood, onyx stones, and costly and variegated stones for setting, and every precious stone, and much Parian marble. [3] And still farther, because I took pleasure in the house of my God, I have gold and silver which I have procured for myself, and, behold, I have given them to the house of my God over and above, beyond what I have prepared for the holy house. [4] Three thousand talents of gold of Suphir, and seven thousand talents of fine silver, for the overlaying of the walls of the sanctuary: [5] for thee to use the gold for things of gold, and the silver for things of silver, and for every work by the hand of the artificers. And who is willing to dedicate himself in work this day for God?

[6] Then the heads of families, and the princes of the children of Israel, and the captains of thousands and captains of hundreds, and the overseers of the works, and the king's builders, offered willingly. [7] And they gave for the works of the house of God five thousand talents of gold, and ten thousand gold pieces, and ten thousand talents of silver, and eighteen thousand talents of brass, and a hundred thousand talents of iron. [8] And they who had precious stone, gave it into the treasuries of the house of God by the hand of Jeiel the Gedsonite. [9] And the people rejoiced because of the willingness, for they offered willingly to God with a full heart: and king David rejoiced greatly.

[10] And king David blessed God before the congregation, saying,

Blessed art thou, O Eternal God of Israel, our Father, from everlasting and to everlasting. [11] Thine, O God, is the greatness, and the power, and the glory, and the victory, and the might: for thou art God of all things that are in heaven and upon the earth: before thy face every king and nation is troubled. [12] From thee come wealth and glory: thou, O God, rulest over all, God of all dominion, and in thy hand is strength and rule; and thou art almighty with thy hand to increase and establish all things. [13] And now, God, we give thanks to thee, and praise thy glorious name. [14] But who am I, and what is my people, that we have been able to be thus forward in offering to thee? for all things are thine, and of thine own have we given thee, [15] for we are strangers before thee, and sojourners,

as all our fathers were: our days upon the earth are as a shadow, and there is no remaining. [16] O Eternal our God, as for all this abundance which I have prepared that a house should be built to thy holy name, it is of thy hand, and all is thine. [17] And I know, God, that thou art he that searches the hearts, and thou lovest righteousness. I have willingly offered all these things in simplicity of heart; and now I have seen with joy thy people here present, willingly offering to thee. [18] O Eternal God of Abraham, and Isaac, and Israel, our fathers, preserve these things in the thought of the heart of thy people for ever, and direct their hearts to thee. [19] And to Solomon my son give a good heart, to perform thy commandments, and to observe thy testimonies, and thine ordinances, and to accomplish the building of thy house.

[20] And David said to the whole congregation, Bless ye the Eternal our God. And all the congregation blessed the Eternal God of their fathers, and they bowed the knee and worshipped God, and did obeisance to the king. [21] And David sacrificed to God, and offered up whole-burnt-offerings to God on the morrow after the first day, a thousand calves, a thousand rams, a thousand lambs, and their drink-offerings, and sacrifices in abundance for all Israel. [22] And they ate and drank joyfully that day before God: and they made Solomon the son of David king a second time, and anointed him king before God, and Sadoc to the priesthood.

[23] And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him. [24] The princes, and the mighty men, and all the sons of king David his father, were subject to him. [25] And God magnified Solomon over all Israel, and gave him royal glory, such as was not upon any king before him.

[26] And David the son of Jessæ reigned over Israel forty years; [27] seven years in Chebron, and thirty-three years in Jerusalem. [28] And he died in a good old age, full of days, in wealth, and glory: and Solomon his son reigned in his stead. [29] And the rest of the acts of David, the former and the latter, are written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer, [30] concerning all his reign, and his power, and the times which went over him, and over Israel, and over all the kingdoms of the earth.

CHRONICLES II (2 CHRONICLES)

1 And Solomon the son of David was established over his kingdom, and the Eternal his God was with him, and increased him exceedingly. [2] And Solomon spoke to all Israel, to the captains of thousands, and to the captains of hundreds, and to the judges, and to all the rulers over Israel, even the heads of the families; [3] and Solomon and all the congregation went to the high place that was in Gabaon, where was God's tabernacle of witness, which Moses the servant of God made in the wilderness. [4] But David had brought up the ark of God out of the city of Cariathiarim; for David had prepared a place for it, for he had pitched a tabernacle for it in Jerusalem. [5] And the brazen altar which Beseleel the son of Urias, the son of Or, had made, was there before the tabernacle of God: and Solomon and the congregation enquired at it. [6] And Solomon brought victims thither to the brazen altar that was before God in the tabernacle, and offered upon it a thousand whole-burnt-offerings.

[7] In that night God appeared to Solomon, and said to him, Ask what I shall give thee. [8] And Solomon said to God, Thou hast dealt very mercifully with my father David, and hast made me king in his stead. [9] And now, O Eternal God, let, I pray thee, thy name be established upon David my father; for thou hast made me king over a people numerous as the dust of the earth. [10] Now give me wisdom and understanding, that I may go out and come in before this people: for who shall judge this thy great people?

[11] And God said to Solomon, Because this was in thy heart, and thou hast not asked great wealth, nor glory, nor the life of thine enemies, and thou hast not asked long life; but hast asked for thyself wisdom and understanding, that thou mightest judge my people, over whom I have made thee king: [12] I give thee this wisdom and understanding; and I will give thee wealth, and riches, and glory, so that there shall not have been any like thee among the kings before thee, neither shall there be such after thee.

[13] And Solomon came from the high place that was in Gabaon to Jerusalem, from before the tabernacle of witness, and reigned over Israel.

[14] And Solomon collected chariots and horsemen: and he had fourteen hundred chariots, and twelve thousand horsemen: and he set them in the cities of chariots, and the people were with the king in Jerusalem. [15] And the king made silver and gold in Jerusalem to be as stones, and cedars in Judea as sycamores in the plain for multitude. [16] And Solomon imported horses from Egypt, and the charge of the king's merchants for going was as follows, and they traded, [17] and went and brought out of Egypt a chariot for six hundred pieces of silver, and a horse for a hundred and fifty pieces of silver: and so they brought for all the kings of the Chettites, and for the kings of Syria by their means.

[18] And Solomon said that he would build a house to the name of God, and a house for his kingdom.

2 And Solomon gathered seventy thousand men that bore burdens, and eighty thousand hewers of stone in the mountain, and there were three thousand six hundred superintendents over them.

[2] And Solomon sent to Chiram king of Tyre, saying, Whereas thou didst deal favourably with David my father, and didst send him cedars to build for himself a house to dwell in, [3] behold, I also his son am building a house to the name of the Eternal my God, to consecrate it to him, to burn incense before him, and to offer shewbread continually, and to offer up whole-burnt-offerings continually morning and evening, and on the sabbaths, and at the new moons, and at the feasts of the Eternal our God: this is a perpetual statute for Israel. [4] And the house which I am building is to be great: for the Eternal our God is great beyond all gods. [5] And who will be able to build him a house? for the heaven and heaven of heavens do not bear his glory: and who am I, that I should build him a house, save only to burn incense before him? [6] And now send me a man wise and skilled to work in gold, and in silver, and in brass, and in iron, and in purple, and in scarlet, and in blue, and one that knows how to grave together with the craftsmen who are with me in Juda and in Jerusalem, which materials my father David prepared. [7] And send me from Libanus cedar wood, and wood of juniper, and pine; for I know that thy servants are skilled in cutting timber in Libanus: and, behold, thy servants shall go with my servants, [8] to prepare timber for me in abundance: for the house which I am building must be great and glorious. [9] And, behold, I have given freely to thy servants that work and cut the wood, corn for food, even twenty thousand measures of wheat, and twenty thousand measures of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

[10] And Chiram king of Tyre answered in writing, and sent to Solomon, saying, Because God loved his people, he made thee king over them. [11] And Chiram said, Blessed be the Eternal God of Israel, who made heaven and earth, who has given to king David a wise son, and one endowed with knowledge and understanding, who shall build a house for God, and a house for his kingdom. [12] And now I have sent thee a wise and understanding man who belonged to Chiram my father [13] (his mother was of the daughters of Dan, and his father was a Tyrian), skilled to work in gold, and in silver, and in brass, and in iron, and in stones and wood; and to weave with purple, and blue, and fine linen, and scarlet; and to engrave, and to understand every device, whatsoever thou shalt give him to do with thy craftsmen, and the craftsmen of my master David thy father. [14] And now, the wheat, and the barley, and the oil, and the wine which my master mentioned, let him send to his servants. [15] And we will cut timber out of Libanus according to all thy need, and we will bring it on rafts to the sea of Joppa, and thou shalt bring it to Jerusalem.

[16] And Solomon gathered all the foreigners that were in the land of Israel, after the numbering with which David his father numbered them; and there were found a hundred and fifty-three thousand six hundred. [17] And he made of them seventy thousand burden-bearers, and eighty thousand hewers of stone, and three thousand six hundred taskmasters over the people.

3 And Solomon began to build the house of God in Jerusalem in the mount of Amoria, where God appeared to his father David, in the place which David had prepared in the threshing-floor of Orna the Jebusite. 2 And he began to build in the second month, in the fourth year of his reign.

3 And thus Solomon began to build the house of God: the length in cubits—even the first measurement from end to end, was sixty cubits, and the breadth twenty cubits. 4 And the portico in front of the house, its length in front of the breadth of the house was twenty cubits, and its height a hundred and twenty cubits: and he gilded it within with pure gold. 5 And he lined the great house with cedar wood, and gilded it with pure gold, and carved upon it palm-trees and chains. 6 And he garnished the house with precious stones for beauty; and he gilded it with gold of the gold from Pharuim. 7 And he gilded the house, and its inner walls, and the door-posts, and the roofs, and the doors with gold; and he carved cherubs on the walls.

8 And he built the holy of holies, its length was according to the front of the other house, the breadth of the house was twenty cubits, and the length twenty cubits: and he gilded it with pure gold for cherubs, to the amount of six hundred talents. 9 And the weight of the nails, even the weight of each was fifty shekels of gold: and he gilded the upper chamber with gold.

10 And he made two cherubs in the most holy house, wood-work, and he gilded them with gold. 11 And the wings of the cherubs were twenty cubits in length: and one wing of five cubits touched the wall of the house: and the other wing of five cubits touched the wing of the other cherub. 13 And the wings of these cherubs expanded were of the length of twenty cubits: and they stood upon their feet, and their faces were toward the house. 14 And he made the vail of blue, and purple, and scarlet, and fine linen, and wove cherubs in it.

15 Also he made in front of the house two pillars, in height thirty-five cubits, and their chapiters of five cubits. 16 And he made chains, as in the oracle, and put them on the heads of the pillars; and he made a hundred pomegranates, and put them on the chains. 17 And he set up the pillars in front of the temple, one on the right hand and the other on the left: and he called the name of the one on the right hand 'Stability,' and the name of the one on the left 'Strength.'

4 And he made a brazen altar, the length of it twenty cubits, and the breadth twenty cubits, and the height ten cubits. 2 And he made the molten sea, in diameter ten cubits, entirely round, and the height of it five cubits, and the circumference thirty cubits. 3 And beneath it the likeness of calves, they compass it round about: ten cubits compass the laver round about, they cast the calves two rows in their casting, 4 wherein they made them twelve calves,—three looking northwards, and three westwards, and three southwards, and three eastwards: and the sea was upon them above, and their hinder parts were inward. 5 And its thickness was a hand-breadth, and its brim as the brim of a cup, graven with flowers of lilies, holding three thousand measures: and he finished it.

6 And he made ten lavers, and set five on the right hand, and five on the left, to wash in them the instruments of the whole-burnt-offerings, and to rinse the vessels in them; and the sea was for the priests to wash in.

7 And he made the ten golden candlesticks according to their pattern, and he put them in the temple, five on the right hand, and five on the left.

8 And he made ten tables, and put them in the temple, five on the right hand, and five on the left: and he made a hundred

golden bowls. [9] Also he made the priests' court, and the great court, and doors to the court, and their panels were overlaid with brass. [10] And he set the sea at the corner of the house on the right, as it were fronting the east.

[11] And Chiram made the fleshhooks, and the fire-pans, and the grate of the altar, and all its instruments: and Chiram finished doing all the work which he wrought for king Solomon in the house of God: [12] two pillars, and upon them an embossed work for the chapiters on the heads of the two pillars, and two nets to cover the heads of the chapiters which are on the heads of the pillars; [13] and four hundred golden bells for the two nets, and two rows of pomegranates in each net, to cover the two embossed rims of the chapiters which are upon the pillars. [14] And he made the ten bases, and he made the lavers upon the bases; [15] and the one sea, and the twelve calves under it; [16] and the foot-baths, and the buckets, and the caldrons, and the flesh-hooks, and all their furniture (which Chiram made, and brought to king Solomon in the house of God) of pure brass. [17] In the country round about Jordan the king cast them, in the clay ground in the house of Socchoth, and between that and Saredatha.

[18] So Solomon made all these vessels in great abundance, for the quantity of brass failed not. [19] And Solomon made all the vessels of the house of God, and the golden altar, and the tables, and upon them were to be the loaves of shewbread; [20] also the candlesticks, and the lamps to give light according to the pattern, and in front of the oracle, of pure gold. [21] And their snuffers, and their lamps were made, and he made the bowls, and the censers, and the fire-pans, of pure gold. [22] And there was the inner door of the house opening into the holy of holies, and he made the inner doors of the temple of gold. So all the work which Solomon wrought for the house of God was finished.

5 And Solomon brought in the holy things of his father David, the silver, and the gold, and the other vessels, and put them in the treasury of the house of God.

[2] Then Solomon assembled all the elders of Israel, and all the heads of the tribes, even the leaders of the families of the children of Israel, to Jerusalem, to bring up the ark of the covenant of God out of the city of David,—this is Sion. [3] And all Israel were assembled unto the king in the feast, this is the seventh month. [4] And all the elders of Israel came; and all the Levites took up the ark, [5] and the tabernacle of witness, and all the holy vessels that were in the tabernacle; and the priests and the Levites brought it up. [6] And king Solomon, and all the elders of Israel, and the religious of them, and they of them that were gathered before the ark, were sacrificing calves and sheep, which could not be numbered or reckoned for multitude. [7] And the priests brought in the ark of the covenant of God into its place, into the oracle of the house, even into the holy of holies, under the wings of the cherubs. [8] And the cherubs stretched out their wings over the place of the ark, and the cherubs covered the ark, and its staves above. [9] And the staves projected, and the heads of the staves were seen from the holy place in front of the oracle, they were not seen without: and there they were to this day. [10] There was nothing in the ark except the two tables which Moses placed there in Choreb, which God gave in covenant with the children of Israel, when they went out of the land of Egypt.

[11] And it came to pass, when the priests went out of the holy place, (for all the priests that were found were sanctified, they were not then arranged according to their daily course,) [12] that all the singing

Levites assigned to the sons of Asaph, to Æman, to Idithun, and to his sons, and to his brethren, of them that were clothed in linen garments, with cymbals and lutes and harps, were standing before the altar, and with them a hundred and twenty priests, blowing trumpets. [13] And there was one voice in the trumpeting and in the psalm-singing, and in the loud utterance with one voice to give thanks and praise God; and when they raised their voice together with trumpets and cymbals, and instruments of music, and said, Give thanks to God, for it is good, for his mercy endures for ever:—then the house was filled with the cloud of the glory of God. [14] And the priests could not stand to minister because of the cloud: for the glory of God filled the house of God.

6 Then said Solomon, God said that he would dwell in thick darkness. [2] But I have built a house to thy name, holy to thee, and prepared for thee to dwell in for ever.

[3] And the king turned his face, and blessed all the congregation of Israel: and all the congregation of Israel stood by. [4] And he said, Blessed be the Eternal God of Israel: he has even fulfilled with his hands as he spoke with his mouth to my father David, saying, [5] From the day when I brought up my people out of the land of Egypt, I chose no city of all the tribes of Israel, to build a house that my name should be there; neither did I choose a man to be a leader over my people Israel. [6] But I chose Jerusalem that my name should be there; and I chose David to be over my people Israel. [7] And it came into the heart of David my father, to build a house for the name of the Eternal God of Israel. [8] But God said to my father David, Whereas it came into thy heart to build a house for my name, thou didst well that it came into thy heart. [9] Nevertheless thou shalt not build the house; for thy son who shall come forth out of thy loins, he shall build the house for my name. [10] And God has confirmed this word, which he spoke; and I am raised up in the room of my father David, and I sit upon the throne of Israel as God said, and I have built the house for the name of the Eternal God of Israel: [11] and I have set there the ark in which is the covenant of God, which he made with Israel.

[12] And he stood before the altar of God in the presence of all the congregation of Israel, and spread out his hands. [13] For Solomon had made a brazen scaffold, and set it in the midst of the court of the sanctuary; the length of it was five cubits, and the breadth of it five cubits, and the height of it three cubits: and he stood upon it, and fell upon his knees before the whole congregation of Israel, and spread abroad his hands to heaven, [14] and said,

The Eternal God of Israel, there is no God like thee in heaven, or on the earth; keeping covenant and mercy with thy servants that walk before thee with their whole heart. [15] Even as thou hast kept them with thy servant David my father, as thou hast spoken to him in words:—thou hast both spoken with thy mouth, and hast fulfilled it with thy hands, as it is this day. [16] And now, Eternal God of Israel, keep with thy servant David my father the things which thou spokest to him, saying, There shall not fail thee a man before me sitting on the throne of Israel, if only thy sons will take heed to their way to walk in my law, as thou didst walk before me. [17] And now, Eternal God of Israel, let, I pray thee, thy word be confirmed, which thou hast spoken to thy servant David.

[18] For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built? [19] Yet thou shalt have respect to the prayer of thy servant, and to my petition, O Eternal God, so as to hearken to the pe-

tition and the prayer which thy servant prays before thee this day: [20] so that thine eyes should be open over this house by day and by night, towards this place, whereon thou saidst thy name should be called, so as to hear the prayer which thy servant prays towards this house. [21] And thou shalt hear the supplication of thy servant, and of thy people Israel, whatsoever prayers they shall make towards this place: and thou shalt hearken in thy dwelling-place out of heaven, yea thou shalt hear, and be merciful.

[22] If a man sin against his neighbour, and he bring an oath upon him so as to make him swear, and he come and swear before the altar in this house; [23] then shalt thou hearken out of heaven, and do, and judge thy servants, to recompense the transgressor, and to return his ways upon his head: and to justify the righteous, to recompense him according to his righteousness.

[24] And if thy people Israel should be put to the worse before the enemy, if they should sin against thee, and then turn and confess to thy name, and pray and make supplication before thee in this house; [25] then shalt thou hearken out of heaven and shalt be merciful to the sins of thy people Israel, and thou shalt restore them to the land which thou gavest to them and to their fathers.

[26] When heaven is restrained, and there is no rain, because they shall have sinned against thee, and when they shall pray towards this place, and praise thy name, and shall turn from their sins, because thou shalt afflict them; [27] then shalt thou hearken from heaven, and thou shalt be merciful to the sins of thy servants, and of thy people Israel; for thou shalt shew them the good way in which they shall walk; and thou shalt send rain upon thy land, which thou gavest to thy people for an inheritance.

[28] If there should be famine upon the land, if there should be death, a pestilent wind and blight; if there should be locust and caterpillar, and if the enemy should harass them before their cities: in whatever plague and whatever distress they may be; [29] then whatever prayer and whatever supplication shall be made by any man and all thy people Israel, if a man should know his own plague and his own sickness, and should spread forth his hands toward this house; [30] then shalt thou hear from heaven, out of thy prepared dwelling-place, and shalt be merciful, and shalt recompense to the man according to his ways, as thou shalt know his heart to be; for thou alone knowest the heart of the children of men: [31] that they may reverence all thy ways all the days which they live upon the face of the land, which thou gavest to our fathers.

[32] And every stranger who is not himself of thy people Israel, and who shall have come from a distant land because of thy great name, and thy mighty hand, and thy high arm; when they shall come and worship toward this place;— [33] then shalt thou hearken out of heaven, out of thy prepared dwelling-place, and shalt do according to all that the stranger shall call upon thee for; that all the nations of the earth may know thy name, and that they may fear thee, as thy people Israel do, and that they may know that thy name is called upon this house which I have built.

[34] And if thy people shall go forth to war against their enemies by the way by which thou shalt send them, and shall pray to thee toward this city which thou hast chosen, and toward the house which I have built to thy name; [35] then shalt thou hear out of heaven their prayer and their supplication, and maintain their cause.

[36] Whereas if they shall sin against thee, (for there is no man who will not sin,) and thou shalt smite them, and deliver them up before their enemies, and they

that take them captive shall carry them
away into a land of enemies, to a land far
off or near; 37 and if they shall repent in
their land whither they were carried cap-
tive, and shall also turn and make supplication to thee in their captivity, saying,
We have sinned, we have transgressed,
we have wrought unrighteously; 38 and if
they shall turn to thee with all their heart
and all their soul in the land of them
that carried them captives, whither they
carried them captives, and shall pray toward their land which thou gavest to
their fathers, and the city which thou
didst choose, and the house which I built
to thy name:— 39 then shalt thou hear out
of heaven, out of thy prepared dwelling-
place, their prayer and their supplication,
and thou shalt execute justice, and shalt
be merciful to thy people that sin against
thee.

40 And now, God, let, I pray thee, thine
eyes be opened, and thine ears be attentive to the petition made in this place.
41 And now, O Eternal God, arise into
thy resting-place, thou, and the ark of
thy strength: let thy priests, O Eternal
God, clothe themselves with salvation,
and thy sons rejoice in prosperity. 42 O
Eternal God, turn not away the face of
thine anointed: remember the mercies of
thy servant David.

7 And when Solomon had finished
praying, then the fire came down
from heaven, and devoured the whole-
burnt-offerings and the sacrifices; and
the glory of God filled the house. 2 And
the priests could not enter into the house
of God at that time, for the glory of God
filled the house. 3 And all the children
of Israel saw the fire descending, and the
glory of God was upon the house: and
they fell upon their face to the ground
on the pavement, and worshipped, and
praised God; for it is good to do so, because his mercy endures for ever.

4 And the king and all the people were
offering sacrifices before God. 5 And
king Solomon offered a sacrifice of calves
twenty and two thousand, of sheep
a hundred and twenty thousand: so
the king and all the people dedicated
the house of God. 6 And the priests
were standing at their watches, and the
Levites with instruments of music of
God, belonging to king David, to give
thanks before God, for his mercy endures for ever, with the hymns of David,
by their ministry: and the priests were
blowing the trumpets before them, and
all Israel standing. 7 And Solomon consecrated the middle of the court that
was in the house of God: for he offered
there the whole-burnt-offerings and the
fat of the peace-offerings, for the brazen
altar which Solomon had made was
not sufficient to receive the whole-burnt-
offerings, and the meat-offerings, and
the fat.

8 And Solomon kept the feast at that
time seven days, and all Israel with him,
a very great assembly, from the entering
in of Æmath, and as far as the river of
Egypt. 9 And on the eighth day he kept
a solemn assembly: for he kept a feast
of seven days as the dedication of the altar. 10 And on the twenty-third day of the
seventh month he dismissed the people
to their tents, rejoicing, and with a glad
heart because of the good deeds which
God had done to David, and to Solomon,
and to Israel his people.

11 So Solomon finished the house of
God, and the king's house: and in whatever Solomon wished in his heart to do in
the house of God and in his own house,
he prospered.

12 And God appeared to Solomon by
night, and said to him, I have heard
thy prayer, and I have chosen this place
to myself for a house of sacrifice. 13 If
I should restrain the heaven and there
should be no rain, and if I should command the locust to devour the trees, and
if I should send pestilence upon my people; 14 then if my people, on whom my

name is called, should repent, and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will be merciful to their sins, and I will heal their land. [15] And now my eyes shall be open, and my ears attentive to the prayer of this place. [16] And now I have chosen and sanctified this house, that my name should be there for ever: and my eyes and my heart shall be there always.

[17] And if thou wilt walk before me as David thy father did, and wilt do according to all that I have commanded thee, and wilt keep my ordinances and my judgments; [18] then will I establish the throne of thy kingdom, as I covenanted with David thy father, saying, There shall not fail thee a man ruling in Israel.

[19] But if ye should turn away, and forsake my ordinances and my commandments, which I have set before you, and go and serve other gods, and worship them; [20] then will I remove you from the land which I gave them; and this house which I have consecrated to my name I will remove out of my sight, and I will make it a proverb and a by-word among all nations. [21] And as for this lofty house, every one that passes by it shall be amazed, and shall say, Wherefore has God done thus to this land, and to this house? [22] And men shall say, Because they forsook the Eternal God of their fathers, who brought them out of the land of Egypt, and they attached themselves to other gods, and worshipped them, and served them: and therefore he has brought upon them all this evil.

8 And it came to pass after twenty years, in which Solomon built the house of God, and his own house, [2] that Solomon rebuilt the cities which Chiram had given to Solomon, and caused the children of Israel to dwell in them.

[3] And Solomon came to Bæsoba, and fortified it. [4] And he built Thoedmor in the wilderness, and all the strong cities which he built in Emath. [5] And he built Bæthoron the upper, and Bæthoron the lower, strong cities,—they had walls, gates, and bars; [6] and Balaath, and all the strong cities which Solomon had, and all his chariot cities, and cities of horsemen, and all things that Solomon desired according to his desire of building, in Jerusalem, and in Libanus, and in all his kingdom.

[7] As for all the people that was left of the Chettites, and the Amorites, and the Pherezites, and the Evites, and the Jebusites, who are not of Israel, [8] but were of the children of them whom the children of Israel destroyed not, that were left after them in the land, even them did Solomon make tributaries to this day. [9] But Solomon did not make any of the children of Israel servants in his kingdom; for, behold, they were warriors and rulers, and mighty men, and captains of chariots and horsemen. [10] And these are the chiefs of the officers of king Solomon, two hundred and fifty overseeing the work among the people.

[11] And Solomon brought up the daughter of Pharao from the city of David to the house which he had built for her: for he said, My wife shall not dwell in the city of David, the king of Israel, for the place is holy into which the ark of God has entered.

[12] Then Solomon offered up to God whole-burnt-offerings on the altar which he had built to God before the temple, [13] according to the daily rate, to offer up sacrifices according to the commandments of Moses, on the sabbaths, and at

the new moons, and at the feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles. [14] And he established, according to the order of his father David, the courses of the priests, and that according to their public ministrations: and the Levites were appointed over their charges, to praise and minister before the priests according to the daily order: and the porters were appointed according to their courses to the different gates: for thus were the commandments of David the man of God. [15] They transgressed not the commandments of the king concerning the priests and the Levites with regard to everything else, and with regard to the treasures. [16] Now all the work had been prepared from the day when the foundation was laid, until Solomon finished the house of God.

[17] Then Solomon went to Gasion Gaber, and to Ælath near the sea in the land of Idumea. [18] And Chiram sent by the hand of his servants ships, and servants skilled in naval affairs; and they went with the servants of Solomon to Sophira, and brought thence four hundred and fifty talents of gold, and they came to king Solomon.

9 And the queen of Saba heard of the name of Solomon, and she came to Jerusalem with a very large force, to prove Solomon with hard questions, and she had camels bearing spices in abundance, and gold, and precious stones: and she came to Solomon, and told him all that was in her mind. [2] And Solomon told her all her words; and there passed not a word from Solomon which he told her not.

[3] And the queen of Saba saw the wisdom of Solomon, and the house which he had built, [4] and the meat of the tables, and the sitting of his servants, and the standing of his ministers, and their raiment; and his cupbearers, and their apparel; and the whole-burnt-offerings which he offered up in the house of God; then she was in ecstasy. [5] And she said to the king, It was a true report which I heard in my land concerning thy words, and concerning thy wisdom. [6] Yet I believed not the reports until I came, and my eyes saw: and, behold, the half of the abundance of thy wisdom was not told me: thou hast exceeded the report which I heard. [7] Blessed are thy men, blessed are these thy servants, who stand before thee continually, and hear thy wisdom. [8] Blessed be the Eternal thy God, who took pleasure in thee, to set thee upon his throne for a king, to the Eternal thy God: forasmuch as the Eternal thy God loved Israel to establish them for ever, therefore he has set thee over them for a king to execute judgment and justice. [9] And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: and there were not any where else such spices as those which the queen of Saba gave king Solomon.

[10] And the servants of Solomon and the servants of Chiram brought gold to Solomon out of Suphir, and pine timber, and precious stones. [11] And the king made of the pine timber steps to the house of God, and to the king's house, and harps and lutes for the singers: and such were not seen before in the land of Juda. [12] And king Solomon gave to the queen of Saba all that she requested, besides all that she brought to king Solomon: and she returned to her own land.

[13] And the weight of the gold that was brought to Solomon in one year was six hundred and sixty-six talents of gold, [14] besides what the men who were regularly appointed and the merchants brought, and all the kings of Arabia and princes of the land: all brought gold and silver to king Solomon. [15] And king Solomon made two hundred shields of beaten gold: there were six

hundred shekels of pure gold to one shield. [16] And three hundred bucklers of beaten gold: the weight of three hundred gold shekels went to one buckler: and the king placed them in the house of the forest of Lebanon.

[17] And the king made a great throne of ivory, and he gilded it with pure gold. [18] And there were six steps to the throne, riveted with gold, and elbows on either side of the seat of the throne, and two lions standing by the elbows: [19] and twelve lions standing there on the six steps on each side. There was not the like in any other kingdom.

[20] And all king Solomon's vessels were of gold, and all the vessels of the house of the forest of Lebanon were covered with gold: silver was not thought anything of in the days of Solomon. [21] For a ship went for the king to Tharsis with the servants of Chiram: once every three years came vessels from Tharsis to the king, laden with gold, and silver, and ivory, and apes.

[22] And Solomon exceeded all other kings both in riches and wisdom. [23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart. [24] And they brought every one his gifts, silver vessels and golden vessels, and raiment, myrrh and spices, horses and mules, a rate every year.

[25] And Solomon had four thousand mares for chariots, and twelve thousand horsemen; and he put them in the chariot cities, and with the king in Jerusalem. [26] And he ruled over all the kings from the river even to the land of the Philistines, and to the borders of Egypt. [27] And the king made gold and silver in Jerusalem as stones, and cedars as the sycamore trees in the plain for abundance. [28] And Solomon imported horses from Egypt, and from every other country.

[29] And the rest of the acts of Solomon, the first and the last, behold, these are written in the words of Nathan the prophet, and in the words of Achia the Selonite, and in the visions of Joel the seer concerning Jeroboam the son of Nabat. [30] And Solomon reigned over all Israel forty years. [31] And Solomon fell asleep, and they buried him in the city of David his father: and Roboam his son reigned in his stead.

10 And Roboam came to Sychem: for all Israel came to Sychem to make him king.

[2] And it came to pass when Jeroboam the son of Nabat heard it, (now he was in Egypt, forasmuch as he had fled thither from the face of king Solomon, and Jeroboam dwelt in Egypt,) that Jeroboam returned out of Egypt. [3] And they sent and called him: and Jeroboam and all the congregation came to Roboam, saying, [4] Thy father made our yoke grievous: now then abate somewhat of thy father's grievous rule, and of his heavy yoke which he put upon us, and we will serve thee. [5] And he said to them, Go away for three days, and then come to me. So the people departed.

[6] And king Roboam assembled the elders that stood before his father Solomon in his life-time, saying, How do ye counsel me to return an answer to this people? [7] And they spoke to him, saying, If thou wouldest this day befriend this people, and be kind to them, and speak to them good words, then will they be thy servants for ever. [8] But he forsook the advice of the old men, who took counsel with him, and he took counsel with the young men who had been brought up with him, who stood before him. [9] And he said to them, What do ye advise that I should answer this people, who spoke to me, saying, Ease somewhat of the yoke which thy father laid upon us? [10] And the young men that had been brought up with him spoke to him, saying, Thus shalt thou speak to the people that spoke

to thee, saying, Thy father made our yoke heavy, and do thou lighten somewhat of it from us; thus shalt thou say, My little finger shall be thicker than my father's loins. [11] And whereas my father chastised you with a heavy yoke, I will also add to your yoke: my father chastised you with whips, and I will chastise you with scorpions.

[12] And Jeroboam and all the people came to Roboam on the third day, as the king had spoken, saying, Return to me on the third day. [13] And the king answered harshly; and king Roboam forsook the counsel of the old men, [14] and spoke to them according to the counsel of the young men, saying, My father made your yoke heavy, but I will add to it: my father chastised you with whips, but I will chastise you with scorpions.

[15] And the king hearkened not to the people, for there was a change of their minds from God, saying, God has confirmed his word, which he spoke by the hand of Achia the Selonite concerning Jeroboam the son of Nabat, and concerning all Israel; [16] for the king did not hearken to them. And the people answered the king, saying, What portion have we in David, or inheritance in the son of Jessæ? to thy tents, O Israel: now see to thine own house, David. So all Israel went to their tents. [17] But the men of Israel, even those who dwelt in the cities of Juda, remained and made Roboam king over them.

[18] And king Roboam sent to them Adoniram that was over the tribute; and the children of Israel stoned him with stones, and he died. And king Roboam hasted to mount his chariot, to flee to Jerusalem. [19] So Israel rebelled against the house of David until this day.

11 And Roboam came to Jerusalem; and he assembled Juda and Benjamin, a hundred and eighty thousand young men fit for war, and he waged war with Israel to recover the kingdom to Roboam. [2] And the word of God came to Samaias the man of God, saying, [3] Speak to Roboam the son of Solomon, and to all Juda and Benjamin, saying, [4] Thus saith God, Ye shall not go up, and ye shall not war against your brethren: return every one to his home; for this thing is of me. And they hearkened to the word of God, and returned from going against Jeroboam.

[5] And Roboam dwelt in Jerusalem, and he built walled cities in Judæa. [6] And he built Bethleem, and Ætan and Thecoe, [7] and Bæthsura, and Sochoth, and Odollam, [8] and Geth, and Marisa, and Ziph, [9] and Adorai, and Lachis, and Azeca, [10] and Saraa, and Ælom, and Chebron, which belongs to Juda and Benjamin, walled cities. [11] And he fortified them with walls, and placed in them captains, and stores of provisions, oil and wine, [12] shields and spears in every several city, and he fortified them very strongly, and he had on his side Juda and Benjamin.

[13] And the priests and the Levites who were in all Israel were gathered to him out of all the coasts. [14] For the Levites left the tents of their possession, and went to Juda to Jerusalem, because Jeroboam and his sons had ejected them so that they should not minister to God. [15] And he made for himself priests of the high places, and for the idols, and for the vanities, and for the calves which Jeroboam made. [16] And he cast out from the tribes of Israel those who set their heart to seek the Eternal God of Israel: and they came to Jerusalem, to sacrifice to the Eternal God of their fathers. [17] And they strengthened the kingdom of Juda; and Juda strengthened Roboam the son of Solomon for three years, for he walked three years in the ways of David and

Solomon.

18 And Roboam took to himself for a wife Moolath daughter of Jerimuth the son of David, and Abigaia daughter of Heliab the son of Jessæ. 19 And she bore him sons; Jeus, and Samoria, and Zaam. 20 And afterwards he took to himself Maacha the daughter of Abessalom; and she bore him Abia, and Jethi, and Zeza, and Salemoth. 21 And Roboam loved Maacha the daughter of Abessalom more than all his wives and all his concubines: for he had eighteen wives and sixty concubines; and he begot twenty-eight sons, and sixty daughters. 22 And he made Abia the son of Maacha chief, even a leader among his brethren, for he intended to make him king. 23 And he was exalted beyond all his other sons in all the coasts of Juda and Benjamin, and in the strong cities; and he gave them provisions in great abundance: and he desired many wives.

12 And it came to pass when the kingdom of Roboam was established, and when he had grown strong, that he forsook the commandments of God, and all Israel with him.

2 And it came to pass in the fifth year of the reign of Roboam, Susakim king of Egypt came up against Jerusalem, because they had sinned against God, 3 with twelve hundred chariots, and sixty thousand horse: and there was no number of the multitude that came with him from Egypt; Libyans, Trogodytes, and Ethiopians. 4 And they obtained possession of the strong cities, which were in Juda, and came to Jerusalem.

5 And Samaias the prophet came to Roboam, and to the princes of Juda that were gathered to Jerusalem for fear of Susakim, and said to them, Thus said God, Ye have left me, and I will leave you in the hand of Susakim. 6 And the elders of Israel and the king were ashamed, and said, God is righteous. 7 And when God saw that they repented, then came the word of God to Samaias, saying, They have repented; I will not destroy them, but I will set them in safety for a little while, and my wrath shall not be poured out on Jerusalem. 8 Nevertheless they shall be servants, and know my service, and the service of the kings of the earth.

9 So Susakim king of Egypt went up against Jerusalem, and took the treasures that were in the house of God, and the treasures that were in the king's house: he took all; and he took the golden shields which Solomon had made. 10 And king Roboam made brazen shields instead of them. And Susakim set over him captains of footmen, as keepers of the gate of the king. 11 And it came to pass, when the king went into the house of God, the guards and the footmen went in, and they that returned to meet the footmen. 12 And when he repented, the anger of God turned from him, and did not destroy him utterly; for there were good things in Juda.

13 So king Roboam strengthened himself in Jerusalem, and reigned: and Roboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, in the city which God chose out of all the tribes of the children of Israel to call his name there: and his mother's name was Noomma the Ammanitess. 14 And he did evil, for he directed not his heart to seek God.

15 And the acts of Roboam, the first and the last, behold, are they not written in the book of Samaia the prophet, and Addo the seer, with his achievements. 16 And Roboam made war with Jeroboam all his days. And Roboam died with his fathers, and was buried in the city of David: and Abia his son reigned in his stead.

13 In the eighteenth year of the reign of Jeroboam Abia began to reign over Juda. [2] He reigned three years in Jerusalem. And his mother's name was Maacha, daughter of Uriel of Gabaon.

And there was war between Abia and Jeroboam. [3] And Abia set the battle in array with an army, with mighty men of war, even four hundred thousand mighty men: and Jeroboam set the battle in array against him with eight hundred thousand, they were mighty warriors of the host.

[4] And Abia rose up from the mount Somoron, which is in mount Ephraim, and said, Hear ye, Jeroboam, and all Israel: [5] Is it not for you to know that the Eternal God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt? [6] But Jeroboam the son of Nabat, the servant of Solomon the son of David, is risen up, and has revolted from his master: [7] and there are gathered to him pestilent men, transgressors, and he has risen up against Roboam the son of Solomon, while Roboam was young and fearful in heart, and he withstood him not. [8] And now ye profess to resist the kingdom of God in the hand of the sons of David; and ye are a great multitude, and with you are golden calves, which Jeroboam made you for gods. [9] Did ye not cast out the priests of God, the sons of Aaron, and the Levites, and make to yourselves priests of the people of any other land? whoever came to consecrate himself with a calf of the herd and seven rams, he forthwith became a priest to that which is no god. [10] But we have not forsaken the Eternal our God, and his priests, the sons of Aaron, and the Levites, minister to God; and in their daily courses [11] they sacrifice to God whole-burnt-offering, morning and evening, and compound incense, and set the shewbread on the pure table; and there is the golden candlestick, and the lamps for burning, to light in the evening: for we keep the charge of the Eternal God of our fathers; but ye have forsaken him. [12] And, behold, God and his priests are with us at our head, and the signal trumpets to sound an alarm over us. Children of Israel, fight not against the Eternal God of our fathers; for ye shall not prosper.

[13] Now Jeroboam had caused an ambush to come round upon him from behind: and he himself was before Juda, and the ambush behind. [14] And Juda looked back, and, behold, the battle was against them before and behind: and they cried to God, and the priests sounded with the trumpets. [15] And the men of Juda shouted: and it came to pass, when the men of Juda shouted, that God smote Jeroboam and Israel before Abia and Juda. [16] And the children of Israel fled from before Juda; and God delivered them into their hands. [17] And Abia and his people smote them with a great slaughter: and there fell slain of Israel five hundred thousand mighty men. [18] So the children of Israel were brought low in that day, and the children of Juda prevailed, because they trusted on the Eternal God of their fathers. [19] And Abia pursued after Jeroboam, and he took from him the cities, Bæthel and her towns, and Jesyna and her towns, and Ephron and her towns. [20] And Jeroboam did not recover strength again all the days of Abia: and God smote him, and he died.

[21] But Abia strengthened himself, and took to himself fourteen wives, and he begot twenty-two sons, and sixteen daughters.

[22] And the rest of the acts of Abia, and his deeds, and his sayings, are written in the book of the prophet Addo.

[23] And Abia died with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In the days of Asa the land of Juda had rest ten years.

14 And he did that which was good and right in the sight of the Eternal his God. [2] And he removed the altars of the strange gods, and the high places, and broke the pillars in pieces, and cut down the groves: [3] and he told Juda to seek earnestly the Eternal God of their fathers, and to perform the law and the commandments. [4] And he removed from all the cities of Juda the altars and the idols, and established in quietness [5] fortified cities in the land of Juda; for the land was quiet, and he had no war in these years; for God gave him rest. [6] And he said to Juda, Let us fortify these cities, and make walls, and towers, and gates, and bars: we shall prevail over the land, for as we have sought out the Eternal our God, he has sought out us, and has given us rest round about, and prospered us. [7] And Asa had a force of armed men bearing shields and spears in the land of Juda, even three hundred thousand, and in the land of Benjamin two hundred and eighty thousand targeteers and archers: all these were mighty warriors.

[8] And Zare the Ethiopian went out against them, with a force of a million, and three hundred chariots; and came to Maresa. [9] And Asa went out to meet him, and set the battle in array in the valley north of Maresa. [10] And Asa cried to the Eternal his God, and said, O God, it is not impossible with thee to save by many or by few: strengthen us, O Eternal our God; for we trust in thee, and in thy name have we come against this great multitude. O Eternal our God, let not man prevail against thee. [11] And God smote the Ethiopians before Juda; and the Ethiopians fled. [12] And Asa and his people pursued them to Gedor; and the Ethiopians fell, so that they could not recover themselves; for they were crushed before God, and before his host; and they took many spoils. [13] And they destroyed their towns round about Gedor; for a terror of God was upon them: and they spoiled all their cities, for they had much spoil. [14] Also they destroyed the tents of cattle, and the Alimazons, and took many sheep and camels, and returned to Jerusalem.

15 And Azarias the son of Oded—upon him came the Spirit of God, [2] and he went out to meet Asa, and all Juda and Benjamin, and said, Hear me, Asa, and all Juda and Benjamin. God is with you, while ye are with him; and if ye seek him out, he will be found of you; but if ye forsake him, he will forsake you. [3] And Israel has been a long time without the true God, and without a priest to expound the truth, and without the law. [4] But he shall turn them to the Eternal God of Israel, and he will be found of them. [5] And in that time there is no peace to one going out, or to one coming in, for the terror of God is upon all that inhabit the lands. [6] And nation shall fight against nation, and city against city; for God has confounded them with every kind of affliction. [7] But be ye strong, and let not your hands be weakened: for there is a reward for your work.

[8] And when Asa heard these words, and the prophecy of Adad the prophet, then he strengthened himself, and cast out the abominations from all the land of Juda and Benjamin, and from the cities which Jeroboam possessed, in mount Ephraim, and he renewed the altar of God, which was before the temple of God. [9] And he assembled Juda and Benjamin, and the strangers that dwelt with him, of Ephraim, and of Manasse, and of Symeon: for many of Israel were joined to him, when they saw that the Eternal his God was with him. [10] And they assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa. [11] And he sacrificed to God in that day of the spoils which they brought, seven hundred calves and seven thousand sheep.

12 And he entered into a covenant that
they should seek the Eternal God of their
fathers with all their heart and with all
their soul. 13 And that whoever should
not seek the Eternal God of Israel, should
die, whether young or old, whether man
or woman. 14 And they swore to God
with a loud voice, and with trumpets,
and with cornets. 15 And all Juda rejoiced
concerning the oath: for they swore with
all their heart, and they sought him with
all their desires; and he was found of
them: and God gave them rest round
about.
16 And he removed Maacha his mother
from being priestess to Astarte; and he
cut down the idol, and burnt it in the
brook of Kedron. 17 Nevertheless they re-
moved not the high places: they still ex-
isted in Israel: nevertheless the heart of
Asa was perfect all his days. 18 And he
brought in the holy things of David his fa-
ther, and the holy things of the house of
God, silver, and gold, and vessels. 19 And
there was no war waged with him until
the thirty-fifth year of the reign of Asa.
16 And in the thirty-eighth year of the
reign of Asa, the king of Israel went
up against Juda, and built Rama, so as
not to allow egress or ingress to Asa king
of Juda.
2 And Asa took silver and gold out of
the treasures of the house of God, and
of the king's house, and sent them to the
son of Ader king of Syria, which dwelt in
Damascus, saying, 3 Make a covenant be-
tween me and thee, and between my fa-
ther and thy father: behold, I have sent
thee gold and silver: come, and turn
away from me Baasa king of Israel, and
let him depart from me.
4 And the son of Ader hearkened to
king Asa, and sent the captains of his
host against the cities of Israel; and smote
Æon, and Dan, and Abelmain, and all the
country round Nephthali.
5 And it came to pass when Baasa heard
it, he left off building Rama, and put a
stop to his work: 6 then king Asa took all
Juda, and took the stones of Rama, and
its timber, with which Baasa had built;
and he built with them Gabae and Mas-
pha.
7 And at that time came Anani the
prophet to Asa king of Juda, and said
to him, Because thou didst trust on the
king of Syria, and didst not trust on the
Eternal thy God, therefore the army of
Syria is escaped out of thy hand. 8 Were
not the Ethiopians and Libyans a great
force, in courage, in horsemen, in great
numbers? and did not He deliver them
into thy hands, because thou trustedst in
God? 9 For the eyes of God look upon all
the earth, to strengthen every heart that
is perfect toward him. In this thou hast
done foolishly; henceforth there shall be
war with thee. 10 And Asa was angry
with the prophet, and put him in prison,
for he was angry at this: and Asa vexed
some of the people at that time.
11 And, behold, the acts of Asa, the first
and the last, are written in the book of the
kings of Juda and Israel.
12 And Asa was diseased in his feet in
the thirty-ninth year of his reign, until he
was very ill: but in his disease he sought
not to God, but to the physicians. 13 And
Asa slept with his fathers, and died in
the fortieth year of his reign. 14 And they
buried him in the sepulchre which he
had dug for himself in the city of David,
and they laid him on a bed, and filled it
with spices and all kinds of perfumes of
the apothecaries; and they made for him
a very great funeral.

17 And Josaphat his son reigned in his stead, and Josaphat strengthened himself against Israel. [2] And he put garrisons in all the strong cities of Juda, and appointed captains in all the cities of Juda, and in the cities of Ephraim, which Asa his father had taken. [3] And God was with Josaphat, for he walked in the first ways of his father, and did not seek to idols; [4] but he sought to the Eternal God of his father, and walked in the commandments of his father, and not according to the works of Israel. [5] And God prospered the kingdom in his hand; and all Juda gave gifts to Josaphat; and he had great wealth and glory. [6] And his heart was exalted in the way of God; and he removed the high places and the groves from the land of Juda.

[7] And in the third year of his reign, he sent his chief men, and his mighty men, Abdias and Zacharias, and Nathanael, and Michaias, to teach in the cities of Juda. [8] And with them were the Levites, Samaias, and Nathanias, and Zabdias, and Asiel, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Tobadonias, Levites, and with them Elisama and Joram, the priests. [9] And they taught in Juda, and there was with them the book of the law of God, and they passed through the cities of Juda, and taught the people.

[10] And a terror of God was upon all the kingdoms of the land round about Juda, and they made no war against Josaphat. [11] And some of the Philistines brought to Josaphat gifts, and silver, and presents; and the Arabians brought him seven thousand seven hundred rams. [12] And Josaphat increased in greatness exceedingly, and built in Judea places of abode, and strong cities. [13] And he had many works in Judea: and the mighty men of war, the men of strength, were in Jerusalem.

[14] And this is their number according to the houses of their fathers; even the captains of thousands in Juda were, Ednas the chief, and with him mighty men of strength three hundred thousand. [15] And after him, Joanan the captain, and with him two hundred and eighty thousand. [16] And after him Amasias the son of Zari, who was zealous for God; and with him two hundred thousand mighty men of strength. [17] And out of Benjamin there was a mighty man of strength, even Eliada, and with him two hundred thousand archers and targeteers. [18] And after him Jozabad, and with him a hundred and eighty thousand mighty men of war. [19] These were the king's servants, besides those whom the king put in the strong cities in all Judea.

18 And Josaphat had yet great wealth and glory, and he connected himself by marriage with the house of Achaab. [2] And he went down after a term of years to Achaab to Samaria: and Achaab slew for him sheep and calves, in abundance, and for the people with him, and he much desired him to go up with him to Ramoth of the country of Galaad. [3] And Achaab king of Israel said to Josaphat king of Juda, Wilt thou go with me to Ramoth of the country of Galaad? And he said to him, As I am, so also art thou, as thy people, so also is my people with thee for the war.

[4] And Josaphat said to the king of Israel, Seek, I pray thee, God to-day. [5] And the king of Israel gathered the prophets, four hundred men, and said to them, Shall I go to Ramoth Galaad to battle, or shall I forbear? And they said, Go up, and God shall deliver it into the hands of the king. [6] And Josaphat said, Is there not here a prophet of God besides, that we may enquire of him? [7] And the king of Israel said to Josaphat, There is yet one man by whom to enquire of God; but I hate him, for he does not prophesy concerning me for good, for all his days are for evil: this is Michaias the son of Jembla. And Josaphat said, Let not the king say so.

[8] And the king called an eunuch, and said, Fetch quickly Michaias the son of Jembla. [9] And the king of Israel and Josaphat king of Juda were sitting each on his throne, and clothed in their robes, sitting in the open space at the entrance of the gate of Samaria: and all the prophets were prophesying before them. [10] And Sedekias son of Chanaan made for himself iron horns, and said, Thus saith God, With these thou shalt thrust Syria until it be consumed. [11] And all the prophets prophesied so, saying, Go up to Ramoth Galaad, and thou shalt prosper; and God shall deliver it into the hands of the king.

[12] And the messenger that went to call Michaias spoke to him, saying, Behold, the prophets have spoken favourably concerning the king with one mouth; let now, I pray thee, thy words be as the words of one of them, and do thou speak good things. [13] And Michaias said, As God lives, whatever God shall say to me, that will I speak.

[14] And he came to the king, and the king said to him, Michaias, shall I go up to Ramoth Galaad to battle, or shall I forbear? And he said, Go up, and thou shalt prosper, and they shall be given into your hands. [15] And the king said to him, How often shall I solemnly charge thee that thou speak to me nothing but truth in the name of God? [16] And he said, I saw Israel scattered on the mountains, as sheep without a shepherd: and God said, These have no commander; let each return to his home in peace.

[17] And the king of Israel said to Josaphat, Said I not to thee, that he would not prophesy concerning me good, but evil? [18] But he said, Not so. Hear ye the word of God: I saw God sitting on his throne, and all the host of heaven stood by on his right hand and on his left. [19] And God said, Who will deceive Achaab king of Israel, that he may go up, and fall in Ramoth Galaad? And one spoke this way, and another spoke that way. [20] And there came forth a spirit, and stood before God, and said, I will deceive him. And God said, Whereby? [21] And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And God said, Thou shalt deceive him, and shalt prevail: go forth, and do so. [22] And now, behold, God has put a false spirit in the mouth of these thy prophets, and God has spoken evil against thee.

[23] Then Sedekias the son of Chanaan drew near, and smote Michaias on the cheek, and said to him, By what way passed the Spirit of God from me to speak to thee? [24] And Michaias said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thyself.

[25] And the king of Israel said, Take Michaias, and carry him back to Emer the governor of the city, and to Joas the captain, the king's son; [26] and ye shall say, Thus said the king, Put this fellow into the prison-house, and let him eat the bread of affliction, and drink the water of affliction, until I return in peace. [27] And Michaias said, If thou do at all return in peace, God has not spoken by me. And he said, Hear, all ye people.

[28] So the king of Israel, and Josaphat king of Juda, went up to Ramoth Galaad. [29] And the king of Israel said to Josaphat, Disguise me, and I will enter into the battle: and do thou put on my raiment. So the king of Israel disguised himself, and entered into the battle. [30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight neither against small nor great, but only against the king of Israel. [31] And it came to pass, when the captains of the chariots saw Josaphat, that they said, It is the king of Israel: and they compassed him about to fight against him: and Josaphat cried out, and God delivered him; and God turned them away from him. [32] And it came to pass, when the captains of the chariots saw that it was not

the king of Israel, that they turned away from him. 33 And a man drew a bow with a good aim, and smote the king of Israel between the lungs and the breastplate: and he said to the charioteer, Turn thine hand, drive me out of the battle, for I am wounded. 34 And the battle turned in that day; and the king of Israel remained on the chariot against Syria until evening, and died at sunset.

19 And Josaphat king of Juda returned to his house at Jerusalem. 2 And there went out to meet him Jeu the prophet the son of Anani, and said to him, King Josaphat, dost thou help a sinner, or act friendly towards one hated of God? Therefore has wrath come upon thee from God. 3 Nevertheless some good things have been found in thee, forasmuch as thou didst remove the groves from the land of Juda, and didst direct thine heart to seek after God.

4 And Josaphat dwelt in Jerusalem: and he again went out among the people from Bersabee to the mount of Ephraim, and turned them back to the Eternal God of their fathers. 5 And he appointed judges in all the strong cities of Juda, city by city. 6 And he said to the judges, Take good heed what ye do: for ye judge not for man, but for God, and with you are matters of judgment. 7 And now let the fear of God be upon you, and be wary, and do your duty: for there is no unrighteousness with the Eternal our God, neither is it for him to respect persons, nor to take bribes.

8 Moreover Josaphat appointed in Jerusalem some of the priests, and Levites, and heads of houses of Israel, for the judgment of God, and to judge the dwellers in Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of God, in truth and with a perfect heart. 10 Whatsoever man of your brethren that dwell in their cities shall bring the cause that comes before you, between blood and blood, and between precept and commandment, and ordinances and judgments, ye shall even decide for them; so they shall not sin against God, and there shall not be wrath upon you, and upon your brethren: thus ye shall do, and ye shall not sin. 11 And, behold, Amarias the priest is head over you in every matter of God; and Zabdias the son of Ismael is head over the house of Juda in every matter of the king; and the scribes and Levites are before you: be strong and active, and God shall be with the good.

20 And after this came the children of Moab, and the children of Ammon, and with them some of the Minæans, against Josaphat to battle. 2 And they came and told Josaphat, saying, There is come against thee a great multitude from Syria, from beyond the sea; and, behold, they are in Asasan Thamar, this is Engadi. 3 And Josaphat was alarmed, and set his face to seek God earnestly, and he proclaimed a fast in all Juda. 4 And Juda gathered themselves together to seek after God: even from all the cities of Juda they came to seek God.

5 And Josaphat stood up in the assembly of Juda in Jerusalem, in the house of God, in front of the new court. 6 And he said, O Eternal God of my fathers, art not thou God in heaven above, and art not thou God of all the kingdoms of the nations? and is there not in thy hand the might of dominion, and there is no one who can resist thee? 7 Art not thou God that didst destroy the inhabitants of this land before the face of thy people Israel, and didst give it to thy beloved seed of Abraham for ever? 8 And they dwelt in it, and built in it a sanctuary to thy name, saying, 9 If there should come upon us evils, sword, judgment, pestilence, famine, we will stand before this house, and before thee, (for thy name is upon this house,) and we will cry to thee because of the affliction, and thou shalt hear, and deliver. 10 And now, behold,

the children of Ammon, and Moab, and mount Seir, with regard to whom thou didst not permit Israel to pass through their border, when they had come out of the land of Egypt, (for they turned away from them, and did not destroy them;)— 11 yet now, behold, they make attempts against us, to come forth to cast us out from our inheritance which thou gavest us. 12 O Eternal our God, wilt thou not judge them? for we have no strength to resist this great multitude that is come against us; and we know not what we shall do to them: but our eyes are toward thee.

13 And all Juda was standing before God, and their children, and their wives. 14 And Oziel the son of Zacharias, of the children of Banaias, of the sons of Eleïel the sons of Matthanias the Levite, of the sons of Asaph,—upon him came the Spirit of God in the assembly: 15 and he said, Hear ye, all Juda, and the dwellers in Jerusalem, and king Josaphat: Thus saith God to you, even you, Fear not, neither be alarmed, before all this great multitude; for the battle is not yours, but God's. 16 To-morrow go ye down against them: behold, they come up by the ascent of Assis, and ye shall find them at the extremity of the river of the wilderness of Jeriel. 17 It is not for you to fight: understand these things, and see the deliverance of God with you, Juda and Jerusalem: fear not, neither be afraid to go forth to-morrow to meet them; and God shall be with you. 18 And Josaphat bowed with his face to the ground with all Juda and the dwellers in Jerusalem, and they fell before God to worship God. 19 And the Levites of the children of Caath, and they of the sons of Core, rose up to praise the Eternal God of Israel with a loud voice on high.

20 And they rose early in the morning and went out to the wilderness of Thecoe: and as they went out, Josaphat stood and cried, and said, Hear me, Juda, and the dwellers in Jerusalem; put your trust in the Eternal God, and your trust shall be honoured; trust in his prophet, and ye shall prosper. 21 And he took counsel with the people, and set appointed men to sing psalms and praises, to give thanks, and sing the holy songs of praise in going forth before the host: and they said, Give thanks to God, for his mercy endures for ever.

22 And when they began the praise and thanksgiving, God caused the children of Ammon to fight against Moab, and the inhabitants of mount Seir that came out against Juda; and they were routed. 23 Then the children of Ammon and Moab rose up against the dwellers in mount Seir, to destroy and consume them; and when they had made an end of destroying the inhabitants of Seir, they rose up against one another so that they were utterly destroyed.

24 And Juda came to the watch-tower of the wilderness, and looked, and saw the multitude, and, behold, they were all fallen dead upon the earth, not one escaped. 25 And Josaphat and his people went out to spoil them, and they found much cattle, and furniture, and spoils, and precious things: and they spoiled them, and they were three days gathering the spoil, for it was abundant. 26 And it came to pass on the fourth day they were gathered to the Valley of Blessing; for there they blessed God: therefore they called the name of that place the Valley of Blessing, until this day.

27 And all the men of Juda returned to Jerusalem, and Josaphat led them with great joy; for God gave them joy over their enemies. 28 And they entered into Jerusalem with lutes and harps and trumpets, going into the house of God. 29 And there was a terror of God upon all the kingdoms of the land, when they heard that God fought against the enemies of Israel. 30 And the kingdom of Josaphat was at peace; and his God gave

him rest round about.

[31] And Josaphat reigned over Juda, being thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem: and his mother's name was Azuba, daughter of Sali. [32] And he walked in the ways of his father Asa, and turned not aside from doing that which was right in the sight of God. [33] Nevertheless the high places yet remained; and as yet the people did not direct their heart to the Eternal God of their fathers.

[34] And the rest of the acts of Josaphat, the first and the last, behold, they are written in the history of Jeu the son of Anani, who wrote the book of the kings of Israel.

[35] And afterwards Josaphat king of Juda entered into an alliance with Ochozias king of Israel, (now this was an unrighteous man,) [36] by acting with and going to him, to build ships to go to Tharsis: and he built ships in Gasion Gaber. [37] And Eliezer the son of Dodia of Marisa prophesied against Josaphat, saying, Forasmuch as thou hast allied thyself with Ochozias, God has broken thy work, and thy vessels have been wrecked. And they could not go to Tharsis.

21 And Josaphat slept with his fathers, and was buried in the city of David: and Joran his son reigned in his stead. [2] And he had brothers, the six sons of Josaphat, Azarias, and Jeiel, and Zacharias, and Azarias, and Michael, and Zaphatias: all these were the sons of Josaphat king of Juda. [3] And their father gave them many gifts, silver, and gold, and arms, together with fortified cities in Juda: but he gave the kingdom to Joram, for he was the first-born. [4] And Joram entered upon his kingdom, and strengthened himself, and slew all his brothers with the sword, and some of the princes of Israel.

[5] When he was thirty and two years old, Joram succeeded to his kingdom, and he reigned eight years in Jerusalem. [6] And he walked in the way of the kings of Israel, as did the house of Achaab; for a daughter of Achaab was his wife: and he did that which was evil in the sight of God: [7] nevertheless God would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.

[8] In those days Edom revolted from Juda, and they made a king over themselves. [9] And Joram went with the princes, and all the cavalry with him: and it came to pass that he arose by night, and smote Edom that compassed him about, and the captains of the chariots, and the people fled to their tents. [10] And Edom revolted from Juda until this day. Then Lomna at that time revolted from under his hand, because he forsook the Eternal God of his fathers. [11] For he built high places in the cities of Juda, and caused the dwellers in Jerusalem to go a-whoring, and led Juda astray.

[12] And there came to him a message in writing from Eliu the prophet, saying, Thus saith the Eternal God of thy father David, Because thou hast not walked in the way of thy father Josaphat, nor in the ways of Asa king of Juda, [13] but hast walked in the ways of the kings of Israel, and hast caused Juda and the dwellers in Jerusalem to go a-whoring, as the house of Achaab caused Israel to go a-whoring, and thou hast slain thy brethren, the sons of thy father, who were better than thyself; [14] behold, God shall smite thee with a great plague among thy people, and thy sons, and thy wives, and all thy store: [15] and thou shalt be afflicted with a grievous disease, with a disease of the bowels, until thy bowels shall fall out day by day with the sickness.

[16] So God stirred up the Philistines against Joram, and the Arabians, and those who bordered on the Æthiopians:

17 and they went up against Juda, and prevailed against them, and took away all the store which they found in the house of the king, and his sons, and his daughters; and there was no son left to him but Ochozias the youngest of his sons. 18 And after all these things God smote him in the bowels with an incurable disease. 19 And it continued from day to day: and when the time of the days came to two years, his bowels fell out with the disease, and he died by a grievous distemper: and his people performed no funeral, like the funeral of his fathers. 20 He was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he departed without honour, and was buried in the city of David, but not in the tombs of the kings.

22 And the inhabitants of Jerusalem made Ochozias his youngest son king in his stead: for the band of robbers that came against them, even the Arabians and the Alimazonians, had slain all the elder ones. So Ochozias son of Joram king of Juda reigned.

2 Ochozias began to reign when he was twenty years old, and he reigned one year in Jerusalem: and his mother's name was Gotholia, the daughter of Ambri. 3 And he walked in the way of the house of Achaab; for his mother was his counsellor to do evil. 4 And he did that which was evil in the sight of God as the house of Achaab had done: for they were his counsellors after the death of his father to his destruction. 5 And he walked in their counsels, and he went with Joram son of Achaab king of Israel to war against Azael king of Syria to Ramoth Galaad: and the archers smote Joram. 6 And Joram returned to Jezrael to be healed of the wounds wherewith the Syrians smote him in Ramoth, when he fought against Azael king of Syria.

And Ochozias son of Joram, king of Juda, went down to see Joram the son of Achaab at Jezrael because he was sick. 7 And destruction from God came upon Ochozias in his coming to Joram; for when he had come, Joram went out with him against Jeu the son of Namessei, the anointed of God against the house of Achaab.

8 And it came to pass, when Jeu was taking vengeance on the house of Achaab, that he found the princes of Juda and the brethren of Ochozias ministering to Ochozias, and he slew them. 9 And he gave orders to seek Ochozias: and they took him while he was healing his wounds in Samaria, and they brought him to Jeu, and he slew him; and they buried him, for they said, He is the son of Josaphat, who sought God with all his heart.

So there was none in the house of Ochozias to secure their power in the kingdom. 10 And Gotholia the mother of Ochozias saw that her son was dead, and she arose and destroyed all the seed royal in the house of Juda. 11 But Josabeeth, the daughter of the king, took Joas the son of Ochozias and rescued him secretly out of the midst of the sons of the king that were put to death, and she placed him and his nurse in a bedchamber. So Josabeeth daughter of king Joram, sister of Ochozias, wife of Jodae the priest, hid him, and she even hid him from Gotholia, and she did not slay him. 12 And he was with him hid in the house of God six years; and Gotholia reigned over the land.

23 And in the eighth year Jodae strengthened himself, and took the captains of hundreds, Azarias the son of Joram, and Ismael the son of Joanan, and Azarias the son of Obed, and Maasæas the son of Adia, and Elisaphan the son of Zacharias, with him into the house of God. [2] And they went round about Juda, and gathered the Levites out of all the cities of Juda, and heads of the families of Israel, and they came to Jerusalem. [3] And all the congregation of Juda made a covenant with the king in the house of God. And he shewed them the king's son, and said to them, Lo, let the king's son reign, as God said concerning the house of David. [4] Now this is the thing which ye shall do. Let a third part of you, even of the priests and of the Levites, enter in on the sabbath, even into the gates of the entrances; [5] and let a third part be in the house of the king; and another third at the middle gate: and all the people in the courts of God's house. [6] And let not any one enter into the house of God, except the priests and the Levites, and the servants of the Levites; they shall enter in, because they are holy: and let all the people keep the watch of God. [7] And the Levites shall compass the king round about, every man's weapon in his hand; and whoever else goes into the house shall die: but they shall be with the king when he goes out, and when he comes in.

[8] And the Levites and all Juda did according to all that the priest Jodae commanded them, and they took each his men from the beginning of the sabbath to the end of the sabbath, for Jodae the priest did not dismiss the courses. [9] And Jodae gave to the men the swords, and the shields, and the arms, which had belonged to king David, in the house of God. [10] And he set the whole people, every man with his arms, from the right side of the house to the left side of the altar and the house, over against the king round about. [11] And he brought out the king's son, and put on him the crown and the testimony, and Jodae the priest and his sons proclaimed him king, and anointed him, and said, Long live the king!

[12] And Gotholia heard the sound of the people running, and acknowledging and praising the king: and she went in to the king into the house of God. [13] And she looked, and, behold, the king stood in his place, and the princes and trumpets were at the entrance, and the princes were round the king: and all the people of the land rejoiced, and sounded the trumpets, and there were the singers singing with instruments, and singing hymns of praise. And Gotholia rent her robe, and cried, Ye surely are plotting against me. [14] And Jodae the priest went forth, and Jodae the priest charged the captains of hundreds, even the captains of the host, and said to them, Thrust her forth outside the house, and follow her, and let her be slain with the sword. For the priest said, Let her not be slain in the house of God. [15] So they let her go out; and she went through the horsemen's gate of the house of the king, and they slew her there.

[16] And Jodae made a covenant between himself, and the people, and the king, that the people should be God's. [17] And all the people of the land went into the house of Baal, and tore down it and its altars, and they ground his images to powder, and they slew Matthan the priest of Baal before his altars. [18] And Jodae the priest committed the works of the house of God into the hand of the priests and Levites, and he re-established the courses of the priests and Levites which David appointed over the house of God, and he appointed them to offer whole-burnt-offerings to God, as it is written in the law of Moses, with gladness, and with songs by the hand of David. [19] And the porters stood at the gates of the house of God, that no one unclean in any re-

spect should enter in. [20] And he took the heads of families, and the mighty men, and the chiefs of the people, and all the people of the land, and they conducted the king into the house of God; and he went through the inner gate into the king's house, and they seated the king on the throne of the kingdom. [21] And all the people of the land rejoiced; and the city was quiet: and they slew Gotholia.

24 Joas was seven years old when he began to reign, and he reigned forty years in Jerusalem: and his mother's name was Sabia of Beersabee. [2] And Joas did that which was right in the sight of God all the days of Jodae the priest. [3] And Jodae took to himself two wives, and they bore sons and daughters.

[4] And it came to pass afterward that it came into the heart of Joas to repair the house of God. [5] And he gathered the priests and the Levites, and said to them, Go out into the cities of Juda, and collect money of all Israel to repair the house of God from year to year, and make haste to speak of it. But the Levites hasted not.

[6] And king Joas called Jodae the chief, and said to him, Why hast thou not looked after the Levites, so that they should bring from Juda and Jerusalem that which was prescribed by Moses the man of God, when he assembled Israel at the tabernacle of witness? [7] For Gotholia was a transgressor, and her sons tore down the house of God; for they offered the holy things of the house of God to Baalim.

[8] And the king said, Let a box be made, and let it be put at the gate of the house of God without. [9] And let men proclaim in Juda and in Jerusalem, that the people should bring to God, as Moses the servant of God spoke concerning Israel in the wilderness. [10] And all the princes and all the people gave, and brought in, and cast into the box until it was filled. [11] And it came to pass, when they brought in the box to the officers of the king by the hand of the Levites, and when they saw that the money was more than sufficient, then came the king's scribe, and the officer of the high priest, and emptied the box, and restored it to its place. Thus they did day by day, and collected much money. [12] And the king and Jodae the priest gave it to the workmen employed in the service of the house of God, and they hired masons and carpenters to repair the house of God, also smiths and braziers to repair the house of God. [13] And the workmen wrought, and the works prospered in their hands, and they established the house of God on its foundation, and strengthened it. [14] And when they had finished it, they brought to the king and to Jodae the remainder of the money, and they made vessels for the house of God, vessels of service for whole-burnt-offerings, and gold and silver censers: and they offered up whole-burnt-offerings in the house of God continually all the days of Jodae.

[15] And Jodae grew old, being full of days, and he died, being a hundred and thirty years old at his death. [16] And they buried him with the kings in the city of David, because he had dealt well with Israel, and with God and his house.

[17] And it came to pass after the death of Jodae, that the princes of Juda went in, and did obeisance to the king. Then the king hearkened to them. [18] And they forsook the house of the Eternal God of their fathers, and served the Astartes and idols: and there was wrath upon Juda and Jerusalem in that day. [19] Yet he sent prophets to them, to turn them to God; but they hearkened not: and he testified to them, but they obeyed not. [20] And the Spirit of God came upon Azarias the son of Jodae the priest, and he stood up above the people, and said, Thus saith God, Why do ye transgress the commandments of God? so shall ye not prosper; for ye have forsaken God,

and he will forsake you. [21] And they conspired against him, and stoned him by command of king Joas in the court of God's house. [22] So Joas remembered not the kindness which his father Jodae had exercised towards him, but slew his son. And as he died, he said, God look upon it, and judge.

[23] And it came to pass after the end of the year, that the host of Syria went up against him, and came against Juda and Jerusalem: and they slew all the chiefs of the people among the people, and all their spoils they sent to the king of Damascus. [24] For the army of Syria came with few men, yet God gave into their hands a very large army, because they had forsaken the God of their fathers; and he brought judgments on Joas.

[25] And after they had departed from him, when they had left him in sore diseases, then his servants conspired against him because of the blood of the son of Jodae the priest, and slew him on his bed, and he died, and they buried him in the city of David, but they buried him not in the sepulchre of the kings. [26] And they that conspired against him were Zabed the son of Samaath the Ammanite, and Jozabed the son of Samareth the Moabite. [27] And all his sons, and the five came to him: and the other matters, behold, they are written in the book of the kings. And Amasias his son reigned in his stead.

25 Amasias began to reign when he was twenty and five years old, and he reigned twenty-nine years in Jerusalem; and his mother's name was Joadaen of Jerusalem. [2] And he did that which was right in the sight of God, but not with a perfect heart. [3] And it came to pass, when the kingdom was established in his hand, that he slew his servants who had slain the king his father. [4] But he slew not their sons, according to the covenant of the law of God, as it is written, and as God commanded, saying, The fathers shall not die for the children, and the sons shall not die for the fathers, but they shall die each for his own sin.

[5] And Amasias assembled the house of Juda, and appointed them according to the houses of their families for captains of thousands and captains of hundreds in all Juda and Jerusalem: and he numbered them from twenty years old and upwards, and found them three hundred thousand able to go out to war, holding spear and shield. [6] Also he hired of Israel a hundred thousand mighty men for a hundred talents of silver.

[7] And there came a man of God to him, saying, O king, let not the host of Israel go with thee; for God is not with Israel, even all the sons of Ephraim. [8] For if thou shalt undertake to strengthen thyself with these, then God shall put thee to flight before the enemies: for it is of God both to strengthen and to put to flight. [9] And Amasias said to the man of God, But what shall I do for the hundred talents which I have given to the army of Israel? And the man of God said, God can give thee much more than these.

[10] And Amasias separated from the army that came to him from Ephraim, that they might go away to their place; and they were very angry with Juda, and they returned to their place with great wrath. [11] And Amasias strengthened himself, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand. [12] And the children of Juda took ten thousand prisoners, and they carried them to the top of the precipice, and cast them headlong from the top of the precipice, and they were all dashed to pieces. [13] And the men of the host whom Amasias sent back so that they should not go with him to battle, went and attacked the cities of Juda, from Samaria to Bæthoron; and they smote three thousand among them, and took much spoil.

[14] And it came to pass, after Amasias

had returned from smiting Idumea, that he brought home the gods of the children of Seir, and set them up for himself as gods, and bowed down before them, and he sacrificed to them. [15] And the anger of God came upon Amasias, and he sent him a prophet, and he said to him, Why hast thou sought the gods of the people, which have not rescued their own people out of thine hand? [16] And it came to pass when the prophet was speaking to him, that he said to him, Have I made thee king's counsellor? take heed lest thou be scourged: and the prophet forebore, and said, I know that God is disposed against thee to destroy thee, because thou hast done this thing, and hast not hearkened to my counsel.

[17] And Amasias king of Juda took counsel, and sent to Joas, son of Joachaz, son of Jeu, king of Israel, saying, Come, and let us look one another in the face. [18] And Joas king of Israel sent to Amasias king of Juda, saying, The thistle that was in Libanus sent to the cedar that was in Libanus, saying, Give thy daughter to my son to wife; but, behold, the wild beasts of the field that are in Libanus shall come: and the wild beasts did come, and trod down the thistle. [19] Thou hast said, Behold, I have smitten Idumea, and thy stout heart exalts thee: now stay at home; for why dost thou implicate thyself in mischief, that thou shouldest fall, and Juda with thee?

[20] Nevertheless Amasias hearkened not, for it was of God to deliver him into the enemy's hands, because he sought after the gods of the Idumeans. [21] So Joas king of Israel went up; and they saw one another, he and Amasias king of Juda, in Bæthsamys, which is of Juda. [22] And Juda was put to flight before Israel, and they fled every man to his tent. [23] And Joas king of Israel took prisoner Amasias king of Juda, son of Joas, son of Joachaz, in Bæthsamys, and brought him to Jerusalem; and he pulled down part of the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. [24] And he took all the gold and the silver, and all the vessels that were found in the house of God and with Abdedom, and the treasures of the king's house, and the hostages, and he returned to Samaria.

[25] And Amasias the son of Joas king of Juda lived after the death of Joas the son of Joachaz king of Israel fifteen years. [26] And the rest of the acts of Amasias, the first and the last, lo! are they not written in the book of the kings of Juda and Israel? [27] And at the time when Amasias departed from God, then they formed a conspiracy against him; and he fled from Jerusalem to Lachis: and they sent after him to Lachis, and slew him there. [28] And they took him up on horses, and buried him with his fathers in the city of David.

26 Then all the people of the land took Ozias, and he was sixteen years old, and they made him king in the room of his father Amasias. [2] He built Ælath, he recovered it to Juda, after the king slept with his fathers.

[3] Ozias began to reign at the age of sixteen years, and he reigned fifty-two years in Jerusalem: and his mother's name was Jechelia of Jerusalem. [4] And he did that which was right in the sight of God, according to all that Amasias his father did. [5] And he sought God in the days of Zacharias, who understood the fear of God; and in his days he sought God, and God prospered him.

[6] And he went out and fought against the Philistines, and pulled down the walls of Geth, and the walls of Jabner, and the walls of Azotus, and he built cities near Azotus, and among the Philistines. [7] And God strengthened him against the Philistines, and against the Arabians that dwelt on the rock, and against the Minæans. [8] And the Minæans gave gifts to Ozias; and his

fame spread as far as the entering in of Egypt, for he strengthened himself exceedingly.

[9] And Ozias built towers in Jerusalem, both at the gate of the corner and at the valley gate, and at the corners, and he fortified them. [10] And he built towers in the wilderness, and dug many wells, for he had many cattle in the low country and in the plain; and vinedressers in the mountain country and in Carmel: for he was a husbandman. [11] And Ozias had a host of warriors, and that went out orderly to war, and returned orderly in number; and their number was made by the hand of Jeiel the scribe, and Maasias the judge, by the hand of Ananias the king's deputy. [12] The whole number of the chiefs of families of the mighty men of war was two thousand six hundred; [13] and with them was a warrior force, three hundred thousand and seven thousand and five hundred: these waged war mightily to help the king against his enemies. [14] And Ozias prepared for them, even for all the host, shields, and spears, and helmets, and breastplates, and bows, and slings for stones. [15] And he made in Jerusalem machines invented by a wise contriver, to be upon the towers and upon the corners, to cast darts and great stones: and the fame of their preparation was heard at a distance; for he was wonderfully helped, till he was strong.

[16] And when he was strong, his heart was lifted up to his destruction; and he transgressed against the Eternal his God, and went into the temple of God to burn incense on the altar of incense. [17] And there went in after him Azarias the priest, and with him eighty priests of God, mighty men. [18] And they withstood Ozias the king, and said to him, It is not for thee, Ozias, to burn incense to God, but only for the priests the sons of Aaron, who are consecrated to sacrifice: go forth of the sanctuary, for thou hast departed from God; and this shall not be for glory to thee from the Eternal God.

[19] And Ozias was angry, and in his hand was the censer to burn incense in the temple: and when he was angry with the priests, then the leprosy rose up in his forehead before the priests in the house of God, over the altar of incense. [20] And Azarias the chief priest, and the other priests, turned to look at him, and, behold, he was leprous in his forehead; and they got him hastily out thence, for he also hasted to go out, because God had rebuked him. [21] And Ozias the king was a leper to the day of his death, and he dwelt as a leper in a separate house; for he was cut off from the house of God: and Joathan his son was set over his kingdom, judging the people of the land.

[22] And the rest of the acts of Ozias, the first and the last, are written by Jessias the prophet. [23] And Ozias slept with his fathers, and they buried him with his fathers in the field of the burial place of the kings, for they said, He is a leper; and Joatham his son reigned in his stead.

27 Joatham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusa, daughter of Sadoc. [2] And he did that which was right in the sight of God, according to all that his father Ozias did: but he went not into the temple of God. And still the people corrupted themselves. [3] He built the high gate of the house of God, and he built much in the wall of Opel. [4] In the mountain of Juda, and in the woods, he built both dwelling-places and towers. [5] He fought against the king of the children of Ammon, and prevailed against him: and the children of Ammon gave him even annually a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. These the king of the children of Ammon brought to him annually in the first and second and third years. [6] Joatham grew strong, because he prepared his

ways before the Eternal his God.

7 And the rest of the acts of Joatham, and his war, and his deeds, behold, they are written in the book of the kings of Juda and Israel. 9 And Joatham slept with his fathers, and was buried in the city of David: and Achaz his son reigned in his stead.

28 Achaz was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: and he did not that which was right in the sight of God, as David his father. 2 But he walked in the ways of the kings of Israel, for he made graven images. 3 And he sacrificed to their idols in the valley of Benennom, and passed his children through the fire, according to the abominations of the heathen, whom God cast out from before the children of Israel. 4 And he burnt incense upon the high places, and upon the roofs, and under every shady tree.

5 And the Eternal his God delivered him into the hand of the king of Syria; and he smote him, and took captive of them a great band of prisoners, and carried him to Damascus. Also God delivered him into the hands of the king of Israel, who smote him with a great slaughter. 6 And Phakee the son of Romelias king of Israel, slew in Juda in one day a hundred and twenty thousand mighty men; because they had forsaken the Eternal God of their fathers. 7 And Zechri, a mighty man of Ephraim, slew Maasias the king's son, and Ezrican the chief of his house, and Elcana the king's deputy. 8 And the children of Israel took captive of their brethren three hundred thousand, women, and sons, and daughters, and they spoiled them of much property, and brought the spoils to Samaria.

9 And there was there a prophet of God, his name was Oded: and he went out to meet the host that were coming to Samaria, and said to them, Behold, the wrath of the Eternal God of your fathers is upon Juda, and he has delivered them into your hands, and ye have slain them in wrath, and it has reached even to heaven. 10 And now ye talk of keeping the children of Juda and Jerusalem for servants and handmaidens. Lo, am I not with you to testify for the Eternal your God? 11 And now hearken to me, and restore the prisoners of your brethren whom ye have taken: for the fierce anger of God is upon you.

12 And the chiefs of the sons of Ephraim rose up, Udias the son of Joanas, and Barachias the son of Mosolamoth, and Ezekias the son of Sellem, and Amasias the son of Eldai, against those that came from the war, 13 and said to them, Ye shall not bring in hither the prisoners to us, for whereas sin against God is upon us, ye mean to add to our sins, and to our trespass: for our sin is great, and the fierce anger of God is upon Israel. 14 So the warriors left the prisoners and the spoils before the princes and all the congregation. 15 And the men who were called by name rose up, and took hold of the prisoners, and clothed all the naked from the spoils, and gave them garments and shoes, and gave them food to eat, and oil to anoint themselves with, and they helped also every one that was weak with asses, and placed them in Jericho, the city of palm-trees, with their brethren; and they returned to Samaria.

16 At that time king Achaz sent to the king of Assyria to help him, and on this occasion, 17 because the Idumæans had attacked him, and smitten Juda, and taken a number of prisoners. 18 Also the Philistines had made an attack on the cities of the plain country, and the cities of the south of Juda, and taken Bæthsamys, and [the things in the house of God, and the things in the house of the king, and of the princes: and they gave to the king] Ælon, and Galero, and Socho and her villages, and Thamna and her villages, and Gamzo and her vil-

lages: and they dwelt there. [19] For God humbled Juda because of Achaz king of Juda, because he grievously departed from God. [20] And there came against him Thalgaphellasar king of Assyria, and he afflicted him. [21] And Achaz took the things that were in the house of God, and the things in the house of the king, and of the princes, and gave them to the king of Assyria: but he was no help to him, [22] but only troubled him in his affliction: and he departed yet more from God, and king Achaz said, [23] I will seek after the gods of Damascus that smite me. And he said, Forasmuch as the gods of the king of Syria themselves strengthen them, therefore will I sacrifice to them, and they will help me. But they became a stumbling-block to him, and to all Israel.

[24] And Achaz removed the vessels of the house of God, and cut them in pieces, and shut the doors of the house of God, and made to himself altars in every corner in Jerusalem: [25] and in each several city in Juda he made high places to burn incense to strange gods: and they provoked the Eternal God of their fathers. [26] And the rest of his acts, and his deeds, the first and the last, behold, they are written in the book of the kings of Juda and Israel. [27] And Achaz slept with his fathers, and was buried in the city of David; for they did not bring him into the sepulchres of the kings of Israel: and Ezekias his son reigned in his stead.

29 And Ezekias began to reign at the age of twenty-five years, and he reigned twenty-nine years in Jerusalem: and his mother's name was Abia, daughter of Zacharias. [2] And he did that which was right in the sight of God, according to all that his father David had done.

[3] And it came to pass, when he was established over his kingdom, in the first month, he opened the doors of the house of God, and repaired them. [4] And he brought in the priests and the Levites, and put them on the east side, [5] and said to them, Hear, ye Levites: now sanctify yourselves, and sanctify the house of the Eternal God of your fathers, and cast out the impurity from the holy places. [6] For our fathers have revolted, and done that which was evil before the Eternal our God, and have forsaken him, and have turned away their face from the tabernacle of God, and have turned their back. [7] And they have shut up the doors of the temple, and put out the lamps, and have not burnt incense, and have not offered whole-burnt-offerings in the holy place to the God of Israel. [8] And God was very angry with Juda and Jerusalem, and made them an astonishment, and a desolation, and a hissing, as ye see with your eyes. [9] And, behold, your fathers have been smitten with the sword, and your sons and your daughters and your wives are in captivity in a land not their own, as it is even now. [10] Therefore it is now in my heart to make a covenant, a covenant with the Eternal God of Israel, that he may turn away his fierce wrath from us. [11] And now be not wanting to your duty, for God has chosen you to stand before him to minister, and to be ministers and burners of incense to him.

[12] Then the Levites rose up, Maath the son of Amasi, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Kis the son of Abdi, and Azarias the son of Ilaelel: and of the sons of Gedsoni, Jodaad the son of Zemmath, and Joadam: these were the sons of Joacha. [13] And of the sons of Elisaphan; Zambri, and Jeiel: and of the sons of Asaph; Zacharias, and Matthanias: [14] and of the sons of Æman; Jeiel, and Semei: and of the sons of Idithun; Samaias, and Oziel. [15] And they gathered their brethren, and they purified themselves according to the king's command by the order of God, to purify the house of God. [16] And the priests entered into the house of God, to purify it, and they cast out all the uncleanness that was found in the house of

God, even into the court of the house of God: and the Levites received it to cast into the brook of Kedron without.

17 And Ezekias began on the first day, even on the new moon of the first month, to purify, and on the eighth day of the month they entered into the temple of God: and they purified the house of God in eight days; and on the thirteenth day of the first month they finished the work.

18 And they went in to king Ezekias, and said, We have purified all the things in the house of God, the altar of whole-burnt-offering, and its vessels, and the table of shew-bread, and its vessels; 19 and all the vessels which king Achaz polluted in his reign, in his apostacy, we have prepared and purified: behold, they are before the altar of God.

20 And king Ezekias rose early in the morning, and gathered the chief men of the city, and went up to the house of God. 21 And he brought seven calves, seven rams, seven lambs, seven kids of goats for a sin-offering, for the kingdom, and for the holy things, and for Israel: and he told the priests the sons of Aaron to go up to the altar of God. 22 And they slew the calves, and the priests received the blood, and poured it on the altar: and they slew the rams, and poured the blood upon the altar: also they slew the lambs, and poured the blood round the altar. 23 And they brought the goats for a sin-offering before the king and the congregation; and laid their hands upon them. 24 And the priests slew them, and offered their blood as a propitiation on the altar; and they made atonement for all Israel: for the king said, The whole-burnt-offering, and the sin-offerings are for all Israel.

25 And he stationed the Levites in the house of God with cymbals, and lutes, and harps, according to the commandment of king David, and of Gad the king's seer, and Nathan the prophet: for by the commandment of God the order was in the hand of the prophets. 26 And the Levites stood with the instruments of David, and the priests with the trumpets. 27 And Ezekias told them to offer up the whole-burnt-offering on the altar: and when they began to offer the whole-burnt-offering, they began to sing to God, and the trumpets accompanied the instruments of David king of Israel. 28 And all the congregation worshipped, and the psalm-singers were singing, and the trumpets sounding, until the whole-burnt-sacrifice had been completely offered. 29 And when they had done offering it, the king and all that were present bowed, and worshipped.

30 And king Ezekias and the princes told the Levites to sing hymns to God in the words of David, and of Asaph the prophet: and they sang hymns with gladness, and fell down and worshipped.

31 Then Ezekias answered and said, Now ye have consecrated yourselves to God, bring near and offer sacrifices of praise in the house of God. And the congregation brought sacrifices and thank-offerings into the house of God; and every one who was ready in his heart brought whole-burnt-offerings. 32 And the number of the whole-burnt-offerings which the congregation brought, was seventy calves, a hundred rams, two hundred lambs: all these were for a whole-burnt-offering to God. 33 And the consecrated calves were six hundred, and the sheep three thousand. 34 But the priests were few, and could not flay the whole-burnt-offering, so their brethren the Levites helped them, until the work was finished, and until the priests had purified themselves: for the Levites more zealously purified themselves than the priests. 35 And the whole-burnt-offering was abundant, with the fat of the complete peace-offering, and the drink-offerings of the whole-burnt-sacrifice. So the service was established in the house of God.

[36] And Ezekias and all the people rejoiced, because God had prepared the people: for the thing was done suddenly.
30 And Ezekias sent to all Israel and Juda, and wrote letters to Ephraim and Manasse, that they should come into the house of God to Jerusalem, to keep the passover to the Eternal God of Israel. [2] For the king, and the princes, and all the congregation in Jerusalem, designed to keep the passover in the second month. [3] For they could not keep it at that time, because a sufficient number of priests had not purified themselves, and the people was not gathered to Jerusalem. [4] And the proposal pleased the king and the congregation. [5] And they established a decree that a proclamation should go through all Israel, from Bersabee to Dan, that they should come and keep the passover to the Eternal God of Israel at Jerusalem: for the multitude had not done it lately according to the scripture.

[6] And the posts went with the letters from the king and the princes to all Israel and Juda, according to the command of the king, saying, Children of Israel, return to the Eternal God of Abraam, and Isaac, and Israel, and bring back them that have escaped even those that were left of the hand of the king of Assyria. [7] And be not as your fathers, and your brethren, who revolted from the Eternal God of their fathers, and he gave them up to desolation, as ye see. [8] And now harden not your hearts, as your fathers did: give glory to the Eternal God, and enter into his sanctuary, which he has sanctified for ever: and serve the Eternal your God, and he shall turn away his fierce anger from you. [9] For when ye turn to God, your brethren and your children shall be pitied before all that have carried them captives, and he will restore you to this land: for the Eternal our God is merciful and pitiful, and will not turn away his face from you, if we return to him.

[10] So the posts went through from city to city in mount Ephraim, and Manasse, and as far as Zabulon: and they as it were laughed them to scorn, and mocked them. [11] But the men of Aser, and some of Manasses and of Zabulon, were ashamed, and came to Jerusalem and Juda. [12] And the hand of God was present to give them one heart to come, to do according to the commands of the king and of the princes, by the word of God.

[13] And a great multitude were gathered to Jerusalem to keep the feast of unleavened bread in the second month, a very great congregation. [14] And they arose, and took away the altars that were in Jerusalem, and all on which they burnt incense to false gods they tore down and cast into the brook Kedron. [15] Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites repented, and purified themselves, and brought whole-burnt-offerings into the house of God.

[16] And they stood at their post, according to their ordinance, according to the commandment of Moses the man of God: and the priests received the blood from the hand of the Levites. [17] For a great part of the congregation was not sanctified; and the Levites were ready to kill the passover for every one who could not sanctify himself to God. [18] For the greatest part of the people of Ephraim, and Manasse, and Issachar, and Zabulon, had not purified themselves, but ate the passover contrary to the scripture. On this account also Ezekias prayed concerning them, saying, [19] The good God be merciful with regard to every heart that sincerely seeks the Eternal God of their fathers, and is not purified according to the purification of the sanctuary. [20] And God hearkened to Ezekias, and healed the people.

[21] And the children of Israel who were present in Jerusalem kept the feast of unleavened bread seven days with great joy;

and they continued to sing hymns to God daily, and the priests and the Levites played on instruments to God. [22] And Ezekias encouraged all the Levites, and those that had good understanding of God: and they completely kept the feast of unleavened bread seven days, offering peace-offerings, and confessing to the Eternal God of their fathers.

[23] And the congregation purposed together to keep other seven days: and they kept seven days with gladness. [24] For Ezekias set apart for Juda, even for the congregation, a thousand calves and seven thousand sheep; and the princes set apart for the people a thousand calves and ten thousand sheep: and the holy things of the priests abundantly. [25] And all the congregation, the priests and the Levites, rejoiced, and all the congregation of Juda, and they that were present of Jerusalem, and the strangers that came from the land of Israel, and the dwellers in Juda. [26] And there was great joy in Jerusalem: from the days of Solomon the son of David king of Israel there was not such a feast in Jerusalem. [27] Then the priests the Levites rose up and blessed the people: and their voice was heard, and their prayer came into his holy dwelling-place, even into heaven.

31 And when all these things were finished, all Israel that were found in the cities of Juda went out, and broke in pieces the pillars, and cut down the groves, and tore down the high places and the altars out of all Judea and Benjamin, also of Ephraim and Manasse, till they made an end: and all Israel returned, every one to his inheritance, and to their cities.

[2] And Ezekias appointed the courses of the priests and the Levites, and the courses of each one according to his ministry, to the priests and to the Levites, for the whole-burnt-offering, and for the peace-offering, and to praise, and to give thanks, and to minister in the gates and in the courts of the house of God. [3] And the king's proportion out of his substance was appointed for the whole-burnt-offerings, the morning and the evening one, and the whole-burnt-offerings for the sabbaths, and for the new moons, and for the feasts that were ordered in the law of God.

[4] And they told the people who dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be strong in the ministry of the house of God. [5] And as he gave the command, Israel brought abundantly first-fruits of corn, and wine, and oil, and honey, and every fruit of the field: and the children of Israel and Juda brought tithes of everything abundantly. [6] And they that dwelt in the cities of Juda themselves also brought tithes of calves and sheep, and tithes of goats, and consecrated them to the Eternal their God, and they brought them and laid them in heaps. [7] In the third month the heaps began to be piled, and in the seventh month they were finished. [8] And Ezekias and the princes came and saw the heaps, and blessed God, and his people Israel. [9] Then Ezekias enquired of the priests and the Levites concerning the heaps. [10] And Azarias the priest, the chief over the house of Sadoc, spoke to him, and said, From the time that the first-fruits began to be brought into the house of God, we have eaten and drunk, and left even abundantly; for God has blessed his people, and we have left to this amount.

[11] And Ezekias told them yet farther to prepare chambers for the house of God; and they prepared them, [12] and they brought thither the first-fruits and the tithes faithfully: and Chonenias the Levite was superintendent over them, and Semei his brother was next. [13] And Jeiel, and Ozias, and Naeth, and Asael, and Jerimoth, and Jozabad, and Eliel, and Samachia, and Maath, and Banaias, and his sons, were appointed by Chone-

nias and Semei his brother, as Ezekias the king, and Azarias who was over the house of God commanded.

[14] And Core, the son of Jemna the Levite, the porter eastward, was over the gifts, to distribute the first-fruits of God, and the most holy things, [15] by the hand of Odom, and Benjamin, and Jesus, and Semei, and Amarias, and Sechonias, by the hand of the priests faithfully, to give to their brethren according to the courses, as well to great as small; [16] besides the increase of males from three years old and upward, to every one entering into the house of God, a portion according to a daily rate, for service in the daily courses of their order. [17] This is the distribution of the priests according to the houses of their families; and the Levites in their daily courses from twenty years old and upward were in their order, [18] to assign stations for all the increase of their sons and their daughters, for the whole number: for they faithfully sanctified the holy place. [19] As for the sons of Aaron that executed the priests' office,—even those from their cities, the men in each several city who were named expressly,—were appointed to give a portion to every male among the priests, and to every one reckoned among the Levites.

[20] And Ezekias did so through all Juda, and did that which was good and right before the Eternal his God. [21] And in every work which he began in service in the house of God, and in the law, and in the ordinances, he sought his God with all his soul, and wrought, and prospered.

32 And after these things and this faithful dealing, came Sennacherim king of the Assyrians, and he came to Juda, and encamped against the fortified cities, and intended to take them for himself.

[2] And Ezekias saw that Sennacherim was come, and that his face was set to fight against Jerusalem. [3] And he took counsel with his elders and his mighty men to stop the wells of water which were without the city: and they helped him. [4] And he collected many people, and stopped the wells of water, and the river that flowed through the city, saying, Lest the king of Assyria come, and find much water, and strengthen himself.

[5] And Ezekias strengthened himself, and built all the wall that had been pulled down, and the towers, and another wall in front without, and fortified the strong place of the city of David, and prepared arms in abundance. [6] And he appointed captains of war over the people, and they were gathered to meet him to the open place of the gate of the valley, and he encouraged them, saying, [7] Be strong and courageous, and fear not, neither be dismayed before the king of Assyria, and before all the nation that is with him: for there are more with us than with him. [8] With him are arms of flesh; but with us is the Eternal our God to save us, and to fight our battle. And the people were encouraged at the words of Ezekias king of Juda.

[9] And afterward Sennacherim king of the Assyrians sent his servants to Jerusalem; and he went himself against Lachis, and all his army with him, and sent to Ezekias king of Juda, and to all Juda that was in Jerusalem, saying, [10] Thus says Sennacherim king of the Assyrians, On what do ye trust, that ye will remain in the siege in Jerusalem? [11] Does not Ezekias deceive you, to deliver you to death and famine and thirst, saying, The Eternal our God will deliver us out of

the hand of the king of Assyria? [12] Is not this Ezekias who has taken down his altars and his high places, and has spoken to Juda and the dwellers in Jerusalem, saying, Ye shall worship before this altar, and burn incense upon it? [13] Know ye not what I and my fathers have done to all the nations of the countries? Could the gods of the nations of all the earth at all rescue their people out of my hand? [14] Who is there among all the gods of those nations whom my fathers utterly destroyed, worthy of trust? Could they deliver their people out of my hand, that your God should deliver you out of my hand? [15] Now then, let not Ezekias deceive you, and let him not make you thus confident, and believe him not: for no god of any kingdom or nation is at all able to deliver his people out of my hand, or the hand of my fathers: therefore your God shall not deliver you out of my hand. [16] And his servants continued to speak against the Eternal God, and against his servant Ezekias.

[17] And he wrote a letter to reproach the Eternal God of Israel, and spoke concerning him, saying, As the gods of the nations of the earth have not delivered their people out of my hand, so the God of Ezekias shall by no means deliver his people out of my hand. [18] And he cried with a loud voice in the Jews' language to the people of Jerusalem on the wall, calling them to assist them, and pull down the walls, that they might take the city. [19] And he spoke against the God of Jerusalem, even as against the gods of the nations of the earth, the works of the hands of men.

[20] And king Ezekias and Esaias the prophet the son of Amos prayed concerning these things, and they cried to heaven. [21] And God sent an angel, and he destroyed every mighty man and warrior, and leader and captain in the camp of the king of Assyria: and he returned with shame of face to his own land and came into the house of his god: and some of them that came out of his bowels slew him with the sword. [22] So God delivered Ezekias and the dwellers in Jerusalem out of the hand of Sennacherim king of Assyria, and out of the hand of all his enemies, and gave them rest round about. [23] And many brought gifts to God to Jerusalem, and presents to Ezekias king of Juda; and he was exalted in the eyes of all the nations after these things.

[24] In those days Ezekias was sick even to death, and prayed to God: and he hearkened to him, and gave him a sign. [25] But Ezekias did not recompense God according to the return which he made him, but his heart was lifted up: and wrath came upon him, and upon Juda and Jerusalem. [26] And Ezekias humbled himself after the exaltation of his heart, he and the dwellers in Jerusalem; and the wrath of God did not come upon them in the days of Ezekias. [27] And Ezekias had wealth and very great glory: and he made for himself treasuries of gold, and silver, and precious stones, also for spices, and stores for arms, and for precious vessels; [28] and cities for the produce of corn, and wine, and oil; and stalls and mangers for every kind of cattle, and folds for flocks; [29] and cities which he built for himself, and store of sheep and oxen in abundance, for God gave him a very great store.

[30] The same Ezekias stopped up the course of the water of Gion above, and brought the water down straight south of the city of David. And Ezekias prospered in all his works. [31] Notwithstanding, in regard to the ambassadors of the princes of Babylon, who were sent to him to enquire of him concerning the prodigy which came upon the land, God left him, to try him, to know what was in his heart.

[32] And the rest of the acts of Ezekias, and his kindness, behold, they are written in the prophecy of Esaias the son of

Amos the prophet, and in the book of the kings of Juda and Israel. 33 And Ezekias slept with his fathers, and they buried him in a high place among the sepulchres of the sons of David: and all Juda and the dwellers in Jerusalem gave him glory and honour at his death. And Manasses his son reigned in his stead.

33 Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. 2 And he did that which was evil in the sight of God, according to all the abominations of the heathen, whom God destroyed from before the face of the children of Israel. 3 And he returned and built the high places, which his father Ezekias had pulled down, and set up images to Baalim, and made groves, and worshipped all the host of heaven, and served them. 4 And he built altars in the house of God, concerning which God said, In Jerusalem shall be my name for ever. 5 And he built altars to all the host of heaven in the two courts of the house of God. 6 He also passed his children through the fire in the valley of Benennom; and he divined, and used auspices, and sorceries, and appointed those who had divining spirits, and enchanters, and wrought abundant wickedness before God, to provoke him. 7 And he set the graven image, the molten statue, the idol which he made, in the house of God, of which God had said to David and to Solomon his son, In this house, and Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever; 8 and I will not again remove the foot of Israel from the land which I gave to their fathers, if only they will take heed to do all things which I have commanded them, according to all the law and the ordinances and the judgments given by the hand of Moses. 9 So Manasses led astray Juda and the inhabitants of Jerusalem, to do evil beyond all the nations which God cast out from before the children of Israel.

10 And God spoke to Manasses, and to his people: but they hearkened not. 11 And God brought upon them the captains of the host of the king of Assyria, and they took Manasses in bonds, and bound him in fetters, and brought him to Babylon. 12 And when he was afflicted, he sought the face of the Eternal his God, and was greatly humbled before the face of the God of his fathers; 13 and he prayed to him: and he hearkened to him, and listened to his cry, and brought him back to Jerusalem to his kingdom: and Manasses knew that the Eternal he is God.

14 And afterward he built a wall without the city of David, from the southwest southward in the valleys and at the entrance through the fish-gate, as men go out by the gate round about, even as far as Opel; and he raised it much, and set captains of the host in all the fortified cities in Juda. 15 And he removed the strange gods and the graven image out of the house of God, and all the altars which he had built in the mount of the house of God, and in Jerusalem, and without the city. 16 And he repaired the altar of God, and offered upon it a sacrifice of peace-offering and thank-offering, and he told Juda to serve the Eternal God of Israel. 17 Nevertheless the people still sacrificed on the high places, only to the Eternal their God.

18 And the rest of the acts of Manasses, and his prayer to God, and the words of the seers that spoke to him in the name of the God of Israel, 19 behold, they are in the account of his prayer; and God hearkened to him. And all his sins, and his backslidings, and the spots on which he built the high places, and set there groves and graven images, before he repented, behold, they are written in the books of the seers. 20 And Manasses slept with his fathers, and they buried him in the garden of his house: and Amon his son reigned in his stead.

21 Amon was twenty and two years old
when he began to reign, and he reigned
two years in Jerusalem. 22 And he did
that which was evil in the sight of God,
as his father Manasses did: and Amon
sacrificed to all the idols which his fa-
ther Manasses had made, and served
them. 23 And he was not humbled before
God as his father Manasses was hum-
bled; for his son Amon abounded in
transgression. 24 And his servants con-
spired against him, and slew him in his
house. 25 And the people of the land slew
the men who had conspired against king
Amon; and the people of the land made
Josias his son king in his stead.

34 Josias was eight years old when
he began to reign, and he reigned
thirty-one years in Jerusalem. 2 And he
did that which was right in the sight of
God, and walked in the ways of his fa-
ther David, and turned not aside to the
right hand or to the left. 3 And in the
eighth year of his reign, and he being yet
a youth, he began to seek the Eternal God
of his father David: and in the twelfth
year of his reign he began to purge Juda
and Jerusalem from the high places, and
the groves, and the ornaments for the al-
tars, and the molten images. 4 And he
pulled down the altars of Baalim that
were before his face, and the high places
that were above them; and he cut down
the groves, and the graven images, and
broke in pieces the molten images, and
reduced them to powder, and cast it
upon the surface of the tombs of those
who had sacrificed to them. 5 And he
burnt the bones of the priests upon the
altars, and purged Juda and Jerusalem.
6 And he did so in the cities of Manasse,
and Ephraim, and Symeon, and Neph-
thali, and the places round about them.
7 And he pulled down the altars and the
groves, and he cut the idols in small
pieces, and cut off all the high places
from all the land of Israel, and returned
to Jerusalem.

8 And in the eighteenth year of his
reign, after having cleansed the land, and
the house, he sent Saphan the son of
Ezelias, and Maasa prefect of the city,
and Juach son of Joachaz his recorder,
to repair the house of the Eternal his
God. 9 And they came to Chelcias the
high priest, and gave the money that was
brought into the house of God, which
the Levites who kept the gate collected
of the hand of Manasse and Ephraim,
and of the princes, and of every one
that was left in Israel, and of the chil-
dren of Juda and Benjamin, and of the
dwellers in Jerusalem. 10 And they gave
it into the hand of the workmen, who
were appointed in the house of God,
and they gave it to the workmen who
wrought in the house of God, to repair
and strengthen the house. 11 They gave
it also to the carpenters and builders,
to buy squared stones, and timber for
beams to cover the houses which the
kings of Juda had destroyed. 12 And
the men were faithfully engaged in the
works: and over them were superinten-
dents, Jeth and Abdias, Levites of the
sons of Merari, and Zacharias and Mosol-
lam, of the sons of Caath, appointed to
oversee; and every Levite, and every one
that understood how to play on musi-
cal instruments. 13 And overseers were
over the burden-bearers, and over all the
workmen in the respective works; and of
the Levites were appointed scribes, and
judges, and porters.

14 And when they brought forth the
money that had been brought into the
house of God, Chelcias the priest found a
book of the law of God given by the hand
of Moses. 15 And Chelcias answered and
said to Saphan the scribe, I have found
a book of the law in the house of God.
And Chelcias gave the book to Saphan.
16 And Saphan brought in the book to the
king, and moreover gave an account to
the king, saying, This is all the money
given into the hand of thy servants that

work. [17] And they have collected the money that was found in the house of God, and given it into the hand of the overseers, and into the hand of them that do the work.

[18] And Saphan the scribe brought word to the king, saying, Chelcias the priest has given me a book. And Saphan read it before the king. [19] And it came to pass, when the king heard the words of the law, that he rent his garments. [20] And the king commanded Chelcias, and Achicam the son of Saphan, and Abdom the son of Michaias, and Saphan the scribe, and Asaia the servant of the king, saying, [21] Go, enquire of God for me, and for every one that is left in Israel and Juda, concerning the words of the book that is found: for great is the wrath of God which has been kindled amongst us, because our fathers have not hearkened to the words of God, to do according to all the things written in this book.

[22] And Chelcias went, and the others whom the king told, to Olda the prophetess, the wife of Sellem son of Thecoe, son of Aras, who kept the commandments; and she dwelt in Jerusalem in the second quarter: and they spoke to her accordingly.

[23] And she said to them, Thus has the Eternal God of Israel said, Tell the man who sent you to me, [24] Thus saith God, Behold, I bring evil upon this place, even all the words that are written in the book that was read before the king of Juda: [25] because they have forsaken me, and burnt incense to strange gods, that they might provoke me by all the works of their hands; and my wrath is kindled against this place, and it shall not be quenched. [26] And concerning the king of Juda, who sent you to seek God,—thus shall ye say to him, Thus saith the Eternal God of Israel, As for the words which thou hast heard, [27] forasmuch as thy heart was ashamed, and thou wast humbled before me when thou heardest my words against this place, and against the inhabitants of it, and thou wast humbled before me, and didst rend thy garments, and didst weep before me; I also have heard, saith God. [28] Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not look upon all the evils which I am bringing upon this place, and upon the inhabitants of it. And they brought back word to the king.

[29] And the king sent and gathered the elders of Juda and Jerusalem. [30] And the king went up to the house of God, he and all Juda, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant that were found in the house of God. [31] And the king stood at a pillar, and made a covenant before God, to walk before God, to keep his commandments and testimonies, and his ordinances, with all his heart and with all his soul, so as to perform the words of the covenant that were written in this book. [32] And he caused all that were found in Jerusalem and Benjamin to stand; and the inhabitants of Jerusalem made a covenant in the house of the Eternal God of their fathers.

[33] And Josias removed all the abominations out of the whole land which belonged to the children of Israel, and caused all that were found in Jerusalem and in Israel, to serve the Eternal their God all his days: he departed not from following the Eternal God of his fathers.

35 And Josias kept a passover to the Eternal his God; and sacrificed the passover on the fourteenth day of the first month. [2] And he appointed the priests at their charges, and encouraged them for the services of the house of God. [3] And he told the Levites that were able to act in all Israel, that they should consecrate themselves to God: and they put the holy ark in the house which Solomon the son of David king of Israel built: and the king said, Ye must not carry anything on your shoulders: now then minister to the Eternal your God, and to his people Israel. [4] And prepare yourselves according to the houses of your families, and according to your daily courses, according to the writing of David king of Israel, and the order by the hand of his son Solomon. [5] And stand ye in the house according to the divisions of the houses of your families for your brethren the sons of the people; so also let there be for the Levites a division of the house of their family. [6] And kill ye the passover, and prepare it for your brethren, to do according to the word of God, by the hand of Moses.

[7] And Josias gave as an offering to the children of the people, sheep, and lambs, and kids of the young of the goats, all for the passover, even for all that were found, in number amounting to thirty thousand, and three thousand calves, these were of the substance of the king. [8] And his princes gave an offering to the people, and to the priests, and to the Levites: and Chelcias and Zacharias and Jeiel the chief men gave to the priests of the house of God, they even gave for the passover sheep, and lambs, and kids, two thousand six hundred, and three hundred calves. [9] And Chonenias, and Banæas, and Samæas, and Nathanael his brother, and Asabias, and Jeiel, and Jozabad, heads of the Levites, gave an offering to the Levites for the passover, of five thousand sheep and five hundred calves.

[10] And the service was duly ordered, and the priests stood in their place, and the Levites in their divisions, according to the command of the king. [11] And they slew the passover, and the priests sprinkled the blood from their hand, and the Levites flayed the victims. [12] And they prepared the whole-burnt-offering to give to them, according to the division by the houses of families, even to the sons of the people, to offer to God, as it is written in the book of Moses. [13] And thus they did till the morning. And they roasted the passover with fire according to the ordinance; and boiled the holy pieces in copper vessels and caldrons, and the feast went on well, and they quickly served all the children of the people.

[14] And after they had prepared for themselves and for the priests, for the priests were engaged in offering the whole-burnt-offerings and the fat until night, then the Levites prepared for themselves, and for their brethren the sons of Aaron. [15] And the sons of Asaph the psalm-singers were at their post according to the commands of David, and Asaph, and Æman, and Idithom, the prophets of the king: also the chiefs and the porters of the several gates;—it was not for them to stir from the service of the holy things, for their brethren the Levites prepared for them. [16] So all the service of God was duly ordered and prepared in that day, for keeping the passover, and offering the whole-burnt-sacrifices on the altar of God, according to the command of king Josias. [17] And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

[18] And there was no passover like it in Israel from the days of Samuel the prophet, or any king of Israel: they kept not such a passover as Josias, and the priests, and the Levites, and all Juda and Israel that were present, and the dwellers in Jerusalem, kept to God. [19] In the eigh-

teenth year of the reign of Josias this passover was kept, after all these things that Josias did in the house. [19] And king Josias burnt those who had in them a divining spirit, and the wizards, and the images, and the idols, and the sodomites which were in the land of Juda and in Jerusalem, that he might confirm the words of the law that were written in the book which Chelcias the priest found in the house of God. [19] There was no king like him before him, who turned to God with all his heart, and all his soul, and all his strength, according to all the law of Moses, and after him there rose up none like him. [19] Nevertheless God turned not from the anger of his fierce wrath, wherewith God was greatly angry against Juda, for all the provocations wherewith Manasses provoked him: [19] and God said, I will even remove Juda also from my presence, as I have removed Israel, and I have rejected the city which I chose, even Jerusalem, and the house of which I said, My name shall be there.

[20] And Pharao Nechao king of Egypt went up against the king of the Assyrians to the river Euphrates, and king Josias went to meet him. [21] And he sent messengers to him, saying, What have I to do with thee, O king of Juda? I am not come to-day to war against thee; and God has told me to hasten: beware of the God that is with me, lest he destroy thee. [22] However Josias turned not his face from him, but strengthened himself to fight against him, and hearkened not to the words of Nechao by the mouth of God, and he came to fight in the plain of Mageddo. [23] And the archers shot at king Josias; and the king said to his servants, Take me away, for I am severely wounded. [24] And his servants lifted him out of the chariot, and put him in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried with his fathers: and all Juda and Jerusalem lamented over Josias. [25] And Jeremias mourned over Josias, and all the chief men and chief women uttered a lamentation over Josias until this day: and they made it an ordinance for Israel, and, behold, it is written in the lamentations.

[26] And the rest of the acts of Josias, and his hope, are written in the law of God. [27] And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Juda.

36 And the people of the land took Joachaz the son of Josias, and anointed him, and made him king over Jerusalem in the room of his father. [2] Joachaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem: [2] and his mother's name was Amital, daughter of Jeremias of Lobna. [2] And he did that which was evil in the sight of God, according to all that his fathers had done. [2] And Pharao Nechao bound him in Deblatha in the land of Æmath, that he might not reign in Jerusalem. [3] And the king brought him over to Egypt; and imposed a tribute on the land, a hundred talents of silver and a talent of gold. [4] And Pharao Nechao made Eliakim the son of Josias king over Juda in the room of his father Josias, and changed his name to Joakim. And Pharao Nechao took his brother Joachaz and brought him into Egypt, and he died there: [4] but he had given the silver and the gold to Pharao. At that time the land began to be taxed to give the money at the command of Pharao; and every one as he could borrowed the silver and the gold of the people of the land, to give to Pharao Nechao.

[5] Joachim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name was Zechora, daughter of Nerias of Rama. And he did that which was evil in the sight of God, according to all that his fathers did. [5] In his days came Nabuchodonosor king of Babylon into

the land, and he served him three years, and then revolted from him. [5] And God sent against them the Chaldeans, and plundering parties of Syrians, and plundering parties of the Moabites, and of the children of Ammon, and of Samaria; but after this they departed, according to the word of God by the hand of his servants the prophets. [5] Nevertheless the wrath of God was upon Juda, so that they should be removed from his presence, because of the sins of Manasses in all that he did, [5] and for the innocent blood which Joakim shed, for he had filled Jerusalem with innocent blood; yet God would not utterly destroy them. [6] And Nabuchodonosor king of Babylon came up against him, and bound him with brazen fetters, and carried him away to Babylon. [7] And he carried away a part of the vessels of the house of God to Babylon, and put them in his temple in Babylon.

[8] And the rest of the acts of Joakim, and all that he did, behold, are not these things written in the book of the chronicles of the kings of Juda? And Joakim slept with his fathers, and was buried with his fathers in Ganozae: and Jechonias his son reigned in his stead.

[9] Jechonias was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and did that which was evil in the sight of God. [10] And at the turn of the year, king Nabuchodonosor sent, and brought him to Babylon, with the precious vessels of the house of God, and made Sedekias his father's brother king over Juda and Jerusalem.

[11] Sedekias was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. [12] And he did that which was evil in the sight of the Eternal his God: he was not ashamed before the prophet Jeremias, nor because of the word of God; [13] in that he rebelled against king Nabuchodonosor, which he adjured him by God not to do: but he stiffened his neck, and hardened his heart, so as not to return to the Eternal God of Israel. [14] And all the great men of Juda, and the priests, and the people of the land transgressed abundantly in the abominations of the heathen, and polluted the house of God which was in Jerusalem. [15] And the Eternal God of their fathers sent by the hand of his prophets; rising early and sending his messengers, for he spared his people, and his sanctuary. [16] Nevertheless they sneered at his messengers, and set at nought his words, and mocked his prophets, until the wrath of God rose up against his people, till there was no remedy.

[17] And he brought against them the king of the Chaldeans, and slew their young men with the sword in the house of his sanctuary, and did not spare Sedekias, and had no mercy upon their virgins, and they led away their old men: he delivered all things into their hands. [18] And all the vessels of the house of God, the great and the small, and the treasures of the house of God, and all the treasures of the king and the great men; he brought all to Babylon.

[19] And he burnt the house of God, and broke down the wall of Jerusalem, and burnt its palaces with fire, and utterly destroyed every beautiful vessel. [20] And he carried away the remnant to Babylon; and they were servants to him and to his sons until the establishment of the kingdom of the Medes. [21] That the word of God by the mouth of Jeremias might be fulfilled, until the land should enjoy its sabbaths in resting and sabbath keeping all the days of its desolation, till the accomplishment of seventy years.

[22] In the first year of Cyrus king of the Persians, after the fulfilment of the word of God by the mouth of Jeremias, God stirred up the spirit of Cyrus king of the Persians, and told him to make proclama-

tion in writing throughout all his kingdom, saying,

[23] Thus says Cyrus king of the Persians to all the kingdoms of the earth, The Eternal God of heaven has given me power, and he has commanded me to build a house to him in Jerusalem, in Judea. Who is there of you of all his people? his God shall be with him, and let him go up.

EZRA

1 Now in the first year of Cyrus king of the Persians, that the word of God by the mouth of Jeremias might be fulfilled, God stirred up the spirit of Cyrus king of the Persians, and he issued a proclamation through all his kingdom, and that in writing, saying,

[2] Thus said Cyrus king of the Persians, The Eternal God of heaven has given me all the kingdoms of the earth, and he has given me a charge to build him a house in Jerusalem that is in Judea. [3] Who is there among you of all his people? for his God shall be with him, and he shall go up to Jerusalem that is in Judea, and let him build the house of the God of Israel: he is the God that is in Jerusalem. [4] And let every Jew that is left go from every place where he sojourns, and the men of his place shall help him with silver, and gold, and goods, and cattle, together with the voluntary offering for the house of God that is in Jerusalem.

[5] Then the chiefs of the families of Juda and Benjamin arose, and the priests, and the Levites, all whose spirit God stirred up to go up to build the house of God that is in Jerusalem. [6] And all that were round about strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with presents, besides the voluntary offerings.

[7] And king Cyrus brought out the vessels of the house of God, which Nabuchodonosor had brought from Jerusalem, and put in the house of his god. [8] And Cyrus king of the Persians brought them out by the hand of Mithradates the treasurer, and he numbered them to Sasabasar, the chief man of Juda. [9] And this is their number: thirty gold basons, and a thousand silver basons, nine and twenty changes, thirty golden goblets, [10] and four hundred and ten double silver vessels, and a thousand other vessels. [11] All the gold and silver vessels were five thousand four hundred, even all that went up with Sasabasar from the place of transportation, from Babylon to Jerusalem.

2 And these are the people of the land that went up, of the number of prisoners who were removed, whom Nabuchodonosor king of Babylon carried away to Babylon, and they returned to Juda and Jerusalem, every man to his city; [2] who came with Zorobabel: Jesus, Neemias, Saraias, Reelias, Mardochæus, Balasan, Masphar, Baguai, Reum, Baana. The number of the people of Israel:

[3] The children of Phares, two thousand one hundred and seventy-two.

[4] The children of Saphatia, three hundred and seventy-two.

[5] The children of Ares, seven hundred and seventy-five.

[6] The children of Phaath Moab, belonging to the sons of Jesue and Joab, two thousand eight hundred and twelve.

[7] The children of Ælam, a thousand two hundred and fifty-four.

[8] The children of Zatthua, nine hundred and forty-five.

[9] The children of Zacchu, seven hundred and sixty.

[10] The children of Banui, six hundred and forty-two.

[11] The children of Babai, six hundred and twenty-three.
[12] The children of Asgad, a thousand two hundred and twenty-two.
[13] The children of Adonicam, six hundred and sixty-six.
[14] The children of Bague, two thousand and fifty-six.
[15] The children of Addin, four hundred and fifty-four.
[16] The children of Ater the son of Ezekias, ninety-eight.
[17] The children of Bassu, three hundred and twenty-three.
[18] The children of Jora, a hundred and twelve.
[19] The children of Asum, two hundred and twenty-three.
[20] The children of Gaber, ninety-five.
[21] The children of Bethlaem, a hundred and twenty-three.
[22] The children of Netopha, fifty-six.
[23] The children of Anathoth, a hundred and twenty-eight.
[24] The children of Azmoth, forty-three.
[25] The children of Cariathiarim, Chaphira, and Beroth, seven hundred and forty-three.
[26] The children of Rama and Gabaa, six hundred and twenty-one.
[27] The men of Machmas, a hundred and twenty-two.
[28] The men of Bæthel and Aia, four hundred and twenty-three.
[29] The children of Nabu, fifty-two.
[30] The children of Magebis, a hundred and fifty-six.
[31] The children of Elamar, a thousand two hundred and fifty-four.
[32] The children of Elam, three hundred and twenty.
[33] The children of Lodadi and Ono, seven hundred and twenty-five.
[34] The children of Jericho, three hundred and forty-five.
[35] The children of Senaa, three thousand six hundred and thirty.
[36] And the priests, the sons of Jedua, belonging to the house of Jesus, were nine hundred and seventy-three. [37] The children of Emmer, a thousand and fifty-two. [38] The children of Phassur, a thousand two hundred and forty-seven. [39] The children of Erem, a thousand and seven.
[40] And the Levites, the sons of Jesus and Cadmiel, belonging to the sons of Oduia, seventy-four.
[41] The sons of Asaph, singers, a hundred and twenty-eight.
[42] The children of the porters, the children of Sellum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sobai, in all a hundred and thirty-nine.
[43] The Nathinim: the children of Suthia, the children of Asupha, the children of Tabaoth, [44] the sons of Cades, the children of Siaa, the children of Phadon, [45] the children of Labano, the children of Agaba, the sons of Acub, [46] the children of Agab, the children of Selami, the children of Anan, [47] the children of Geddel, the children of Gaar, the children of Raia, [48] the children of Rason, the children of Necoda, the children of Gazem, [49] the children of Azo, the children of Phase, the children of Basi, [50] the children of Asena, the children of Moünim, the children of Nephusim, [51] the children of Bacbuc, the children of Acupha, the children of Arur, [52] the children of Basaloth, the children of Mauda, the children of Arsa, [53] the children of Barcos, the children of Sisara, the children of Thema, [54] the children of Nasthie, the children of Atupha. [55] The children of the servants of Solomon: the children of Sotai, the children of Sephera, the children of Phadura, [56] the children of Jeela, the children of Darcon, the children of Gedel, [57] the children of Saphatia, the children of Atil, the children of Phacherath, the children of Aseboim, the children of Emei. [58] All the Nathanim, and the sons of Abdeselma were three hundred and ninety-two.
[59] And these are they that went up

from Thelmelech, Thelaresa, Cherub, Hedan, Emmer: and they were not able to tell the house of their fathers, and their seed, whether they were of Israel: [60] the children of Dalæa, the children of Bua, the children of Tobias, the children of Necoda, six hundred and fifty-two. [61] And of the children of the priests, the children of Labeia, the children of Akkus, the children of Berzellai, who took a wife of the daughter of Berzellai the Galaadite, and was called by their name. [62] These sought their genealogy as though they had been reckoned, but they were not found; and they were removed, as polluted, from the priesthood. [63] And the Athersastha told them that they should not eat of the most holy things, until a priest should arise with Lights and Perfections.

[64] And all the congregation together were about forty-two thousand three hundred and sixty; [65] besides their men-servants and maid-servants, and these were seven thousand three hundred and thirty-seven: and among these were two hundred singing men and singing women. [66] Their horses were seven hundred and thirty-six, their mules, two hundred and forty-five. [67] Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.

[68] And some of the chiefs of families, when they went into the house of God that was in Jerusalem, offered willingly for the house of God, to establish it on its prepared place. [69] According to their power they gave into the treasury of the work pure gold sixty-one thousand pieces, and five thousand pounds of silver, and one hundred priests' garments.

[70] So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nathinim, dwelt in their cities, and all Israel in their cities.

3 And the seventh month came on, and the children of Israel were in their cities, and the people assembled as one man at Jerusalem. [2] Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, to offer upon it whole-burnt-offerings, according to the things that were written in the law of Moses the man of God.

[3] And they set up the altar on its place, for there was a terror upon them because of the people of the lands: and the whole-burnt-offering was offered up upon it to God morning and evening. [4] And they kept the feast of tabernacles, according to that which was written, and offered whole-burnt-offerings daily in number according to the ordinance, the exact daily rate. [5] And after this the perpetual whole-burnt-offering, and offering for the season of new moon, and for all the hallowed feasts to God, and for every one that offered a free-will-offering to God. [6] On the first day of the seventh month they began to offer whole-burnt-offerings to God: but the foundation of the house of God was not laid. [7] And they gave money to the stone-hewers and carpenters, and meat and drink, and oil, to the Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppa, according to the grant of Cyrus king of the Persians to them.

[8] And in the second year of their coming to the house of God in Jerusalem, in the second month, began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and the rest of their brethren the priests and the Levites, and all who came from the captivity to Jerusalem, and they appointed the Levites, from twenty years old and upward, over the workmen in the house of God. [9] And Jesus and his sons and his brethren stood, Cadmiel and his sons the sons of Juda, over them that wrought the works in the house of

God: the sons of Enadad, their sons and their brethren the Levites.

10 And they laid a foundation for building the house of God: and the priests in their robes stood with trumpets and the Levites the sons of Asaph with cymbals, to praise God, according to the order of David king of Israel. 11 And they answered each other with praise and thanksgiving to God, saying, For it is good, for his mercy to Israel endures for ever. And all the people shouted with a loud voice to praise God at the laying the foundation of the house of God. 12 But many of the priests and the Levites, and the elder men, heads of families, who had seen the former house on its foundation, and who saw this house with their eyes, wept with a loud voice: but the multitude shouted with joy to raise a song. 13 And the people did not distinguish the voice of the glad shout from the voice of the weeping of the people: for the people shouted with a loud voice, and the voice was heard even from afar off.

4 And they that afflicted Juda and Benjamin heard, that the children of the captivity were building a house to the Eternal God of Israel. 2 And they drew near to Zorobabel, and to the heads of families, and said to them, We will build with you; for as ye do, we seek to serve our God, and we do sacrifice to him from the days of Asaradan king of Assur, who brought us hither.

3 Then Zorobabel, and Jesus and the rest of the heads of the families of Israel said to them, It is not for us and you to build a house to our God, for we ourselves will build together to the Eternal our God, as Cyrus the king of the Persians commanded us. 4 And the people of the land weakened the hands of the people of Juda, and hindered them in building, 5 and continued hiring persons against them, plotting to frustrate their counsel, all the days of Cyrus king of the Persians, and until the reign of Darius king of the Persians.

6 And in the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem. 7 And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians a writing in the Syrian tongue, and the same interpreted. 8 Reum the chancellor, and Sampsa the scribe wrote an epistle against Jerusalem to king Arthasastha, saying, 9 Thus has judged Reum the chancellor, and Sampsa the scribe, and the rest of our fellow-servants, the Dinæans, the Apharsathachæans, the Tarphalæans, the Apharsæans, the Archyæans, the Babylonians, the Susanachæans, Davæans, 10 and the rest of the nations whom the great and noble Assenaphar removed, and settled them in the cities of Somoron, and the rest of them beyond the river. 11 This is the purport of the letter, which they sent to him: Thy servants the men beyond the river to king Arthasastha.

12 Be it known to the king, that the Jews who came up from thee to us have come to Jerusalem the rebellious and wicked city, which they are building, and its walls are set in order, and they have established the foundations of it. 13 Now then be it known to the king, that if that city be built up, and its walls completed, thou shalt have no tribute, neither will they pay anything, and this injures kings. 14 And it is not lawful for us to see the dishonour of the king: therefore have we sent and made known the matter to the king; 15 that examination may be made in thy fathers' book of record; and thou shalt find, and thou shalt know that that city is rebellious, and does harm to kings and countries, and there are in the midst of it from very old time refuges for runaway slaves: therefore this city has been made desolate. 16 We therefore declare to

the king, that, if that city be built, and its walls be set up, thou shalt not have peace.
17 Then the king sent to Reum the chancellor, and Sampsa the scribe, and the rest of their fellow-servants who dwelt in Samaria, and the rest beyond the river, saying, Peace; and he says, 18 The tribute-gatherer whom ye sent to us, has been called before me. 19 And a decree has been made by me, and we have examined, and found that that city of old time exalts itself against kings, and that rebellions and desertions take place within it. 20 And there were powerful kings in Jerusalem, and they ruled over all the country beyond the river, and abundant revenues and tribute were given to them. 21 Now therefore make a decree to stop the work of those men, and that city shall no more be built. 22 See that ye be careful of the decree, not to be remiss concerning this matter, lest at any time destruction should abound to the harm of kings.
23 Then the tribute-gatherer of king Arthasastha read the letter before Reum the chancellor, and Sampsa the scribe, and his fellow-servants: and they went in haste to Jerusalem and through Juda, and caused them to cease with horses and an armed force. 24 Then ceased the work of the house of God in Jerusalem, and it was at a stand until the second year of the reign of Darius king of the Persians.

5 And Aggæus the prophet, and Zacharias the son of Addo, prophesied a prophecy to the Jews in Juda and Jerusalem in the name of the God of Israel, even to them. 2 Then rose up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of God that was in Jerusalem: and with them were the prophets of God assisting them.
3 At the same time came there upon them Thanthanai, the governor on this side the river, and Satharbuzanai, and their fellow-servants, and spoke thus to them, Who has ordained a decree for you to build this house, and to provide this preparation? 4 Then they spoke thus to them, What are the names of the men that build this city? 5 But the eyes of God were upon the captivity of Juda, and they did not cause them to cease till the decree was brought to Darius; and then was sent by the tribute-gatherer concerning this 6 the copy of a letter, which Thanthanai, the governor of the part on this side the river, and Satharbuzanai, and their fellow-servants the Apharsachæans who were on this side of the river, sent to king Darius. 7 They sent an account to him, and thus it was written in it:

All peace to king Darius. 8 Be it known to the king, that we went into the land of Judea, to the house of the great God; and it is building with choice stones, and they are laying timbers in the walls, and that work is prospering, and goes on favourably in their hands. 9 Then we asked those elders, and thus we said to them, Who gave you the order to build this house, and to provide this preparation? 10 And we asked them their names, in order to declare them to thee, so as to write to thee the names of their leading men. 11 And they answered us thus, saying, We are the servants of the God of heaven and earth, and we are building the house which had been built many years before this, and a great king of Israel built it, and established it for them. 12 But after that our fathers provoked the God of heaven, he gave them into the hands of Nabuchodonosor the Chaldean, king of Babylon, and he destroyed this house, and carried the people captive to Babylon. 13 And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built. 14 And the gold and silver vessels of the house of God, which Nabuchodonosor brought out from the house that was in Jerusalem, and carried them into the temple of the king, them did

king Cyrus bring out from the temple of the king, and gave them to Sabanasar the treasurer, who was over the treasure; [15] and said to him, Take all the vessels, and go, put them in the house that is in Jerusalem in their place. [16] Then that Sabanazar came, and laid the foundations of the house of God in Jerusalem: and from that time even until now it has been building, and has not been finished. [17] And now, if it seem good to the king, let search be made in the treasure-house of the king at Babylon, that thou mayest know if it be that a decree was made by king Cyrus to build that house of God that was in Jerusalem, and let the king send to us when he has learnt concerning this matter.

6 Then Darius the king made a decree, and caused a search to be made in the record-offices, where the treasure is stored in Babylon. [2] And there was found in the city, in the palace, a volume, and this was the record written in it.

[3] In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, saying, Let the house be built, and the place where they sacrifice the sacrifices. (Also he appointed its elevation, in height sixty cubits; its breadth was of sixty cubits.) [4] And let there be three strong layers of stone, and one layer of timber; and the expense shall be paid out of the house of the king. [5] And the silver and the gold vessels of the house of God, which Nabuchodonosor carried off from the house that was in Jerusalem, and carried to Babylon, let them even be given, and be carried to the temple that is in Jerusalem, and put in the place where they were set in the house of God.

[6] Now, ye rulers beyond the river, Satharbuzanai, and their fellow-servants the Apharsachæans, who are on the other side of the river, give these things, keeping far from that place. [7] Now let alone the work of the house of God: let the rulers of the Jews and the elders of the Jews build that house of God on its place. [8] Also a decree has been made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of that house of God: to wit, out of the king's property, even the tributes beyond the river, let there be money to defray the expenses carefully granted to those men, so that they be not hindered. [9] And whatever need there may be, ye shall give both the young of bulls and rams, and lambs for whole-burnt-offerings to the God of heaven, wheat, salt, wine, oil:—let it be given them according to the word of the priests that are in Jerusalem, day by day whatsoever they shall ask; [10] that they may offer sweet savours to the God of heaven, and that they may pray for the life of the king and his sons. [11] And a decree has been made by me, that every man who shall alter this word, timber shall be pulled down from his house, and let him be lifted up and slain upon it, and his house shall be confiscated. [12] And may the God whose name dwells there, overthrow every king and people who shall stretch out his hand to alter or destroy the house of God which is in Jerusalem. I Darius have made a decree; let it be diligently attended to.

[13] Then Thanthanai the governor on this side beyond the river, Satharbuzanai, and his fellow-servants, according to that which king Darius sent, so they did diligently. [14] And the elders of the Jews and the Levites built, at the prophecy of Aggæus the prophet, and Zacharias the son of Addo: and they built up, and finished it, by the decree of the God of Israel, and by the decree of Cyrus, and Darius, and Arthasastha, kings of the Persians.

[15] And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.

[16] And the children of Israel, the priests,

and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with gladness. [17] And they offered for the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs, twelve kids of the goats for a sin-offering for all Israel, according to the number of the tribes of Israel. [18] And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

[19] And the children of the captivity kept the passover on the fourteenth day of the first month. [20] For the priests and Levites were purified, all were clean to a man, and they slew the passover for all the children of the captivity, and for their brethren the priests, and for themselves. [21] And the children of Israel ate the passover, even they that were of the captivity, and every one who separated himself to them from the uncleanness of the nations of the land, to seek the Eternal God of Israel. [22] And they kept the feast of unleavened bread seven days with gladness, because God made them glad, and he turned the heart of the king of Assyria to them, to strengthen their hands in the works of the house of the God of Israel.

7 Now after these things, in the reign of Arthasastha king of the Persians, came up Esdras the son of Saraias, the son of Azarias, the son of Chelcias, [2] the son of Selum, the son of Sadduc, the son of Achitob, [3] the son of Samarias, the son of Esria, the son of Mareoth, [4] the son of Zaraia, the son of Ozias, the son of Bokki, [5] the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the first priest. [6] This Esdras went up out of Babylon; and he was a ready scribe in the law of Moses, which the Eternal God of Israel gave: and the king gave him leave, for the hand of the Eternal his God was upon him in all things which he sought.

[7] And some of the children of Israel went up, and some of the priests, and of the Levites, and the singers, and the doorkeepers, and the Nathinim, to Jerusalem, in the seventh year of Arthasastha the king. [8] And they came to Jerusalem in the fifth month, this was the seventh year of the king. [9] For in the first day of the first month he began the going up from Babylon, and in the first day of the fifth month they came to Jerusalem, for the good hand of his God was upon him. [10] For Esdras had determined in his heart to seek the law, and to do and teach the ordinances and judgments in Israel.

[11] And this is the copy of the order which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of God, and of his ordinances to Israel.

[12] Arthasastha, king of kings, to Esdras, the scribe of the law of the Eternal God of heaven, Let the order and the answer be accomplished. [13] A decree is made by me, that every one who is willing in my kingdom of the people of Israel, and of the priests and Levites, to go to Jerusalem, be permitted to go with thee. [14] One has been sent from the king and the seven councillors, to visit Judea and Jerusalem, according to the law of their God that is in thine hand. [15] And for the house of God there have been sent silver and gold, which the king and the councillors have freely given to the God of Israel, who dwells in Jerusalem. [16] And all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill-offering of the people, and the priests that offer freely for the house of God which is in Jerusalem. [17] And as for every one that arrives there, speedily order him by this letter to bring calves, rams, lambs, and their meat-offerings, and their drink-offerings; and thou shalt offer them on the altar of the house of your God which is in Jerusalem. [18] And whatever it shall seem good to thee and to thy brethren

to do with the rest of the silver and the gold, do as it is pleasing to your God. [19] And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. [20] And as to the rest of the need of the house of thy God, thou shalt give from the king's treasure-houses, [21] and from me, whatever it shall seem good to thee to give.

I king Arthasastha have made a decree for all the treasuries that are in the country beyond the river, that whatever Esdras the priest and scribe of the God of heaven may ask you, it shall be done speedily, [22] to the amount of a hundred talents of silver, and a hundred measures of wheat, and a hundred baths of wine, and a hundred baths of oil, and salt without reckoning. [23] Let whatever is in the decree of the God of heaven, be done: take heed lest any one make an attack on the house of the God of heaven, lest at any time there should be wrath against the realm of the king and his sons. [24] Also this has been declared to you, with respect to all the priests, and Levites, the singers, porters, Nathinim and ministers of the house of God, let no tribute be paid to thee; thou shalt not have power to oppress them. [25] And thou, Esdras, as the wisdom of God is in thy hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the Eternal thy God; and ye shall make it known to him that knows not.

[26] And whosoever shall not do the law of God, and the law of the king readily, judgment shall be taken upon him, whether for death or for chastisement, or for a fine of his property, or casting into prison.

[27] Blessed be the Eternal God of our fathers, who has put it thus into the heart of the king, to glorify the house of God which is in Jerusalem; [28] and has given me favour in the eyes of the king, and of his councillors, and all the rulers of the king, the exalted ones. And I was strengthened according to the good hand of God upon me, and I gathered chief men of Israel to go up with me.

8 And these are the heads of their families, the leaders that went up with me in the reign of Arthasastha the king of Babylon. [2] Of the sons of Phinees; Gerson: of the sons of Ithamar; Daniel: of the sons of David; Attus. [3] Of the sons of Sachania, and of the sons of Phoros; Zacharias: and with him a company of a hundred and fifty. [4] Of the sons of Phaath-Moab; Eliana the son of Saraia, and with him two hundred that were males. [5] And of the sons of Zathoes; Sechenias the son of Aziel, and with him three hundred males. [6] And of the sons of Adin; Obeth the son of Jonathan, and with him fifty males. [7] And of the sons of Elam; Isæas the son of Athelia, and with him seventy males. [8] And of the sons of Saphatia; Zabadias the son of Michael, and with him eighty males. [9] And of the sons of Joab; Abadia the son of Jeiel, and with him two hundred and eighteen males. [10] And of the sons of Baani; Selimuth the son of Josephia, and with him a hundred and sixty males. [11] And of the sons of Babi; Zacharias the son of Babi, and with him twenty-eight males. [12] And of the sons of Asgad; Joanan the son of Accatan, and with him a hundred and ten males. [13] And of the sons of Adonicam were the last, and these were their names, Eliphalat, Jeel, and Samæa, and with them sixty males. [14] And of the sons of Baguæ, Uthai, and Zabud, and with him seventy males.

[15] And I gathered them to the river that comes to Evi, and we encamped there three days: and I reviewed the people and the priests, and found none of the sons of Levi there. [16] And I sent men of understanding to Eleazar, to Ariel, to Semeias, and to Alonam, and to Jarib, and to Elnatham, and to Nathan, and to Zacharias, and to Mesollam, and

to Joarim, and to Elnathan. [17] And I forwarded them to the rulers with the money of the place, and I put words in their mouth to speak to their brethren the Athinim with the money of the place, that they should bring us singers for the house of our God. [18] And they came to us, as the good hand of our God was upon us, even a man of understanding of the sons of Mooli, the son of Levi, the son of Israel, and at the commencement came his sons and his brethren, eighteen. [19] And Asebia, and Isaia of the sons of Merari, his brethren and his sons, twenty. [20] And of the Nathinim, whom David and the princes had appointed for the service of the Levites there were two hundred and twenty Nathinim; all were gathered by their names.

[21] And I proclaimed there a fast, at the river Aüe, that we should humble ourselves before our God, to seek of him a straight way for us, and for our children, and for all our property. [22] For I was ashamed to ask of the king a guard and horsemen to save us from the enemy in the way: for we had spoken to the king, saying, The hand of our God is upon all that seek him, for good; but his power and his wrath are upon all that forsake him. [23] So we fasted, and asked of our God concerning this; and he hearkened to us.

[24] And I gave charge to twelve of the chiefs of the priests, to Saraia, to Asabia, and ten of their brethren with them. [25] And I weighed to them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and his councillors, and his princes, and all Israel that were found, had dedicated. [26] I even weighed into their hands six hundred and fifty talents of silver, and a hundred silver vessels, and a hundred talents of gold; [27] and twenty golden bowls, weighing about a thousand drachms, and superior vessels of fine shining brass, precious as gold. [28] And I said to them, Ye are holy to God; and the vessels are holy; and the silver and the gold are freewill-offerings to the Eternal God of our fathers. [29] Be watchful and keep them, until ye weigh them before the chief priests and the Levites, and the chiefs of families in Jerusalem, at the chambers of the house of God. [30] So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of our God.

[31] And we departed from the river of Aüe on the twelfth day of the first month, to come to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way. [32] And we came to Jerusalem, and abode there three days. [33] And it came to pass on the fourth day that we weighed the silver, and the gold, and the vessels, in the house of our God, into the hand of Merimoth the son of Uria the priest; and with him was Eleazar the son of Phinees, and with them Jozabad the son of Jesus, and Noadia the son of Banaia, the Levites. [34] All things were reckoned by number and weight, and the whole weight was written down.

[35] At that time the children of the banishment that came from the captivity offered whole-burnt-offerings to the God of Israel, twelve calves for all Israel, ninety-six rams, seventy-seven lambs, twelve goats for a sin-offering: all whole-burnt-offerings to God. [36] And they gave the king's mandate to the king's lieutenants, and the governors beyond the river: and they honoured the people and the house of God.

9 And when these things were finished, the princes drew near to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands in their abominations, even the Chananite, the Ethite, the Pherezite, the Jebusite, the Ammonite, the Moabite, and the Moserite and the Amorite. [2] For they have taken of their daughters for themselves and their sons; and the holy seed has passed among the nations of the lands, and the hand of the rulers has been first in this transgression. [3] And when I heard this thing, I rent my garments, and trembled, and plucked some of the hairs of my head and of my beard, and sat down mourning. [4] Then there assembled to me all that followed the word of the God of Israel, on account of the transgression of the captivity; and I remained mourning until the evening sacrifice.

[5] And at the evening sacrifice I rose up from my humiliation; and when I had rent my garments, then I trembled, and I bow myself on my knees, and spread out my hands to the Eternal God, [6] and I said, O God, I am ashamed and confounded, O my God, to lift up my face to thee: for our transgressions have abounded over our head, and our trespasses have increased even to heaven. [7] From the days of our fathers we have been in a great trespass until this day: and because of our iniquities we, and our kings, and our children, have been delivered into the hand of the kings of the Gentiles by the sword, and by captivity, and by spoil, and with shame of our face, as at this day. [8] And now our God has dealt mercifully with us, so as to leave us to escape, and to give us an establishment in the place of his sanctuary, to enlighten our eyes, and to give a little quickening in our servitude. [9] For we are slaves, yet in our servitude the Eternal our God has not deserted us; and he has extended favour to us in the sight of the kings of the Persians, to give us a quickening, that they should raise up the house of our God, and restore the desolate places of it, and to give us a fence in Juda and Jerusalem. [10] What shall we say, our God, after this? for we have forsaken thy commandments, [11] which thou hast given us by the hand of thy servants the prophets, saying, The land, into which ye go to inherit it, is a land subject to disturbance by the removal of the people of the nations for their abominations, wherewith they have filled it from one end to the other by their uncleannesses.

[12] And now give not your daughters to their sons, and take not of their daughters for your sons, neither shall ye seek their peace or their good for ever: that ye may be strong, and eat the good of the land, and transmit it as an inheritance to your children for ever. [13] And after all that is come upon us because of our evil deeds, and our great trespass, it is clear that there is none such as our God, for thou hast lightly visited our iniquities, and given us deliverance; [14] whereas we have repeatedly broken thy commandments, and intermarried with the people of the lands: be not very angry with us to our utter destruction, so that there should be no remnant or escaping one. [15] O Eternal God of Israel, thou art righteous; for we remain yet escaped, as at this day: behold, we are before thee in our trespasses: for we cannot stand before thee on this account.

10 So when Esdras had prayed, and when he had confessed, weeping and praying before the house of God, a very great assembly of Israel came together to him, men and women and youths; for the people wept, and wept aloud. [2] And Sechenias the son of Jeel, of the sons of Elam, answered and said to Esdras, We have broken covenant with our God, and have taken strange wives of the nations of the land: yet now there is patience of hope to Israel concerning this thing. [3] Now then let us make a covenant with our God to put away all the wives, and their offspring, as thou shalt advise: [4] arise, and alarm them with the commands of our God; and let it be done according to the law. Rise up, for the matter is upon thee; and we are with thee: be strong and do.

[5] Then Esdras arose, and caused the rulers, the priests, and Levites, and all Israel, to swear that they would do according to this word: and they swore. [6] And Esdras rose up from before the house of God, and went to the treasury of Joanan the son of Elisub; he even went thither: he ate no bread, and drank no water; for he mourned over the unfaithfulness of them of the captivity. [7] And they made proclamation throughout Juda and Jerusalem to all the children of the captivity, that they should assemble at Jerusalem, saying, [8] Every one who shall not arrive within three days, as is the counsel of the rulers and the elders, all his substance shall be forfeited, and he shall be separated from the congregation of the captivity.

[9] So all the men of Juda and Benjamin assembled at Jerusalem within the three days. This was the ninth month: on the twentieth day of the month all the people sat down in the street of the house of God, because of their alarm concerning the word, and because of the storm. [10] And Esdras the priest arose, and said to them, Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel. [11] Now therefore give praise to the Eternal God of our fathers, and do that which is pleasing in his sight: and separate yourselves from the peoples of the land, and from the strange wives.

[12] Then all the congregation answered and said, This thy word is powerful upon us to do it. [13] But the people is numerous, and the season is stormy, and there is no power to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter. [14] Let now our rulers stand, and for all those in our cities who have taken strange wives, let them come at appointed times, and with them elders from every several city, and judges, to turn away the fierce wrath of our God from us concerning this matter. [15] Only Jonathan the son of Asael, and Jazias the son of Thecoe were with me concerning this; and Mesollam, and Sabbathai the Levite helped them.

[16] And the children of the captivity did thus: and Esdras the priest, and heads of families according to their house were separated, and all by their names, for they returned in the first day of the tenth month to search out the matter. [17] And they made an end with all the men who had taken strange wives by the first day of the first month.

[18] And there were found some of the sons of the priests who had taken strange wives: of the sons of Jesus the son of Josedec, and his brethren; Maasia, and Eliezer, and Jarib, and Gadalia. [19] And they pledged themselves to put away their wives, and offered a ram of the flock for a trespass-offering because of their trespass. [20] And of the sons of Emmer; Anani, and Zabdia. [21] And of the sons of Eram; Masael, and Elia, and Samaia, and Jeel, and Ozia. [22] And of the sons of Phasur; Elionai, Maasia, and Ismael, and Nathanael, and Jozabad, and

Elasa. [23] And of the Levites; Jozabad, and Samu, and Colia (he is Colitas,) and Phetheia, and Judas, and Eliezer. [24] And of the singers; Elisab: and of the porters; Solmen, and Telmen, and Oduth. [25] Also of Israel: of the sons of Phoros; Ramia, and Azia, and Melchia, and Meamin, and Eleazar, and Asabia, and Banaia. [26] And of the sons of Helam; Matthania, and Zacharia, and Jaïel, and Abdia, and Jarimoth, and Elia. [27] And of the sons of Zathua; Elionai, Elisub, Matthanai, and Armoth, and Zabad, and Oziza. [28] And of the sons of Babei; Joanan, Anania, and Zabu, and Thali. [29] And of the sons of Banui; Mosollam, Maluch, Adaias, Jasub, and Saluia, and Remoth. [30] And of the sons of Phaath Moab; Edne, and Chalel, and Banaia, Maasia, Matthania, Beseleel, and Banui, and Manasse. [31] And of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, [32] Benjamin, Baluch, Samaria. [33] And of the sons of Asem; Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei. [34] And of the sons of Bani; Moodia, Amram, Uel, [35] Banaia, Badaia, Chelkia, [36] Uvania, Marimoth, Eliasiph, [37] Matthania, Matthanai: [38] and so did the children of Banui, and the children of Semei, [39] and Selemia, and Nathan, and Adaia, [40] Machadnabu, Sesei, Sariu, [41] Ezriel, and Selemia, and Samaria, [42] and Sellum, Amaria, Joseph. [43] Of the sons of Nabu; Jael, Matthanias, Zabad, Zebennas, Jadai, and Joel, and Banaia.

[44] All these had taken strange wives, and had begotten sons of them.

NEHEMIAH

1 The words of Neemias the son of Chelcia. And it came to pass in the month Chaseleu, of the twentieth year, that I was in Susan the palace. [2] And Anani, one of my brethren, came, he and some men of Juda; and I asked them concerning those that had escaped, who had been left of the captivity, and concerning Jerusalem. [3] And they said to me, The remnant, even those that are left of the captivity, are there in the land, in great distress and reproach: and the walls of Jerusalem are thrown down, and its gates are burnt with fire. [4] And it came to pass, when I heard these words, that I sat down and wept, and mourned for several days, and continued fasting and praying before the God of heaven. [5] And I said, Nay, I pray thee, O Eternal God of heaven, the mighty, the great and terrible, keeping thy covenant and mercy to them that love him, and to those that keep his commandments: [6] let now thine ear be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee at this time, this day both day and night, for the children of Israel thy servants, and make confession for the sins of the children of Israel, which we have sinned against thee: both I and the house of my father have sinned. [7] We have altogether broken covenant with thee, and we have not kept the commandments, and the ordinances, and the judgments, which thou didst command thy servant Moses. [8] Remember, I pray thee, the word wherewith thou didst charge thy servant Moses, saying, If ye break covenant with me, I will disperse you among the nations. [9] But if ye turn again to me, and keep my commandments, and do them; if ye should be scattered under the utmost bound of heaven, thence will I gather them, and I will bring them into the place which I have chosen to cause my name to dwell there. [10] Now they are thy servants and thy people, whom thou hast redeemed with thy great power, and with thy strong hand. [11] Turn not away, I pray thee, O God, but let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and cause him to find mercy in the sight of this man. Now I was the king's cup-bearer.

2 And it came to pass in the month Nisan of the twentieth year of king Arthasastha, that the wine was before me: and I took the wine, and gave it to the king: and there was not another before him. [2] And the king said to me, Why is thy countenance sad, and dost thou not control thyself? and now this is nothing but sorrow of heart. Then I was very much alarmed, [3] and I said to the king, Let the king live for ever: why should not my countenance be said, forasmuch as the city, even the home of the sepulchres of my fathers, has been laid waste, and her gates have been devoured with fire? [4] And the king said to me, For what dost thou ask thus? So I prayed to the God of heaven. [5] And I said to the king, If it seem good to the king, and if thy servant shall have found favour in thy sight, I ask that thou wouldest send him into Juda,

to the city of the sepulchres of my fathers; then will I rebuild it. [6] And the king, and his concubine that sat next to him, said to me, For how long will thy journey be, and when wilt thou return? and the proposal was pleasing before the king, and he sent me away, and I appointed him a time. [7] And I said to the king, If it seem good to the king, let him give me letters to the governors beyond the river, so as to forward me till I come to Juda; [8] and a letter to Asaph the keeper of the garden which belongs to the king, that he may give me timber to cover the gates, and for the wall of the city, and for the house into which I shall enter. And the king gave to me, according as the good hand of God was upon me. [9] And I came to the governors beyond the river, and I gave them the king's letters. (Now the king had sent with me captains of the army and horsemen.) [10] And Sanaballat the Aronite heard it, and Tobia the servant, the Ammonite, and it was grievous to them that a man was come to seek good for the children of Israel. [11] So I came to Jerusalem, and was there three days. [12] And I rose up by night, I and a few men with me; and I told no man what God put into my heart to do with Israel; and there was no beast with me, except the beast which I rode upon. [13] And I went forth by the gate of the valley by night, and to the mouth of the well of fig trees, and to the dung-gate: and I mourned over the wall of Jerusalem which they were destroying, and her gates were devoured with fire. [14] And I passed on to the fountain gate, and to the king's pool; and there was no room for the beast to pass under me. [15] And I went up by the wall of the brook by night, and mourned over the wall, and passed through the gate of the valley, and returned. [16] And the sentinels knew not why I went, nor what I was doing; and until that time I told it not to the Jews, or to the priests, or to the nobles, or to the captains, or to the rest of the men who wrought the works. [17] Then I said to them, Ye see this evil, in which we are, how Jerusalem is desolate, and her gates have been set on fire: come, and let us build throughout the wall of Jerusalem, and we shall be no longer a reproach. [18] And I told them of the hand of God which was good upon me, also about the words of the king which he spoke to me: and I said, Let us arise and build. And their hands were strengthened for the good work. [19] And Sanaballat the Aronite, and Tobia the servant, the Ammonite, and Gesam the Arabian, heard it, and they laughed us to scorn, and came to us, and said, What is this thing that ye are doing? are ye revolting against the king? [20] And I answered them, and said to them, The God of heaven, he shall prosper us, and we his servants are pure, and we will build: but ye have no part, nor right, nor memorial, in Jerusalem.

3 Then Eliasub the high priest, and his brethren the priests, rose up, and built the sheep-gate; they sanctified it, and set up the doors of it; even to the tower of the hundred they sanctified it, to the tower of Anameel. [2] And they builded by the side of the men of Jericho, and by the side of the sons of Zacchur, the son of Amari. [3] And the sons of Asana built the fish-gate; they roofed it, and covered in its doors, and bolts, and bars. [4] And next to them the order reached to Ramoth the son of Uria, the son of Accos, and next to them Mosollam son of Barachias the son of Mazebel took his place: and next to them Sadoc the son of Baana took his place. [5] And next to them the Thecoim took their place; but the Adorim applied not their neck to their service. [6] And Joida the son of Phasec, and Mesulam son of Basodia, repaired the old gate; they covered it in, and set up its doors, and its bolts, and its bars. [7] And next to them repaired Maltias the Gabaonite, and Evaron the

Meronothite, the men of Gabaon and Maspha, to the throne of the governor on this side the river. [8] And next to him Oziel the son of Arachias of the smiths, carried on the repairs: and next to them Ananias the son of one of the apothecaries repaired, and they finished Jerusalem to the broad wall. [9] And next to them repaired Raphaea the son of Sur, the ruler of half the district round about Jerusalem. [10] And next to them repaired Jedaia the son of Eromaph, and that in front of his house: and next to him repaired Attuth son of Asabania. [11] And next to him repaired Melchias son of Heram, and Asub son of Phaat Moab, even to the tower of the furnaces. [12] And next to him repaired Sallum the son of Alloes, the ruler of half the district round about Jerusalem, he and his daughters. [13] Anun and the inhabitants of Zano repaired the gate of the valley: they built it, and set up its doors, and its bolts, and its bars, and a thousand cubits of the wall as far as the dung-gate. [14] And Melchia the son of Rechab, the ruler of the district round about Beth-accharim, repaired the dung-gate, he and his sons; and they covered it, and set up its doors, and its bolts, and its bars. [15] But Solomon the son of Choleze repaired the gate of the fountain, the ruler of part of Maspha; he built it, and covered it, and set up its doors and its bars, and the wall of the pool of the skins by the meadow of the king, and as far as the steps that lead down from the city of David. [16] After him repaired Neemias son of Azabuch, ruler of half the district round about Bethsur, as far as the garden of David's sepulchre, and as far as the artificial pool, and as far as the house of the mighty men. [17] After him repaired the Levites, even Raum the son of Bani: next to him repaired Asabia, ruler of half the district round about Keila, in his district. [18] And after him repaired his brethren, Benei son of Enadad, ruler of half the district round about Keila. [19] And next to him repaired Azur the son of Joshua, ruler of Masphai, another portion of the tower of ascent, where it meets the corner. [20] After him repaired Baruch the son of Zabu, a second portion, from the corner as far as the door of the house of Eliasub the high priest. [21] After him repaired Meramoth the son of Uria the son of Accos, a second part from the door of the house of Eliasub, to the end of the house of Eliasub. [22] And after him repaired the priests, the men of Ecchechar. [23] And after him repaired Benjamin and Asub over against their house: and after him repaired Azarias son of Maasias the son of Ananias, the parts near to his house. [24] After him repaired Bani the son of Adad, another portion from the house of Azaria as far as the corner and to the turning, [25] of Phalach the son of Uzai, opposite the corner, and where is also the tower that projects from the king's house, even the upper one of the prison-house: and after him repaired Phadaea the son of Phoros. [26] And the Nathinim dwelt in Ophal, as far as the garden of the water-gate eastward, and there is the projecting tower. [27] And after them the Thecoim repaired, another portion opposite the great projecting tower, even as far as the wall of Ophla. [28] The priests repaired above the horse-gate, every man over against his own house. [29] And after him Sadduc the son of Emmer repaired opposite his own house: and after him repaired Samaea son of Sechenia, guard of the east-gate. [30] After him repaired Anania son of Selemia, and Anom, the sixth son of Seleph, another portion: after him Mesulam the son of Barachia repaired over against his treasury. [31] After him repaired Melchia the son of Sarephi as far as the house of the Nathinim, and the chapmen over against the gate of Maphecad, and as far as the steps of the corner. [32] And between that and the sheep-gate the smiths and chapmen repaired.

4 Now it came to pass, when Sanaballat heard that we were building the wall, that it was grievous to him, and he was very angry, and railed against the Jews. [2] And he said before his brethren (that is the army of the Samaritans) Is it true that these Jews are building their city? do they indeed offer sacrifices? will they prevail? and will they this day restore the stones, after they have been burnt and made a heap of rubbish? [3] And Tobias the Ammanite came near to him, and said to them, Do they sacrifice or eat in their place? shall not a fox go up and pull down their wall of stones? [4] Hear, O our God, for we have become a scorn; and return thou their reproach upon their head, and make them a scorn in a land of captivity, [5] and do not cover their iniquity. [7] But it came to pass, when Sanaballat and Tobia, and the Arabians, and the Ammanites, heard that the building of the walls of Jerusalem was advancing, and that the breaches began to be stopped, that it appeared very grievous to them. [8] And all of them assembled together, to come to fight against Jerusalem, and to destroy it utterly. [9] So we prayed to our God and set watchmen against them day and night, because of them. [10] And Juda said, The strength of the enemies is broken, yet there is much rubbish, and we shall not be able to build the wall. [11] And they that afflicted us said, They shall not know, and they shall not see, until we come into the midst of them, and slay them, and cause the work to cease. [12] And it came to pass, when the Jews who lived near them came, that they said to us, They are coming up against us from every quarter. [13] So I set men in the lowest part of the place behind the wall in the lurking-places, I even set the people according to their families, with their swords, their spears, and their bows. [14] And I looked, and arose, and said to the nobles, and to the captains, and to the rest of the people, Be not afraid of them: remember our great and terrible God, and fight for your brethren, your sons, your daughters, your wives, and your houses. [15] And it came to pass, when our enemies heard that it was made known to us, and God had frustrated their counsel, that we all returned to the wall, every man to his work. [16] And it came to pass from that day that half of them that had been driven forth, wrought the work, and half of them kept guard; and there were spears, and shields, and bows, and breast-plates, and rulers behind the whole house of Juda, [17] even of them that were building the wall:—and those who carried the burdens were under arms: each with one hand wrought his work, and with the other held his dart. [18] And the builders wrought each man having his sword girt upon his loins, and so they built: and the trumpeter with his trumpet next to him. [19] And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and abundant, and we are dispersed upon the wall, each at a great distance from his brother. [20] In whatsoever place ye shall hear the sound of the cornet, thither gather yourselves together to us; and our God shall fight for us. [21] So we continued labouring at the work: and half of them held the spears from the rising of the morning until the stars appeared. [22] And at that time I said to the people, Lodge ye every man with his servant in the midst of Jerusalem, and let the night be a watch-time to you, and the day a work-time. [23] And I was there, and the watchmen behind me, and there was not a man of us that put off his garments.

5 And the cry of the people and their wives was great against their brethren the Jews. [2] And some said, We are numerous with our sons and our daughters; so we will take corn, and eat, and live. [3] And some said, As to our fields and vineyards and houses, let us pledge them, and we will take corn, and eat. [4] And some said, We have borrowed money for the king's tributes:—our fields, and our vineyards, and houses are pledged. [5] And now our flesh is as the flesh of our brethren, our children are as their children: yet, behold, we are reducing our sons and our daughters to slavery, and some of our daughters are enslaved: and there is no power of our hands, for our fields and our vineyards belong to the nobles. [6] And I was much grieved as I heard their cry and these words. [7] And my heart took counsel within me, and I contended against the nobles, and the princes, and I said to them, Should every man demand of his brother what ye demand? And I appointed against them a great assembly, [8] and I said to them, We of our free-will have redeemed our brethren the Jews that were sold to the Gentiles; and do ye sell your brethren? and shall they be delivered to us? And they were silent, and found no answer. [9] And I said, The thing which ye do is not good; ye will not so walk in the fear of our God because of the reproach of the Gentiles our enemies. [10] Both my brethren, and my acquaintances, and I, have lent them money and corn: let us now leave off this exaction. [11] Restore to them, I pray, as at this day, their fields, and their vineyards, and their olive-yards, and their houses, and bring forth to them corn and wine and oil of the money. [12] And they said, We will restore, and we will not exact of them; we will do thus as thou sayest. Then I called the priests, and bound them by oath to do according to this word. [13] And I shook out my garment, and said, So may God shake out every man who shall not keep to this word, from his house, and from his labours, he shall be even thus shaken out, as an outcast and empty. And all the congregation said, Amen, and they praised God: and the people did this thing. [14] From the day that he charged me to be their ruler in the land of Juda, from the twentieth year even to the thirty-second year of Arthasastha, twelve years, I and my brethren ate not provision extorted from them. [15] But as for the former acts of extortion wherein those who were before me oppressed them, they even took of them their last money, forty didrachms for bread and wine; and the very outcasts of them exercised authority over the people: but I did not so, because of the fear of God. [16] Also in the work of the wall I treated them not with rigor, I bought not land: and all that were gathered together came thither to the work. [17] And the Jews, to the number of a hundred and fifty men, besides those coming to us from the nations round about, were at my table. [18] And there came to me for one day one calf, and I had six choice sheep and a goat; and every ten days wine in abundance of all sorts: yet with these I required not the bread of extortion, because the bondage was heavy upon this people. [19] Remember me, O God, for good, in all that I have done to this people.

6 Now it came to pass, when Sanaballat, and Tobias, and Gesam the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no opening left therein; (but hitherto I had not set up the doors on the gates;) [2] that Sanaballat and Gesam sent to me, saying, Come and let us meet together in the villages in the plain of Ono. But they were plotting to do me mischief. [3] So I sent messengers to them, saying, I am doing a great work, and I shall not be able to come down, lest the work should

cease: as soon as I shall have finished it, I will come down to you. [4] And they sent to me again to this effect; and I sent them word accordingly. [5] Then Sanaballat sent his servant to me with an open letter in his hand. [6] And in it was written, It has been reported among the Gentiles that thou and the Jews are planning to revolt: therefore thou art building the wall, and thou wilt be a king to them. [7] And moreover thou has appointed prophets to thyself, that thou mightest dwell in Jerusalem as a king over Juda: and now these words will be reported to the king. Now then, come, let us take counsel together. [8] And I sent to him, saying, It has not happened according to these words, even as thou sayest, for thou framest them falsely out of thy heart. [9] For all were trying to alarm us, saying, Their hands shall be weakened from this work, and it shall not be done. Now therefore I have strengthened my hands. [10] And I came into the house of Semei the son of Dalaia the Son of Metabeel, and he was shut up; and he said, Let us assemble together in the house of God, in the midst of it, and let us shut the doors of it; for they are coming by night to slay thee. [11] And I said, Who is the man that shall enter into the house, that he may live? [12] And I observed, and, behold, God had not sent him, for the prophecy was a fable devised against me: [13] and Tobias and Sanaballat had hired against me a multitude, that I might be frightened, and do this, and sin, and become to them an ill name, that they might reproach me. [14] Remember, O God, Tobias and Sanaballat, according to these their deeds, and the prophetess Noadia, and the rest of the prophets who tried to alarm me. [15] So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. [16] And it came to pass, when all our enemies heard of it, that all the nations round about us feared, and great alarm fell upon them, and they knew that it was of our God that this work should be finished. [17] And in those days letters came to Tobias from many nobles of Juda, and those of Tobias came to them. [18] For many in Juda were bound to him by oath, because he was son-in-law of Sechenias the son of Herae; and Jonan his son had taken the daughter of Mesulam the son of Barachia to wife. [19] And they reported his words to me, and carried out my words to him: and Tobias sent letters to terrify me.

7 And it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, [2] that I gave charge to Ananias my brother, and Ananias the ruler of the palace, over Jerusalem: for he was a true man, and one that feared God beyond many. [3] And I said to them, The gates of Jerusalem shall not be opened till sunrise; and while they are still watching, let the doors be shut, and bolted; and set watches of them that dwell in Jerusalem, every man at his post, and every man over against his house. [4] Now the city was wide and large; and the people were few in it, and the houses were not built. [5] And God put it into my heart, and I gathered the nobles, and the rulers, and the people, into companies: and I found a register of the company that came up first, and I found written in it as follows: [6] Now these are the children of the country, that came up from captivity, of the number which Nabuchodonosor king of Babylon carried away, and they returned to Jerusalem and to Juda, every man to his city; [7] with Zorobabel, and Jesus, and Neemia, Azaria, and Reelma, Naemani, Mardochaeus, Balsan, Maspharath, Esdra, Boguia, Inaum, Baana, Masphar, men of the people of Israel. [8] The children of Phoros, two thousand one hundred and seventy-two. [9] The children of Saphatia, three hundred and seventy-two. [10] The children of Era, six hun-

dred and fifty-two. [11] The children of Phaath Moab, with the children of Jesus and Joab, two thousand six hundred and eighteen. [12] The children of Aelam, a thousand two hundred and fifty-four. [13] The children of Zathuia, eight hundred and forty-five. [14] The children of Zacchu, seven hundred and sixty. [15] The children of Banui, six hundred and forty-eight. [16] The children of Bebi, six hundred and twenty-eight. [17] The children of Asgad, two thousand three hundred and twenty-two. [18] The children of Adonicam, six hundred and sixty-seven. [19] The children of Bagoi, two thousand and sixty-seven. [20] The children of Edin, six hundred and fifty-five. [21] The children of Ater, the son of Ezekias, ninety-eight. [22] The children of Esam, three hundred and twenty-eight. [23] The children of Besei, three hundred and twenty-four. [24] The children of Ariph, a hundred and twelve: the children of Asen, two hundred and twenty-three. [25] The children of Gabaon, ninety-five. [26] The children of Baethalem, a hundred and twenty-three: the children of Atopha, fifty-six. [27] The children of Anathoth, a hundred and twenty-eight. [28] The men of Bethasmoth, forty-two. [29] The men of Cariatharim, Caphira, and Beroth, seven hundred and forty-three. [30] The men of Arama and Gabaa, six hundred and twenty. [31] The men of Machemas, a hundred and twenty-two. [32] The men of Baethel and Ai, a hundred and twenty-three. [33] The men of Nabia, a hundred an fifty-two. [34] The men of Elamaar, one thousand two hundred and fifty-two. [35] The children of Eram, three hundred and twenty. [36] The children of Jericho, three hundred and forty-five. [37] The children of Lodadid and Ono, seven hundred and twenty-one. [38] The children of Sanana, three thousand nine hundred and thirty. [39] The priests; the sons of Jodae, pertaining to the house of Jesus, nine hundred and seventy-three. [40] The children of Emmer, one thousand and fifty-two. [41] The children of Phaseur, one thousand two hundred and forty-seven. [42] The children of Eram, a thousand and seventeen. [43] The Levites; the children of Jesus the son of Cadmiel, with the children of Uduia, seventy-four. [44] The singers; the children of Asaph, a hundred and forty-eight. [45] The porters; the children of Salum, the children of Ater, the children of Telmon, the children of Acub, the children of Atita, the children of Sabi, a hundred and thirty-eight. [46] The Nathinim; the children of Sea, the children of Aspha, the children of Tabaoth, [47] the children of Kiras, the children of Asuia, the children of Phadon, [48] the children of Labana, the children of Agaba, the children of Selmei, [49] the children of Anan, the children of Gadel, the children of Gaar, [50] the children of Raaia, the children of Rasson, the children of Necoda, [51] the children of Gezam, the children of Ozi, the children of Phese, [52] the children of Besi, the children of Meinon, the children of Nephosasi, [53] the children of Bacbuc, the children of Achipha, the children of Arur, [54] the children of Basaloth, the children of Mida, the children of Adasan, [55] the children of Barcue, the children of Sisarath, the children of Thema, [56] the children of Nisia, the children of Atipha. [57] The children of the servants of Solomon; the children of Sutei, the children of Sapharat, the children of Pherida, [58] the children of Jelel, the children of Dorcon, the children of Gadael, [59] the children of Saphatia, the children of Ettel, the children of Phacarath, the children of Sabaim, the children of Emim. [60] All the Nathinim, and children of the servants of Solomon, were three hundred and ninety-two. [61] And these went up from Thelmeleth, Thelaresa, Charub, Eron, Jemer: but they could not declare the houses of their families, or their seed, whether they were of Israel. [62] The children of Dalaia, the children of To-

bia, the children of Necoda, six hundred and forty-two. [63] And of the priests; the children of Ebia, the children of Acos, the children of Berzelli, for they took wives of the daughters of Berzelli the Galaadite, and they were called by their name. [64] These sought the pedigree of their company, and it was not found, and they were removed as polluted from the priesthood. [65] And the Athersastha said, that they should not eat of the most holy things, until a priest should stand up to give light. [66] And all the congregation was about forty-two thousand three hundred and sixty, [67] besides their men-servants and their maid-servants: these were seven thousand three hundred and thirty seven: and the singing-men and singing-women, two hundred and forty-five. [69] Two thousand seven hundred asses. [70] And part of the heads of families gave into the treasury to Neemias for the work a thousand pieces of gold, fifty bowls, and thirty priests' garments. [71] And some of the heads of families gave into the treasuries of the work, twenty thousand pieces of gold, and two thousand three hundred pounds of silver. [72] And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pounds of silver, and sixty-seven priests' garments. [73] And the priests, and Levites, and porters, and singers, and some of the people, and the Nathinim, and all Israel, dwelt in their cities.

8 And the seventh month arrived, and the children of Israel were settled in their cities; and all the people were gathered as one man to the broad place before the water-gate, and they told Esdras the scribe to bring the book of the law of Moses, which God commanded Israel. [2] So Esdras the priest brought the law before the congregation both of men and women, and every one who had understanding was present to hearken, on the first day of the seventh month. [3] And he read in it from the time of sun-rise to the middle of the day, before the men and the women; and they understood it, and the ears of all the people were attentive to the book of the law. [4] And Esdras the scribe stood on a wooden stage, and there stood next to him Mattathias, and Samaeas, and Ananias, and Urias, and Chelcia, and Massia, on his right hand; and on his left Phadaeas, and Misael, and Melchias, and Asom, and Asabadma, and Zacharias, and Mesollam. [5] And Esdras opened the book before all the people, for he was above the people; and it came to pass when he had opened it, that all the people stood. [6] And Esdras blessed God, the great God: and all the people answered, and said, Amen, lifting up their hands: and they bowed down and worshipped God with their face to the ground. [7] And Jesus and Banaias and Sarabias instructed the people in the law, and the people stood in their place. [8] And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of God, and the people understood the law in the reading. [9] And Neemias, and Esdras the priest and scribe, and the Levites, and they that instructed the people, spoke and said to all the people, It is a holy day to the Eternal our God; do not mourn, nor weep. For all the people wept when they heard the words of the law. [10] And the governor said to them, Go, eat the fat, and drink the sweet, and

send portions to them that have nothing; for the day is holy to our God: and faint not, for God is our strength. 11 And the Levites caused all the people to be silent, saying, Be silent, for it is a holy day, and despond not. 12 So all the people departed to eat, and to drink, and to send portions, and to make great mirth, for they understood the words which he made known to them. 13 And on the second day the heads of families assembled with all the people, also the priests and Levites, to Esdras the scribe, to attend to all the words of the law. 14 And they found written in the law which God commanded Moses, that the children of Israel should dwell in booths, in the feast in the seventh month: 15 and that they should sound with trumpets in all their cities, and in Jerusalem. And Esdras said, Go forth to the mountain, and bring branches of olive, and branches of cypress trees, and branches of myrtle, and branches of palm trees, and branches of every thick tree, to make booths, according to that which was written. 16 And the people went forth, and brought them, and made booths for themselves, each one 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. 17 And all the congregation who had returned from the captivity, made booths, and dwelt in booths: for the children of Israel had not done so from the days of Jesus the son of Naue until that day: and there was great joy. 18 And Esdras read in the book of the law of God daily, from the first day even to the last day: and they kept the feast seven days; and on the eighth day a solemn assembly, according to the ordinance.

9 Now on the twenty-fourth day of this month the children of Israel assembled with fasting, and in sackcloths, and with ashes on their head. 2 And the children of Israel separated themselves from every stranger, and stood and confessed their sins, and the iniquities of their fathers. 3 And they stood in their place, and read in the book of the law of God their god: and they confessed their sins to God, and worshipped the Eternal their God. 4 And there stood upon the stairs, of the Levites, Jesus, and the sons of Cadmiel, Sechenia the son of Sarabia, sons of Choneni; and they cried with a loud voice to the Eternal their God. 5 And the Levites, Jesus and Cadmiel, said, Rise up, bless the Eternal our God forever and ever: and let them bless thy glorious name, and exalt it with all blessing and praise. 6 And Esdras said, Thou art the only true God; thou madest the heaven, and the heaven of heavens, and all their array, the earth, and all things that are in it, the seas, and all things in them; and thou quickenest all things, and the hosts of heaven worship thee. 7 Thou art the Eternal God, thou didst choose Abram, and broughtest him out of the land of the Chaldeans, and gavest him the name of Abraam: 8 and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and Gergesites; and thou hast confirmed thy words, for thou art righteous. 9 And thou sawest the affliction of our fathers in Egypt, and thou heardest their cry at the Red Sea. 10 And thou shewedst signs and wonders in Egypt, on Pharao and all his servants, and on all the people of his land: for thou knowest that they behaved insolently against them: and thou madest thyself a name, as at this day. 11 And thou didst cleave the sea before them, and they passed through the midst

of the sea on dry land; and thou didst cast into the deep them that were about to pursue them, as a stone in the mighty water. [12] And thou guidedst them by day by a pillar of cloud, and by night by a pillar of fire, to enlighten for them the way wherein they should walk. [13] Also thou camest down upon mount Sina, and thou spakest to them out of heaven, and gavest them right judgments, and laws of truth, ordinances, and good commandments. [14] And thou didst make known to them thy holy sabbath; thou didst enjoin upon them commandments, and ordinances, and a law, by the hand of thy servant Moses. [15] And thou gavest them bread from heaven for their food, and thou broughtest them forth water from a rock for their thirst; and thou badest them go in to inherit the land over which thou stretchedst out thy hand to give it them. [16] But they and our fathers behaved proudly, and hardened their neck, and did not hearken to thy commandments, [17] and refused to listen, and remembered not thy wonders which thou wroughtest with them; and they hardened their neck, and appointed a leader to return to their slavery in Egypt: but thou, O God, art merciful and compassionate, long-suffering, and abundant in mercy, and thou didst not forsake them. [18] And still farther they even made to themselves a molten calf, and said, These are the gods that brought us up out of Egypt: and they wrought great provocations. [19] Yet thou in thy great compassions didst not forsake them in the wilderness: thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk. [20] And thou gavest thy good Spirit to instruct them, and thou didst not withhold thy manna from their mouth, and gavest them water in their thirst. [21] And thou didst sustain them forty years in the wilderness; thou didst not allow anything to fail them: their garments did not wax old, and their feet were not bruised. [22] Moreover, thou gavest them kingdoms, and didst divide nations to them: and they inherited the land of Seon king of Esebon, and the land of Og king of Basan. [23] And thou didst multiply their children as the stars of heaven, and broughtest them into the land of which thou spokest to their fathers; [24] And they inherited it: and thou didst destroy from before them the dwellers in the land of the Chananites, and thou gavest into their hands them and their kings, and the nations of the land, to do unto them as it pleased them. [25] And they took lofty cities, and inherited houses full of all good things, wells dug, vineyards, and oliveyards, and every fruit tree in abundance: so they ate, and were filled, and grew fat, and rioted in thy great goodness. [26] But they turned, and revolted from thee, and cast thy law behind their backs; and they slew thy prophets, who testified against them to turn them back to thee, and they wrought great provocations. [27] Then thou gavest them into the hand of them that afflicted them, and they did afflict them: and they cried to thee in the time of their affliction, and thou didst hear them from thy heaven, and in thy great compassions gavest them deliverers, and didst save them from the hand of them that afflicted them. [28] But when they rested, they did evil again before thee: so thou leftest them in the hands of their enemies, and they ruled over them: and they cried again to thee, and thou heardest them from heaven, and didst deliver them in thy great compassions. [29] And thou didst testify against them, to bring them back to thy law: but they hearkened not, but sinned against thy commandments and thy judgments, which if a man do, he shall live in them; and they turned their back, and hardened their neck, and

heard not. [30] Yet thou didst bear long with them many years, and didst testify to them by thy Spirit by the hand of thy prophets: but they hearkened not; so thou gavest them into the hand of the nations of the land. [31] But thou in thy many mercies didst not appoint them to destruction, and didst not forsake them; for thou art strong, and merciful, and pitiful. [32] And now, O our God, the powerful, the great, the mighty, and the terrible, keeping thy covenant and thy mercy, let not all the trouble seem little in thy sight which has come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all thy people, from the days of the kings of Assur even to this day. [33] But thou art righteous in all the things that come upon us; for thou hast wrought faithfully, but we have greatly sinned. [34] And our kings, and our princes, and our priests, and our fathers, have not performed thy law, and have not given heed to thy commandments, and have not kept thy testimonies which thou didst testify to them. [35] And they did not serve thee in thy kingdom, and in thy great goodness which thou gavest to them, and in the large and fat land which thou didst furnish before them, and they turned not from their evil devices. [36] Behold, we are servants this day, and as for the land which thou gavest to our fathers to eat the fruit of it and the good things of it, behold, we are servants upon it: [37] and its produce is abundant for the kings whom thou didst appoint over us because of our sins; and they have dominion over our bodies, and over our cattle, as it pleases them, and we are in great affliction. [38] And in regard to all these circumstances we make a covenant, and write it, and our princes, our Levites, and our priests, set their seal to it.

10 And over them that sealed were Neemias the Artasastha, son of Achalia, and Zedekias, [2] the son of Araea, and Azaria, and Jeremia, [3] Phasur, Amaria, Melchia, [4] Attus, Sebani, Maluch, [5] Iram, Meramoth, Abdia, [6] Daniel, Gannathon, Baruch, [7] Mesulam, Abia, Miamin, [8] Maazia, Belgai, Samaia; these were priests. [9] And the Levites; Jesus the son of Azania, Banaiu of the sons of Enadad, Cadmiel [10] and his brethren, Sabania, Oduia, Calitan, Phelia, Anan, [11] Micha, Roob, Asebias, [12] Zacchor, Sarabia, Sebania, [13] Odum, the sons of Banuae. [14] The heads of the people; Phoros, Phaath Moab, Elam, Zathuia, [15] the sons of Bani, Asgad, Bebai, [16] Adania, Bagoi, Hedin [17] Ater, Ezekia, Azur, [18] Oduia, Esam, Besi, [19] Ariph, Anathoth, Nobai, [20] Megaphes, Mesullam, Ezir, [21] Mesozebel, Saduc, Jeddua, [22] Phaltia, Anan, Anaea, [23] Osee, Anania, Asub, [24] Aloes, Phalai, Sobec, [25] Reum, Essabana, Maasia, [26] and Aia, Aenan, Enam, [27] Maluch, Eram, Baana. [28] And the rest of the people, the priests, the Levites, the porters, the singers, the Nathinim, and every one who drew off from the nations of the land to the law of God, their wives, their sons, their daughters, every one who had knowledge and understanding, [29] were urgent with their brethren, and bound them under a curse, 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 servant of God; to keep and to do all the commandments of God, and his judgments, and his ordinances; [30] and that we will not, they said,give our daughters to the people of the land, nor will we take their daughters to our sons. [31] And as for the people of the land who bring wares and all manner of merchandise to sell on the sabbath-day, we will not buy of them on the sabbath or on the holy day: and we will leave the seventh year, and the exaction of every debt. [32] And we will im-

pose ordinances upon ourselves, to levy on ourselves the third part of a didrachm yearly for the service of the house of our God; [33] the shewbread, and the continual meat-offering, and for the continual whole-burnt-offering, of the sabbaths, of the new moon, for the feast, and for the holy things, and the sin-offerings, to make atonement for Israel, and for the works of the house of our God. [34] And we cast lots for the office of wood-bearing, we the priests, and the Levites, and the people, to bring wood into the house of our God, according to the house of our families, at certain set times, year by year, to burn on the altar of the Eternal our God, as it is written in the law: [35] and to bring the first-fruits of our land, and the first-fruits of the fruit of every tree, year by year, into the house of God: [36] the first-born of our sons, and of our cattle, as it is written in the law, and the first-born of our herds and of our flocks, to bring to the house of our God, for the priests that minister in the house of our God. [37] And the first-fruits of our corn, and the fruit of every tree, of wine, and of oil, will we bring to the priests to the treasury of the house of God; and a tithe of our land to the Levites: for the Levites themselves shall receive tithes in all the cities of the land we cultivate. [38] And the priest the son of Aaron shall be with the Levites in the tithe of the Levite: and the Levites shall bring up the tenth part of their tithe to the house of our God, into the treasuries of the house of God. [39] For the children of Israel and the children of Levi shall bring into the treasuries the first-fruits of the corn, and wine, and oil; and there are the holy vessels, and the priests, and the ministers, and the porters, and the singers: and we will not forsake the house of our God.

11 And the chiefs of the people dwelt in Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and nine parts in the other cities. [2] And the people blessed all the men that volunteered to dwell in Jerusalem. [3] Now these are the chiefs of the province who dwelt in Jerusalem, and in the cities of Juda; every man dwelt in his possession in their cities: Israel, the priests, and the Levites, and the Nathinim, and the children of the servants of Solomon. [4] And there dwelt in Jerusalem some of the children of Juda, and of the children of Benjamin. Of the children of Juda; Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel, and some of the sons of Phares; [5] and Maasia son of Baruch, son of Chalaza, son of Ozia, son of Adaia, son of Joarib, son of Zacharias, son of Seloni. [6] All the sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of might. [7] And these were the children of Benjamin; Selo son of Mesulam, son of Joad, son of Phadaia, son of Coleia, son of Maasias, son of Ethiel, son of Jesia. [8] And after him Gebe, Seli, nine hundred and twenty-eight. [9] And Joel son of Zechri was overseer over them: and Juda son of Asana was second in the city. [10] Of the priests: both Jadia son of Joarib, and Jachin. [11] Saraia, son of Elchia, son of Mesulam, son of Sadduc, son of Marioth, son of Aetoth, was over the house of God. [12] And their brethren doing the work of the house were eight hundred and twenty-two: and Adaia son of Jeroam, son of Phalalia, son of Amasi, son of Zacharia, son of Phassur, son of Melchia, [13] and his brethren, chiefs of families, two hundred and forty-two: and Amasia son of Esdriel, son of Mesarimith, son of Emmer, [14] and his brethren, mighty men of war, a hundred and twenty-eight: and their overseer was Badiel son of one of the great men.

[15] And of the Levites; Samaia, son of Esricam, [17] Matthanias son of Micha, and Jobeb son of Samui, [18] two hundred and eighty-four. [19] And the porters; Acub, Telamin, and their brethren, a hundred and seventy-two. [22] And the overseer of the Levites was the son of Bani, son of Ozi, son of Asabia, the son of Micha. Of the sons of Asaph the singers some were over the house of God, [23] For so was the king's commandment concerning them. [24] And Phathaia son of Baseza was in attendance on the king in every matter for the people, [25] and with regard to villages in their country district: and some of the children of Juda dwelt in Cariatharboc, [26] and in Jesu, [27] and in Bersabee: [30] And their villages were Lachis and her hands: and they pitched their tents in Bersabee. [31] And the children of Benjamin dwelt from Gabaa to Machmas. [36] And of the Levites there were divisions to Juda and to Benjamin.

12 Now these are the priests and the Levites that went up with Zorobabel the son of Salathiel and Jesus: Saraia, Jeremia, Esdra, [2] Amaria, Maluch, [3] Sechenia. [7] These were the chiefs of the priests, and their brethren in the days of Jesus. [8] And the Levites were, Jesus, Banui, Cadmiel, Sarabia, Jodae, Matthania: he was over the bands, [9] and his brethren were appointed to the daily courses. [10] And Jesus begot Joakim, and Joakim begot Eliasib, and Eliasib begot Jodae, [11] and Jodae begot Jonathan, and Jonathan begot Jadu. [12] And in the days of Joakim, his brethren the priests and the heads of families were, belonging to Saraia, Amaria; to Jeremia, Anania; [13] to Esdra, Mesulam; to Amaria, Joanan; [14] to Amaluch, Jonathan; to Sechenia, Joseph; [15] to Are, Mannas; to Marioth, Elcai; [16] to Adadai, Zacharia; to Ganathoth, Mesolam; [17] to Abia, Zechri; to Miamin, Maadai; to Pheleti, one; [18] to Balgas, Samue; to Semia, Jonathan; [19] to Joarib, Matthanai; to Edio, Ozi; [20] to Salai, Callai; to Amec, Abed; [21] to Elkia, Asabias; to Jedeiu, Nathanael. [22] The Levites in the days of Eliasib, Joada, and Joa, and Joanan, and Idua, were recorded heads of families: also the priests, in the reign of Darius the Persian. [23] And the sons of Levi, heads of families, were written in the book of the chronicles, even to the days of Joanan son of Elisue. [24] And the heads of the Levites were Asabia, and Sarabia, and Jesu: and the sons of Cadmiel, and their brethren over against them, were to sing hymns of praise, according to the commandment of David the man of God, course by course. [25] When I gathered the porters, [26] it was in the days of Joakim son of Jesus, son of Josedec, and in the days of Neemia: and Esdras the priest was scribe. [27] And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem, to keep a feast of dedication and gladness with thanksgiving, and they sounded cymbals with songs, and had psalteries and harps. [28] And the sons of the singers were assembled both from the neighbourhood round about to Jerusalem, and from the villages, [29] and from the country: for the singers built themselves villages by Jerusalem. [30] And the priests and the Levites purified themselves, and they purified the people, and the porters, and the wall. [31] And they brought up the princes of Juda on the wall, and they appointed two great companies for thanksgiving, and they passed on the right hand on the wall of the dung-gate. [32] And after them went Osaia, and half the princes of Juda, [33] and Azarias, and Esdras, and Mesollam, [34] and Juda, and Benjamin, and Samaias and Jeremia. [35] And some of the sons of the priest with trumpets, Zacharias son of Jonathan, son of Samaias, son of Matthania, son of Michaia, son of Zacchur, son of Asaph: [36] and his brethren, Samaia, and Oziel, Gelol, Jama, Aia, Nathanael, and Juda,

Anani, to praise with the hymns of David the man of God; and Esdras the scribe was before them, [37] at the gate, to praise before them, and they went up by the steps of the city of David, in the ascent of the wall, above the house of David, even to the water-gate [39] of Ephraim, and to the fish-gate, and by the tower of Anameel, and as far as the sheep-gate. [42] And the singers were heard, and were numbered. [43] And in that day they offered great sacrifices, and rejoiced; for God had made them very joyful: and their wives and their children rejoiced: and the joy in Jerusalem was heard from afar off. [44] And in that day they appointed men over the treasuries, for the treasures, the first-fruits, and the tithes, and for the chiefs of the cities who were assembled among them, to furnish portions for the priests and Levites: for there was joy in Juda over the priests and over the Levites that waited. [45] And they kept the charges of their God, and the charges of the purification, and ordered the singers and the porters, according to the commandments of David and his son Solomon. [46] For in the days of David Asaph was originally first of the singers, and they sang hymns and praise to God. [47] And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate: and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron.

13 In that day they read in the book of Moses in the ears of the people; and it was found written in it, that the Ammonites and Moabites should not enter into the congregation of God for ever; [2] because they met not the children of Israel with bread and water, but hired Balaam against them to curse them: but our God turned the curse into a blessing. [3] And it came to pass, when they heard the law, that they were separated, even every alien in Israel. [4] And before this time Eliasib the priest dwelt in the treasury of the house of our God, connected with Tobias; [5] and he made himself a great treasury, and there they were formerly in the habit of bestowing the offerings, and the frankincense, and the vessels, and the tithe of the corn, and the wine, and the oil, the ordered portion of the Levites, and singers, and porters; and the first-fruits of the priests. [6] But in all this time I was not in Jerusalem; for in the thirty-second year of Arthasastha king of Babylon I came to the king, and after a certain time I made my request of the king; [7] and I came to Jerusalem, and I understood the mischief which Eliasib had done in the case of Tobias, in making for him a treasury in the court of the house of God. [8] And it appeared very evil to me: so I cast forth all the furniture of the house of Tobias from the treasury. [9] And I gave orders, and they purified the treasuries: and I restored thither the vessels of the house of God, and the offerings, and the frankincense. [10] And I understood that the portion of the Levites had not been given: and they had fled every one to his field, the Levites and the singers doing the work. [11] And I strove with the commanders, and said, Wherefore has the house of God been abandoned? and I assembled them, and set them in their place. [12] And all Juda brought a tithe of the wheat and the wine and the oil into the treasuries, [13] to the charge of Selemia the priest, and Sadoc

the scribe, and Phadaea of the Levites: and next to them was Anan the son of Zacchur, son of Matthanias; for they were accounted faithful: it was their office to distribute to their brethren. [14] Remember me, O God, in this, and let not my kindness be forgotten which I have wrought in regard to the house of the Eternal God. [15] In those days I saw in Juda men treading wine-presses on the sabbath, and carrying sheaves, and loading asses with both wine, and grapes, and figs, and every kind of burden, and bringing them into Jerusalem on the sabbath-day: [16] and I testified in the day of their sale. Also their dwelt in it men bringing fish, and selling every kind of merchandise to the children of Juda and in Jerusalem on the sabbath. [17] And I strove with the free children of Juda, and said to them, What is this evil thing which ye do, and profane the sabbath-day? [18] Did not your fathers thus, and our God brought upon them and upon us and upon this city all these evils? and do ye bring additional wrath upon Israel by profaning the sabbath? [19] And it came to pass, when the gates were set up in Jerusalem, before the sabbath, that I spoke, and they shut the gates; and I gave orders that they should not be opened till after the sabbath: and I set some of my servants at the gates, that none should bring in burdens on the sabbath-day. [20] So all the merchants lodged, and carried on traffic without Jerusalem once or twice. [21] Then I testified against them, and said to them, Why do ye lodge in front of the wall? if ye do so again, I will stretch out my hand upon you. From that time they came not on the sabbath. [22] and I told the Levites who were purifying themselves, and came and kept the gates, that they should sanctify the sabbath-day. Remember me, O God, for these things, and spare me according to the abundance of thy mercy. [23] And in those days I saw the Jews who had married women of Ashdod, of Ammon, and of Moab: [24] and their children spoke half in the language of Ashdod, and did not know how to speak in the Jewish language. [25] And I strove with them and cursed them; and I smote some of them, and plucked off their hair, and made them swear by God, saying,Ye shall not give your daughters to their sons, and ye shall not take of their daughters to your sons. [26] Did not Solomon king of Israel sin thus? though there was no king like him among many nations, and he was beloved of God, and God made him king over all Israel; yet strange women turned him aside. [27] So we will not hearken to you to do all this evil, to break covenant with our God, —to marry strange wives. [28] and Elisub the high priest, one of the sons of Joada, being son-in-law of Sanaballat the Uranite, I chased him away from me. [29] Remember them, O God, for their false connection with the priesthood, and the breaking the covenant of the priesthood, and for defiling the Levites. [30] So I purged them from all foreign connection, and established courses for the priests and the Levites, every man according to his work. [31] And the offering of the wood-bearers was at certain set times, and in the times of the first-fruits. Remember me, O our God, for good.

ESTHER (GREEK)

1 [In the second year of the reign of Artaxerxes the great king, on the first day of Nisan, Mardochæus the son of Jairus, the son of Semeias, the son of Cisæus, of the tribe of Benjamin, [1] a Jew dwelling in the city Susa, a great man, serving in the king's palace, saw a vision. [1] Now he was of the captivity which Nabuchodonosor king of Babylon had carried captive from Jerusalem, with Jechonias the king of Judea.

[1] And this was his dream: Behold, voices and a noise, thunders and earthquake, tumult upon the earth. [1] And, behold, two great serpents came forth, both ready for conflict, and there came from them a great voice, [1] and by their voice every nation was prepared for battle, even to fight against the nation of the just. [1] And, behold, a day of darkness and blackness, tribulation and anguish, affliction and great tumult upon the earth. [1] And all the righteous nation was troubled, fearing their own afflictions; and they prepared to die, and cried to God: [1] and from their cry there came as it were a great river from a little fountain, even much water. [1] And light and the sun arose, and the lowly were exalted, and devoured the honourable.

[1] And Mardochæus who had seen this vision and what God designed to do, having awoke, kept it in his heart, and desired by all means to interpret it, even till night. [1] And Mardochæus rested quiet in the palace with Gabatha and Tharrha the king's two chamberlains, eunuchs who guarded the palace. [1] And he heard their reasonings and searched out their plans, and learnt that they were preparing to lay hands on king Artaxerxes: and he informed the king concerning them. [1] And the king examined the two chamberlains, and they confessed, and were executed. [1] And the king wrote these things for a memorial; also Mardochæus wrote concerning these matters. [1] And the king commanded Mardochæus to attend in the palace, and gave him gifts for this service. [1] And Aman the son of Amadathes the Bugæan was honourable in the sight of the king, and he endeavoured to hurt Mardochæus and his people, because of the two chamberlains of the king.]

[1] And it came to pass after these things in the days of Artaxerxes,—(this Artaxerxes ruled over a hundred and twenty-seven provinces from India)— [2] in those days, when king Artaxerxes was on the throne in the city of Susa, [3] in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps.

[4] And after this, after he had shewn to them the wealth of his kingdom, and the abundant glory of his wealth during a hundred and eighty days, [5] when, I say, the days of the marriage feast were completed, the king made a banquet to the nations who were present in the city six days, in the court of the king's house, [6] which was adorned with hangings of fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs, on pillars of Parian marble and stone: there were golden and silver couches on a pavement of emerald stone,

and of pearl, and of Parian stone, and open-worked coverings variously flowered, having roses worked round about; [7] gold and silver cups, and a small cup of carbuncle set out of the value of thirty thousand talents, abundant and sweet wine, which the king himself drank. [8] And this banquet was not according to the appointed law; but so the king would have it: and he charged the stewards to perform his will and that of the company. [9] Also Astin the queen made a banquet for the women in the palace where king Artaxerxes dwelt.

[10] Now on the seventh day the king, being merry, told Aman, and Bazan, and Tharrha, and Barazi, and Zatholtha, and Abataza, and Tharaba, the seven chamberlains, servants of king Artaxerxes, [11] to bring in the queen to him, to enthrone her, and crown her with the diadem, and to shew her to the princes, and her beauty to the nations: for she was beautiful. [12] But queen Astin hearkened not to him to come with the chamberlains: so the king was grieved and angered.

[13] And he said to his friends, Thus has Astin spoken: pronounce therefore upon this case law and judgment. [14] So Arkesæus, and Sarsathæus, and Malisear, the princes of the Persians and Medes, who were near the king, who sat chief in rank by the king, drew near to him, [15] and reported to him according to the laws how it was proper to do to queen Astin, because she had not done the things commanded of the king by the chamberlains.

[16] And Muchæus said to the king and to the princes, Queen Astin has not wronged the king only, but also all the king's rulers and princes: [17] for he has told them the words of the queen, and how she disobeyed the king. As then, said he, she refused to obey king Artaxerxes, [18] so this day shall the other ladies of the chiefs of the Persians and Medes, having heard what she said to the king, dare in the same way to dishonour their husbands. [19] If then it seem good to the king, let him make a royal decree, and let it be written according to the laws of the Medes and Persians, and let him not alter it: and let not the queen come in to him any more; and let the king give her royalty to a woman better than she. [20] And let the law of the king which he shall have made, be widely proclaimed, in his kingdom: and so shall all the women give honour to their husbands, from the poor even to the rich.

[21] And the saying pleased the king and the princes; and the king did as Muchæus had said, [22] and sent into all his kingdom through the several provinces, according to their language, in order that men might be feared in their own houses.

2 And after this the king's anger was pacified, and he no more mentioned Astin, bearing in mind what she had said, and how he had condemned her. [2] Then the servants of the king said, Let there be sought for the king chaste and beautiful young virgins. [3] And let the king appoint local governors in all the provinces of his kingdom, and let them select fair and chaste young damsels and bring them to the city Susa, into the women's apartment, and let them be consigned to the king's chamberlain, the keeper of the women; and let things for purification and other attendance be given to them. [4] And let the woman who shall please the king be queen instead of Astin. And the thing pleased the king; and he did so.

[5] Now there was a Jew in the city Susa, and his name was Mardochæus, the son of Jairus, the son of Semeias, the son of Cisæus, of the tribe of Benjamin; [6] who had been brought a prisoner from Jerusalem, which Nabuchodonosor king of Babylon had carried into captivity. [7] And he had a foster-child, daughter of Aminadab his father's brother, and her name was Esther; and when her parents

were dead, he brought her up for a wife for himself: and the damsel was beautiful.

[8] And because the king's ordinance was published, many damsels were gathered to the city Susa under the hand of Gai; and Esther was brought to Gai the keeper of the women. [9] And the damsel pleased him, and she found favour in his sight; and he hasted to give her the things for purification, and her portion, and the seven maidens appointed her out of the palace: and he treated her and her maidens well in the women's apartment. [10] But Esther discovered not her family nor her kindred: for Mardochæus had charged her not to tell.

[11] But Mardochæus used to walk every day by the women's court, to see what would become of Esther. [12] Now this was the time for a virgin to go in to the king, when she should have fulfilled twelve months; for so are the days of purification fulfilled, six months while they are anointing themselves with oil of myrrh, and six months with spices and women's purifications. [13] And then the damsel goes in to the king; and the officer to whomsoever he shall give the command, will bring her to come in with him from the women's apartment to the king's chamber. [14] She enters in the evening, and in the morning she departs to the second women's apartment, where Gai the king's chamberlain is keeper of the women: and she goes not in to the king again, unless she should be called by name.

[15] And when the time was fulfilled for Esther the daughter of Aminadab the brother of Mardochæus' father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Esther found grace in the sight of all that looked upon her. [16] So Esther went in to king Artaxerxes in the twelfth month, which is Adar, in the seventh year of his reign. [17] And the king loved Esther, and she found favour beyond all the other virgins: and he put on her the queen's crown. [18] And the king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Esther; and he made a release to those who were under his dominion. [19] But Mardochæus served in the palace. [20] Now Esther had not discovered her kindred; for so Mardochæus commanded her, to fear God, and perform his commandments, as when she was with him: and Esther changed not her manner of life.

[21] And two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mardochæus was promoted; and they sought to kill king Artaxerxes. [22] And the matter was discovered to Mardochæus, and he made it known to Esther, and she declared to the king the matter of the conspiracy. [23] And the king examined the two chamberlains, and hanged them: and the king gave orders to make a note for a memorial in the royal records of the good offices of Mardochæus, as a commendation.

3 And after this king Artaxerxes highly honoured Aman son of Amadathes, the Bugæan, and exalted him, and set his seat above all his friends. [2] And all in the palace did him obeisance, for so the king had given orders to do: but Mardochæus did not do him obeisance. [3] And they in the king's palace said to Mardochæus, Mardochæus, why dost thou transgress the commands of the king?

[4] Thus they spoke daily to him, but he hearkened not unto them; so they represented to Aman that Mardochæus resisted the commands of the king: and Mardochæus had shewn to them that he was a Jew. [5] And when Aman understood that Mardochæus did not obeisance to him, he was greatly enraged, [6] and took counsel to destroy utterly all the Jews who were under the rule of Artaxerxes.

7 And he made a decree in the twelfth
year of the reign of Artaxerxes, and cast
lots daily and monthly, to slay in one
day the race of Mardochæus: and the lot
fell on the fourteenth day of the month
which is Adar. 8 And he spoke to king
Artaxerxes, saying, There is a nation scat-
tered among the nations in all thy king-
dom, and their laws differ from those of
all the other nations; and they disobey
the laws of the king; and it is not expe-
dient for the king to let them alone. 9 If it
seem good to the king, let him make a de-
cree to destroy them: and I will remit into
the king's treasury ten thousand talents
of silver. 10 And the king took off his ring,
and gave it into the hands of Aman, to
seal the decrees against the Jews. 11 And
the king said to Aman, Keep the silver,
and treat the nation as thou wilt.

12 So the king's recorders were called
in the first month, on the thirteenth day,
and they wrote as Aman commanded
to the captains and governors in every
province, from India even to Ethiopia, to
a hundred and twenty-seven provinces;
and to the rulers of the nations according
to their several languages, in the name of
king Artaxerxes. 13 And the message was
sent by posts throughout the kingdom of
Artaxerxes, to destroy utterly the race of
the Jews on the first day of the twelfth
month, which is Adar, and to plunder
their goods.

13 [And the following is the copy of
the letter; The great king Artaxerxes
writes thus to the rulers and inferior gov-
ernors of a hundred and twenty-seven
provinces, from India even to Ethiopia,
who hold authority under him. 13 Ruling
over many nations, and having obtained
dominion over the whole world, I was
minded, (not elated by the confidence
of power, but ever conducting myself
with great moderation and with gen-
tleness,) to make the lives of my sub-
jects continually tranquil, desiring both
to maintain the kingdom quiet and or-
derly to its utmost limits, and to restore
the peace desired by all men. 13 But when
I had enquired of my counsellors how
this should be brought to pass, Aman,
who excels in soundness of judgment
among us, and has been manifestly well
inclined without wavering and with un-
shaken fidelity, and has obtained the sec-
ond post in the kingdom, 13 informed
us that a certain ill-disposed people is
mixed up with all the tribes throughout
the world, opposed in their laws to every
other nation, and continually neglecting
the commands of the kings, so that the
united government blamelessly admin-
istered by us is not quietly established.
13 Having then conceived that this nation
alone of all others is continually set in op-
position to every man, introducing as a
change a foreign code of laws, and inju-
riously plotting to accomplish the worst
of evils against our interests, and against
the happy establishment of the monar-
chy; 13 we have accordingly appointed
those who are signified to you in the let-
ters written by Aman, who is set over
the public affairs and is our second gov-
ernor, to destroy them all utterly with
their wives and children by the swords
of the enemies, without pitying or spar-
ing any, on the fourteenth day of the
twelfth month Adar, of the present year;
13 that the people aforetime and now ill-
disposed to us having been violently con-
signed to death in one day, may here-
after secure to us continually a well con-
stituted and quiet state of affairs.]

14 And the copies of the letters were
published in every province; and an or-
der was given to all the nations to be
ready against that day. 15 And the busi-
ness was hastened, and that at Susa: and
the king and Aman began to drink; but
the city was troubled.

4 But Mardochæus having perceived what was done, rent his garments, and put on sackcloth, and sprinkled dust upon himself; and having rushed forth through the open street of the city, he cried with a loud voice, A nation that has done no wrong is going to be destroyed. [2] And he came to the king's gate, and stood; for it was not lawful for him to enter into the palace, wearing sackcloth and ashes. [3] And in every province where the letters were published, there was crying and lamentation and great mourning on the part of the Jews: they spread for themselves sackcloth and ashes.

[4] And the queen's maids and chamberlains went in and told her: and when she had heard what was done, she was disturbed; and she sent to clothe Mardochæus, and take away his sackcloth; but he consented not. [5] So Esther called for her chamberlain Achrathæus, who waited upon her; and she sent to learn the truth from Mardochæus. [7] And Mardochæus shewed him what was done, and the promise which Aman had made the king of ten thousand talents to be paid into the treasury, that he might destroy the Jews. [8] And he gave him the copy of the writing that was published in Susa concerning their destruction, to shew to Esther; and told him to charge her to go in and intreat the king, and to beg him for the people, remembering, said he, the days of thy low estate, how thou wert nursed by my hand: because Aman who holds the next place to the king has spoken against us for death. Do thou call upon God, and speak to the king concerning us, to deliver us from death.

[9] So Achrathæus went in and told her all these words. [10] And Esther said to Achrathæus, Go to Mardochæus, and say, [11] All the nations of the empire know, that whoever, man or woman, shall go in to the king into the inner court uncalled, that person cannot live: only to whomsoever the king shall stretch out his golden sceptre, he shall live: and I have not been called to go in to the king, for these thirty days. [12] And Achrathæus reported to Mardochæus all the words of Esther.

[13] Then Mardochæus said to Achrathæus, Go, and say to her, Esther, say not to thyself that thou alone wilt escape in the kingdom, more than all the other Jews. [14] For if thou shalt refuse to hearken on this occasion, help and protection will be to the Jews from another quarter; but thou and thy father's house will perish: and who knows, if thou hast been made queen for this very occasion? [15] And Esther sent the man that came to her to Mardochæus, saying, [16] Go and assemble the Jews that are in Susa, and fast ye for me, and eat not and drink not for three days, night and day: and I also and my maidens will fast; and then I will go in to the king contrary to the law, even if I must die. [17] So Mardochæus went and did all that Esther commanded him.

[17] [And he besought God, making mention of all the works of God; and he said, [17] The Eternal God, king ruling over all, for all things are in thy power, and there is no one that shall oppose thee in thy purpose to save Israel.— [17] For thou hast made the heaven and the earth, and every wonderful thing in the world under heaven. And thou art God of all, and there is no one who shall resist thee God. [17] Thou knowest all things: thou knowest, God, that it is not in insolence, nor haughtiness, nor love of glory, that I have done this, to refuse obeisance to the haughty Aman. For I would gladly have kissed the soles of his feet for the safety of Israel. [17] But I have done this, that I might not set the glory of man above the glory of God: and I will not worship any one except thee, my Master, and I will not do these things in haughtiness. [17] And now, O Eternal God, the King, the God

of Abraam, spare thy people, for our enemies are looking upon us to our destruction, and they have desired to destroy thine ancient inheritance. [17] Do not overlook thy peculiar people, whom thou hast redeemed for thyself out of the land of Egypt. [17] Hearken to my prayer, and be propitious to thine inheritance, and turn our mourning into gladness, that we may live and sing praise to thy name, O God; and do not utterly destroy the mouth of them that praise thee, O God.

[17] And all Israel cried with all their might, for their death was before their eyes. [17] And queen Esther betook herself for refuge to God, being taken as it were in the agony of death. And having taken off her glorious apparel, she put on garments of distress and mourning; and instead of grand perfumes she filled her head with ashes and dung, and she greatly brought down her body, and she filled every place of her glad adorning with the torn curls of her hair.

And she besought the Eternal God of Israel, and said, [17] O my Master, thou alone art our king: help me who am destitute, and have no helper but thee, for my danger is near at hand. [17] I have heard from my birth, in the tribe of my kindred, that thou, God, tookest Israel out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and hast wrought for them all that thou hast said. [17] And now we have sinned before thee, and thou hast delivered us into the hands of our enemies, because we honoured their gods: thou art righteous, O God. [17] But now they have not been contented with the bitterness of our slavery, but have laid their hands on the hands of their idols, in order to abolish the decree of thy mouth, and utterly to destroy thine inheritance, and to stop the mouth of them that praise thee, and to extinguish the glory of thine house and thine altar, [17] and to open the mouth of the Gentiles to speak the praises of vanities, and in order that a mortal king should be admired for ever.

[17] O God, do not resign thy sceptre to them that are not, and let them not laugh at our fall, but turn their counsel against themselves, and make an example of him who has begun to injure us. [17] Remember us, O God, manifest thyself in the time of our affliction, and encourage me, O king of gods, and ruler of all dominion. [17] Put harmonious speech into my mouth before the lion, and turn his heart to hate him that fights against us, to the utter destruction of him and of them that consent with him. [17] But deliver us by thine hand, and help me who am destitute, and have none but thee, O God. [17] Thou knowest all things, and knowest that I hate the glory of transgressors, and that I abhor the couch of the uncircumcised, and of every stranger. [17] Thou knowest my necessity, for I abhor the symbol of my proud station, which is upon my head in the days of my splendour: I abhor it as a menstruous cloth, and I wear it not in the days of my tranquillity. [17] And thy handmaid has not eaten at the table of Aman, and I have not honoured the banquet of the king, neither have I drunk wine of libations. [17] Neither has thy handmaid rejoiced since the day of my promotion until now, except in thee, O Eternal God of Abraam. [17] O God, who hast power over all, hearken to the voice of the desperate, and deliver us from the hand of them that devise mischief; and deliver me from my fear.

5 And it came to pass on the third day, when she had ceased praying, that she put off her mean dress, and put on her glorious apparel. [1] And being splendidly arrayed, and having called upon God the Overseer and Preserver of all things, she took her two maids, and she leaned upon one, as a delicate female, and the other followed bearing her train. [1] And she was blooming in the perfection of her beauty; and her face was cheerful, as it were benevolent, but her heart was straitened for fear. [1] And having passed through all the doors, she stood before the king: and he was sitting upon his royal throne, and he had put on all his glorious apparel, covered all over with gold and precious stones, and was very terrible. [1] And having raised his face resplendent with glory, he looked with intense anger: and the queen fell, and changed her colour as she fainted; and she bowed herself upon the head of the maid that went before her. [1] But God changed the spirit of the king to gentleness, and in intense feeling he sprang from off his throne, and took her into his arms, until she recovered: and he comforted her with peaceable words, and said to her, [1] What is the matter, Esther? I am thy brother; be of good cheer, thou shalt not die, for our command is openly declared to thee, Draw nigh.

[2] And having raised the golden sceptre he laid it upon her neck, and embraced her, and said, Speak to me. [2] And she said to him, I saw thee, my master, as an angel of God, and my heart was troubled for fear of thy glory; for thou, my master, art to be wondered at, and thy face is full of grace. [2] And while she was speaking, she fainted and fell. Then the king was troubled, and all his servants comforted her.] [3] And the king said, What wilt thou, Esther? and what is thy request? ask even to the half of my kingdom, and it shall be thine. [4] And Esther said, To-day is my great day: if then it seem good to the king, let both him and Aman come to the feast which I will prepare this day. [5] And the king said, Hasten Aman hither, that we may perform the word of Esther. So they both come to the feast of which Esther had spoken.

[6] And at the banquet the king said to Esther, What is thy request, queen Esther? speak, and thou shalt have all that thou requirest. [7] And she said, My request and my petition are: [8] if I have found favour in the sight of the king, let the king and Aman come again to-morrow to the feast which I shall prepare for them, and to-morrow I will do the same.

[9] So Aman went out from the king very glad and merry: but when Aman saw Mardochæus the Jew in the court, he was greatly enraged. [10] And having gone into his own house, he called his friends, and his wife Zosara. [11] And he shewed them his wealth, and the glory with which the king had invested him, and how he had caused him to take precedence and bear chief rule in the kingdom. [12] And Aman said, The queen has called no one to the feast with the king but me, and I am invited to-morrow. [13] But these things please me not, while I see Mardochæus the Jew in the court. [14] And Zosara his wife and his friends said to him, Let there be a gallows made for thee of fifty cubits, and in the morning do thou speak to the king, and let Mardochæus be hanged on the gallows: but do thou go in to the feast with the king, and be merry. And the saying pleased Aman, and the gallows was prepared.

6 But God removed sleep from the king
that night: and he told his servant
to bring in the books, the registers of
daily events, to read to him. [2] And
he found the records written concern-
ing Mardochæus, how he had told the
king concerning the two chamberlains of
the king, when they were keeping guard,
and sought to lay hands on Artaxerxes.
[3] And the king said, What honour or
favour have we done to Mardochæus?
And the king's servants said, Thou hast
not done anything to him. [4] And while
the king was enquiring about the kind-
ness of Mardochæus, behold, Aman was
in the court. And the king said, Who is
in the court? Now Aman was come in
to speak to the king, that he should hang
Mardochæus on the gallows, which he
had prepared. [5] And the king's servants
said, Behold, Aman stands in the court.
And the king said, Call him.
[6] And the king said to Aman, What
shall I do to the man whom I wish to
honour? And Aman said within himself,
Whom would the king honour but my-
self? [7] and he said to the king, As for
the man whom the king wishes to hon-
our, [8] let the king's servants bring the
robe of fine linen which the king puts
on, and the horse on which the king
rides, [9] and let him give it to one of the
king's noble friends, and let him array
the man whom the king loves; and let
him mount him on the horse, and pro-
claim through the street of the city, say-
ing, Thus shall it be done to every man
whom the king honours. [10] Then the king
said to Aman, Thou hast well said: so do
to Mardochæus the Jew, who waits in the
palace, and let not a word of what thou
hast spoken be neglected.
[11] So Aman took the robe and the horse,
and arrayed Mardochæus, and mounted
him on the horse, and went through the
street of the city, and proclaimed, saying,
Thus shall it be to every man whom the
king wishes to honour.
[12] And Mardochæus returned to the
palace: but Aman went home mourn-
ing, and having his head covered. [13] And
Aman related the events that had be-
fallen him to Zosara his wife, and to his
friends: and his friends and his wife said
to him, If Mardochæus be of the race
of the Jews, and thou hast begun to be
humbled before him, thou wilt assuredly
fall, and thou wilt not be able to with-
stand him, for the living God is with
him. [14] While they were yet speaking, the
chamberlains arrived, to hasten Aman to
the banquet which Esther had prepared.
7 So the king and Aman went in to
drink with the queen. [2] And the king
said to Esther at the banquet on the sec-
ond day, What is it, queen Esther? and
what is thy request, and what is thy pe-
tition? and it shall be done for thee, to
the half of my kingdom. [3] And she an-
swered and said, If I have found favour
in the sight of the king, let my life be
granted to my petition, and my people
to my request. [4] For both I and my peo-
ple are sold for destruction, and pillage,
and slavery; both we and our children for
bondmen and bondwomen: and I con-
sented not to it, for the slanderer is not
worthy of the king's palace. [5] And the
king said, Who is this that has dared to
do this thing? [6] And Esther said, The ad-
versary is Aman, this wicked man. Then
Aman was troubled before the king and
the queen.
[7] And the king rose up from the ban-
quet to go into the garden: and Aman be-
gan to intreat the queen; for he saw that
he was in an evil case.
[8] And the king returned from the gar-
den; and Aman had fallen upon the
bed, intreating the queen. And the king
said, Wilt thou even force my wife in my
house? And when Aman heard it, he
changed countenance. [9] And Bugathan,
one of the chamberlains, said to the
king, Behold, Aman has also prepared
a gallows for Mardochæus, who spoke

concerning the king, and a gallows of fifty cubits high has been set up in the premises of Aman. And the king said, Let him be hanged thereon. [10] So Aman was hanged on the gallows that had been prepared for Mardochæus: and then the king's wrath was appeased.

8 And in that day king Artaxerxes gave to Esther all that belonged to Aman the slanderer: and Mardochæus was called by the king; for Esther had shewn that he was related to her. [2] And the king took the ring which he had taken away from Aman, and gave it to Mardochæus: and Esther appointed Mardochæus over all that had been Aman's.

[3] And she spoke yet again to the king, and fell at his feet, and besought him to do away the mischief of Aman, and all that he had done against the Jews. [4] Then the king stretched out to Esther the golden sceptre: and Esther arose to stand near the king. [5] And Esther said, If it seem good to thee, and I have found favour in thy sight, let an order be sent that the letters sent by Aman may be reversed, that were written for the destruction of the Jews, who are in thy kingdom. [6] For how shall I be able to look upon the affliction of my people, and how shall I be able to survive the destruction of my kindred?

[7] And the king said to Esther, If I have given and freely granted thee all that was Aman's, and hanged him on a gallows, because he laid his hands upon the Jews, what dost thou yet further seek? [8] Write ye also in my name, as it seems good to you, and seal it with my ring: for whatever orders are written at the command of the king, and sealed with my ring, it is not lawful to gainsay them.

[9] So the scribes were called in the first month, which is Nisan, on the three and twentieth day of the same year; and orders were written to the Jews, whatever the king had commanded to the local governors and chiefs of the satraps, from India even to Ethiopia, a hundred and twenty-seven satraps, according to the several provinces, according to their dialects.

[10] And they were written by order of the king, and sealed with his ring, and they sent the letters by the posts: [11] wherein he charged them to use their own laws in every city, and to help each other, and to treat their adversaries, and those who attacked them, as they pleased, [12] on one day in all the kingdom of Artaxerxes, on the thirteenth day of the twelfth month, which is Adar.

[12] And the following is the copy of the letter of the orders.

[12] [The great king Artaxerxes sends greeting to the rulers of provinces in a hundred and twenty-seven satrapies, from India to Ethiopia, even to those who are faithful to our interests. [12] Many who have been frequently honoured by the most abundant kindness of their benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. [12] And they not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that is good, they suppose that they shall escape the sin-hating vengeance of the ever-seeing God. [12] And oftentimes evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities, many of those who were appointed to offices of authority, who had been entrusted with the management of their friends' affairs; [12] while men, by the false sophistry of an evil disposition, have deceived the simple candour of the ruling powers. [12] And it is possible to see this, not so much from more ancient traditionary accounts, as it is immediately in your power to see it by examining what things have been

wickedly perpetrated by the baseness of men unworthily holding power. [12] And it is right to take heed with regard to the future, that we may maintain the government in undisturbed peace for all men, [12] adopting needful changes, and ever judging those cases which come under our notice, with truly equitable decision.

[12] For whereas Aman, a Macedonian, the son of Amadathes, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitably entertained by us, [12] obtained so large a share of our universal kindness, as to be called our father, and to continue the person next to the royal throne, reverenced of all; [12] he, however, overcome by the pride of his station, endeavoured to deprive us of our dominion, and our life; [12] having by various and subtle artifices demanded for destruction both Mardochæus our deliverer and perpetual benefactor, and Esther the blameless consort of our kingdom, with their whole nation. [12] For by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the Macedonians. [12] But we find that the Jews, who have been consigned to destruction by the most abominable of men, are not malefactors, but living according to the justest laws, [12] and being the sons of the living God, the most high and mighty, who maintains the kingdom, to us as well as to our forefathers, in the most excellent order.

[12] Ye will therefore do well in refusing to obey the letters sent by Aman the son of Amadathes, because he that has done these things, has been hanged with his whole family at the gates of Susa, Almighty God having swiftly returned to him a worthy recompence. [12] We enjoin you then, having openly published a copy of this letter in every place, to give the Jews permission to use their own lawful customs, and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attacked them in a time of affliction. [12] For in the place of the destruction of the chosen race, Almighty God has granted them this time of gladness.

[12] Do ye therefore also, among your notable feasts, keep a distinct day with all festivity, that both now and hereafter it may be a day of deliverance to us and those who are well disposed toward the Persians, but to those that plotted against us a memorial of destruction. [12] And every city and province collectively, which shall not do accordingly, shall be consumed with vengeance by spear and fire: it shall be made not only inaccessible to men, but also most hateful to wild beasts and birds for ever.] [13] And let the copies be posted in conspicuous places throughout the kingdom, and let all the Jews be ready against this day, to fight against their enemies.

[14] So the horsemen went forth with haste to perform the king's commands; and the ordinance was also published in Susa.

[15] And Mardochæus went forth robed in the royal apparel, and wearing a golden crown, and a diadem of fine purple linen: and the people in Susa saw it and rejoiced. [16] And the Jews had light and gladness, [17] in every city and province wherever the ordinance was published: wherever the proclamation took place, the Jews had joy and gladness, feasting and mirth: and many of the Gentiles were circumcised, and became Jews, for fear of the Jews.

9 For in the twelfth month, on the thirteenth day of the month which is Adar, the letters written by the king arrived. [2] In that day the adversaries of the Jews perished: for no one resisted, through fear of them. [3] For the chiefs of the satraps, and the princes and the royal scribes, honoured the Jews; for the fear of Mardochæus lay upon them. [4] For the order of the king was in force, that he should be celebrated in all the kingdom. [6] And in the city Susa the Jews slew five hundred men: [7] both Pharsannes, and Delphon and Phasga, [8] and Pharadatha, and Barea, and Sarbaca, [9] and Marmasima, and Ruphæus, and Arsæus, and Zabuthæus, [10] the ten sons of Aman the son of Amadathes the Bugæan, the enemy of the Jews, and they plundered their property on the same day: [11] and the number of them that perished in Susa was rendered to the king. [12] And the king said to Esther, The Jews have slain five hundred men in the city Susa; and how, thinkest thou, have they used them in the rest of the country? What then dost thou yet ask, that it may be done for thee?

[13] And Esther said to the king, Let it be granted to the Jews so to treat them tomorrow as to hang the ten sons of Aman. [14] And he permitted it to be so done; and he gave up to the Jews of the city the bodies of the sons of Aman to hang. [15] And the Jews assembled in Susa on the fourteenth day of Adar, and slew three hundred men, but plundered no property.

[16] And the rest of the Jews who were in the kingdom assembled, and helped one another, and obtained rest from their enemies: for they destroyed fifteen thousand of them on the thirteenth day of Adar, but took no spoil. [17] And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and gladness. [18] And the Jews in the city Susa assembled also on the fourteenth day and rested; and they kept also the fifteenth with joy and gladness. [19] On this account then it is that the Jews dispersed in every foreign land keep the fourteenth of Adar as a holy day with joy, sending portions each to his neighbour.

[20] And Mardochæus wrote these things in a book, and sent them to the Jews, as many as were in the kingdom of Artaxerxes, both them that were near and them that were afar off, [21] to establish these as joyful days, and to keep the fourteenth and fifteenth of Adar; [22] for on these days the Jews obtained rest from their enemies: and as to the month, which was Adar, in which a change was made for them, from mourning to joy, and from sorrow to a good day, to spend the whole of it in good days of feasting and gladness, sending portions to their friends, and to the poor.

[23] And the Jews consented to this accordingly as Mardochæus wrote to them, [24] shewing how Aman the son of Amadathes the Macedonian fought against them, how he made a decree and cast lots to destroy them utterly; [25] also how he went in to the king, telling him to hang Mardochæus: but all the calamities he tried to bring upon the Jews came upon himself, and he was hanged, and his children. [26] Therefore these days were called Phruræ, because of the lots; (for in their language they are called Phruræ;) because of the words of this letter, and because of all they suffered on this account, and all that happened to them. [27] And Mardochæus established it, and the Jews took upon themselves, and upon their seed, and upon those that were joined to them to observe it, neither would they on any account behave differently: but these days were to be a memorial kept in every generation, and city, and family, and province. [28] And these days of the Phruræ, said they, shall be kept for ever, and their memorial shall not fail in any generation.

[29] And queen Esther, the daughter of Aminadab, and Mardochæus the Jew,

wrote all that they had done, and the confirmation of the letter of Phruræ. 31 And Mardochæus and Esther the queen appointed a fast for themselves privately, even at that time also having formed their plan against their own health. 32 And Esther established it by a command for ever, and it was written for a memorial.

10 And the king levied a tax upon his kingdom both by land and sea. 2 And as for his strength and valour, and the wealth and glory of his kingdom, behold, they are written in the book of the Persians and Medes, for a memorial. 3 And Mardochæus was viceroy to king Artaxerxes, and was a great man in the kingdom, and honoured by the Jews, and passed his life beloved of all his nation.

3 [And Mardochæus said, These things have been done of God. 3 For I remember the dream which I had concerning these matters: for not one particular of them has failed. 3 There was the little fountain, which became a river, and there was light, and the sun, and much water. The river is Esther, whom the king married, and made queen. 3 And the two serpents are I and Aman. 3 And the nations are those nations that combined to destroy the name of the Jews. 3 But as for my nation, this is Israel, even they that cried to God, and were delivered: for God delivered his people, and God rescued us out of all these calamities; and God wrought such signs and great wonders as have not been done among the nations. 3 Therefore did he ordain two lots, one for the people of God, and one for all the other nations. 3 And these two lots came for an appointed season, and for a day of judgment, before God, and for all the nations. 3 And God remembered his people, and vindicated his inheritance. 3 And they shall observe these days, in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, and joy and gladness before God, throughout the generations for ever among his people Israel.

3 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and Ptolemy his son, brought in the published letter of Phruræ, which they said existed, and which Lysimachus the son of Ptolemy, who was in Jerusalem, had interpreted.]

JOB

1 There was a certain man in the land of Ausis, whose name was Job; and that man was true, blameless, righteous, and godly, abstaining from everything evil. [2] And he had seven sons and three daughters. [3] And his cattle consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was most noble of the men of the east.

[4] And his sons visiting one another prepared a banquet every day, taking with them also their three sisters to eat and drink with them. [5] And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin-offering for their souls: for Job said, Lest peradventure my sons have thought evil in their minds against God. Thus then Job did continually.

[6] And it came to pass on a day, that, behold, the angels of God came to stand before God, and the devil came with them. [7] And God said to the devil, Whence art thou come? And the devil answered God, and said, I am come from compassing the earth, and walking up and down in the world. [8] And God said to him, Hast thou diligently considered my servant Job, that there is none like him on the earth, a man blameless, true, godly, abstaining from everything evil? [9] Then the devil answered, and said before God, Does Job worship God for nothing? [10] Hast thou not made a hedge about him, and about his household, and all his possessions round about? and hast thou not blessed the works of his hands, and multiplied his cattle upon the land? [11] But put forth thine hand, and touch all that he has: verily he will bless thee to thy face. [12] Then God said to the devil, Behold, I give into thine hand all that he has, but touch not himself. So the devil went out from the presence of God.

[13] And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother. [14] And, behold, there came a messenger to Job, and said to him, The yokes of oxen were ploughing, and the she-asses were feeding near them; [15] and the spoilers came and took them for a prey, and slew the servants with the sword; and I having escaped alone am come to tell thee. [16] While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burnt up the sheep, and devoured the shepherds likewise; and I having escaped alone am come to tell thee. [17] While he was yet speaking, there came another messenger, and said to Job, The horsemen formed three companies against us, and surrounded the camels, and took them for a prey, and slew the servants with the sword; and I only escaped, and am come to tell thee. [18] While he is yet speaking, another messenger comes, saying to Job, While thy sons and thy daughters were eating and drinking with their elder brother, [19] suddenly a great wind came on from the desert, and caught the four corners of the house, and

the house fell upon thy children, and they are dead; and I have escaped alone, and am come to tell thee.

[20] So Job arose, and rent his garments, and shaved the hair of his head, and fell on the earth, and worshipped, [21] and said, I myself came forth naked from my mother's womb, and naked shall I return thither: God gave, God has taken away: as it seemed good to God, so has it come to pass; blessed be the name of God. [22] In all these events that befel him Job sinned not at all before God, and did not impute folly to God.

2 And it came to pass on a certain day, that the angels of God came to stand before God, and the devil came among them to stand before God. [2] And God said to the devil, Whence comest thou? Then the devil said before God, I am come from going through the world, and walking about the whole earth. [3] And God said to the devil, Hast thou then observed my servant Job, that there is none of men upon the earth like him, a harmless, true, blameless, godly man, abstaining from all evil? and he yet cleaves to innocence, whereas thou hast told me to destroy his substance without cause? [4] And the devil answered and said to God, Skin for skin, all that a man has will he give as a ransom for his life. [5] Nay, but put forth thine hand, and touch his bones and his flesh: verily he will bless thee to thy face. [6] And God said to the devil, Behold, I deliver him up to thee; only save his life.

[7] So the devil went out from God, and smote Job with sore boils from his feet to his head. [8] And he took a potsherd to scrape away the discharge, and sat upon a dung-heap outside the city.

[9] And when much time had passed, his wife said to him, How long wilt thou hold out, saying, [9] Behold, I wait yet a little while, expecting the hope of my deliverance? [9] for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; [9] and thou thyself sittest down to spend the nights in the open air among the corruption of worms, [9] and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: [9] but say some word against God, and die. [10] But he looked on her, and said to her, Thou hast spoken like one of the foolish women. If we have received good things of the hand of God, shall we not endure evil things?

In all these things that happened to him, Job sinned not at all with his lips before God.

[11] Now his three friends having heard of all the evil that was come upon him, came to him each from his own country: Eliphaz the king of the Thæmans, Baldad sovereign of the Saucheans, Sophar king of the Minæans: and they came to him with one accord, to comfort and to visit him. [12] And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and rent every one his garment, and sprinkled dust upon their heads, [13] and they sat down beside him seven days and seven nights, and no one of them spoke; for they saw that his affliction was dreadful and very great.

3 After this Job opened his mouth, and cursed his day, [2] saying,

[3] Let the day perish in which I was born, and that night in which they said, Behold a man-child! [4] Let that night be darkness, and let not God regard it from above, neither let light come upon it. [5] But let darkness and the shadow of death seize it; let blackness come upon it; [6] let that day and night be cursed, let darkness carry them away; let it not come into the days of the year, neither let it be numbered with the days of the months. [7] But let that night be pain, and let not mirth come upon it,

nor joy. [8] But let him that curses that day curse it, even he that is ready to attack the great whale. [9] Let the stars of that night be darkened; let it remain dark, and not come into light; and let it not see the morning star arise: [10] because it shut not up the gates of my mother's womb, for so it would have removed sorrow from my eyes.

[11] For why died I not in the belly? and why did I not come forth from the womb and die immediately? [12] And why did the knees support me? and why did I suck the breasts? [13] Now I should have lain down and been quiet, I should have slept and been at rest, [14] with kings and councillors of the earth, who gloried in their swords; [15] or with rulers, whose gold was abundant, who filled their houses with silver: [16] or I should have been as an untimely birth proceeding from his mother's womb, or as infants who never saw light. [17] There the ungodly have burnt out the fury of rage; there the wearied in body rest. [18] And the men of old time have together ceased to hear the exactor's voice. [19] The small and great are there, and the servant that feared his master.

[20] For why is light given to those who are in bitterness, and life to the souls which are in griefs? [21] who desire death, and obtain it not, digging for it as for treasures; [22] and would be very joyful if they should gain it? [23] Death is rest to such a man, for God has hedged him in. [24] For my groaning comes before my food, and I weep being beset with terror. [25] For the terror of which I meditated has come upon me, and that which I had feared has befallen me. [26] I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.

4 Then Eliphaz the Thæmanite answered and said,

[2] Hast thou been often spoken to in distress? but who shall endure the force of thy words? [3] For whereas thou hast instructed many, and hast strengthened the hands of the weak one, [4] and hast supported the failing with words, and hast imparted courage to feeble knees. [5] Yet now that pain has come upon thee, and touched thee, thou art troubled. [6] Is not thy fear founded in folly, thy hope also, and the mischief of thy way? [7] Remember then who has perished, being pure? or when were the true-hearted utterly destroyed? [8] Accordingly as I have seen men ploughing barren places, and they that sow them will reap sorrows for themselves. [9] They shall perish by the command of God, and shall be utterly consumed by the breath of his wrath.

[10] The strength of the lion, and the voice of the lioness, and the exulting cry of serpents are quenched. [11] The old lion has perished for want of food, and the lions' whelps have forsaken one another.

[12] But if there had been any truth in thy words, none of these evils would have befallen thee. Shall not mine ear receive excellent revelations from him? [13] But as when terror falls upon men, with dread and a sound in the night, [14] horror and trembling seized me, and caused all my bones greatly to shake. [15] And a spirit came before my face; and my hair and flesh quivered. [16] I arose and perceived it not: I looked, and there was no form before my eyes: but I only heard a breath and a voice, saying, [17] What, shall a mortal be pure before God? or a man be blameless in regard to his works? [18] Whereas he trusts not in his servants, and perceives perverseness in his angels.

[19] But as for them that dwell in houses of clay, of whom we also are formed of the same clay, he smites them like a moth. [20] And from morning to evening they no

longer exist: they have perished, because they cannot help themselves. [21] For he blows upon them, and they are withered: they have perished for lack of wisdom.

5 But call, if any one will hearken to thee, or if thou shalt see any of the holy angels. [2] For wrath destroys the foolish one, and envy slays him that has gone astray. [3] And I have seen foolish ones taking root: but suddenly their habitation was devoured. [4] Let their children be far from safety, and let them be crushed at the doors of vile men, and let there be no deliverer. [5] For what they have collected, the just shall eat; but they shall not be delivered out of calamities: let their strength be utterly exhausted. [6] For labour cannot by any means come out of the earth, nor shall trouble spring out of the mountains: [7] yet man is born to labour, and even so the vulture's young seek the high places.

[8] Nevertheless I will beseech God, and will call upon God, the sovereign of all; [9] who does great things and untraceable, glorious things also, and marvellous, of which there is no number: [10] who gives rain upon the earth, sending water on the earth: [11] who exalts the lowly, and raises up them that are lost: [12] frustrating the counsels of the crafty, and their hands shall not perform the truth: [13] who takes the wise in their wisdom, and subverts the counsel of the crafty. [14] In the day darkness shall come upon them, and let them grope in the noon-day even as in the night: [15] and let them perish in war, and let the weak escape from the hand of the mighty. [16] And let the weak have hope, but the mouth of the unjust be stopped.

[17] But blessed is the man whom God has reproved; and reject not thou the chastening of the Almighty. [18] For he causes a man to be in pain, and restores him again: he smites, and his hands heal. [19] Six times he shall deliver thee out of distresses: and in the seventh harm shall not touch thee. [20] In famine he shall deliver thee from death: and in war he shall free thee from the power of the sword. [21] He shall hide thee from the scourge of the tongue: and thou shalt not be afraid of coming evils. [22] Thou shalt laugh at the unrighteous and the lawless: and thou shalt not be afraid of wild beasts. [23] For the wild beasts of the field shall be at peace with thee. [24] Then shalt thou know that thy house shall be at peace, and the provision for thy tabernacle shall not fail. [25] And thou shalt know that thy seed shall be abundant; and thy children shall be like the herbage of the field. [26] And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.

[27] Behold, we have thus sought out these matters; these are what we have heard: but do thou reflect with thyself, if thou hast done anything wrong.

6 But Job answered and said,

Oh that one would indeed weigh the wrath that is upon me, and take up my griefs in a balance together! [3] And verily they would be heavier than the sand by the seashore: but, as it seems, my words are vain. [4] For the arrows of God are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me. [5] What then? will the wild ass bray for nothing, if he is not seeking food? or again, will the ox low at the manger, when he has fodder? [6] Shall bread be eaten without salt? or again, is there taste in empty words? [7] For my wrath cannot cease; for I perceive my food as the smell of a lion to be loathsome.

[8] For oh that he would grant my desire, and my petition might come, and God would grant my hope! [9] Let God begin and wound me, but let him not utterly destroy me. [10] Let the grave be my city, upon the walls of which I have leaped: I will not shrink from it; for I

have not denied the holy words of my God. [11] For what is my strength, that I continue? what is my time, that my soul endures? [12] Is my strength the strength of stones? or is my flesh of brass? [13] Or have I not trusted in him? but help is far from me.

[14] Mercy has rejected me; and the visitation of God has disregarded me. [15] My nearest relations have not regarded me; they have passed me by like a failing brook, or like a wave. [16] They who used to reverence me, now have come against me like snow or congealed ice. [17] When it has melted at the approach of heat, it is not known what it was. [18] Thus I also have been deserted of all; and I am ruined, and become an outcast. [19] Behold the ways of the Thæmanites, ye that mark the paths of the Sabæans. [20] They too that trust in cities and riches shall come to shame. [21] But ye also have come to me without pity; so that beholding my wound ye are afraid. [22] What? have I made any demand of you? or do I ask for strength from you, [23] to deliver me from enemies, or to rescue me from the hand of the mighty ones?

[24] Teach ye me, and I will be silent: if in anything I have erred, tell me. [25] But as it seems, the words of a true man are vain, because I do not ask strength of you. [26] Neither will your reproof cause me to cease my words, for neither will I endure the sound of your speech. [27] Even because ye attack the fatherless, and insult your friend. [28] But now, having looked upon your countenances, I will not lie. [29] Sit down now, and let there not be unrighteousness; and unite again with the just. [30] For there is no injustice in my tongue; and does not my throat meditate understanding?

7 Is not the life of man upon earth a state of trial? and his existence as that of a hireling by the day? [2] Or as a servant that fears his master, and one who has grasped a shadow? or as a hireling waiting for his pay? [3] So have I also endured months of vanity, and nights of pain have been appointed me. [4] Whenever I lie down, I say, When will it be day? and whenever I rise up, again I say when will it be evening? and I am full of pains from evening to morning. [5] And my body is covered with loathsome worms; and I waste away, scraping off clods of dust from my eruption. [6] And my life is lighter than a word, and has perished in vain hope. [7] Remember then that my life is breath, and mine eye shall not yet again see good. [8] The eye of him that sees me shall not see me again: thine eyes are upon me, and I am no more. [9] I am as a cloud that is cleared away from the sky: for if a man go down to the grave, he shall not come up again: [10] and he shall surely not return to his own house, neither shall his place know him any more. [11] Then neither will I refrain my mouth: I will speak being in distress; being in anguish I will disclose the bitterness of my soul.

[12] Am I a sea, or a serpent, that thou hast set a watch over me? [13] I said that my bed should comfort me, and I would privately counsel with myself on my couch. [14] Thou scarest me with dreams, and dost terrify me with visions. [15] Thou wilt separate life from my spirit; and yet keep my bones from death. [16] For I shall not live for ever, that I should patiently endure: depart from me, for my life is vain. [17] For what is man, that thou hast magnified him? or that thou givest heed to him? [18] Wilt thou visit him till the morning, and judge him till the time of rest? [19] How long dost thou not let me alone, nor let me go, until I shall swallow down my spittle? [20] If I have sinned, what shall I be able to do, O thou that understandest

the mind of men? why hast thou made me as thine accuser, and why am I a burden to thee? 21 Why hast thou not forgotten my iniquity, and purged my sin? but now I shall depart to the earth; and in the morning, I am no more.

8 Then Baldad the Sauchite answered, and said,

2 How long wilt thou speak these things, how long shall the breath of thy mouth be abundant in words? 3 Will God be unjust when he judges; or will he that has made all things pervert justice? 4 If thy sons have sinned before him, he has cast them away because of their transgression.

5 But be thou early in prayer to God Almighty. 6 If thou art pure and true, he will hearken to thy supplication, and will restore to thee the habitation of righteousness. 7 Though then thy beginning should be small, yet thy end should be unspeakably great.

8 For ask of the former generation, and search diligently among the race of our fathers: 9 (for we are of yesterday, and know nothing; for our life upon the earth is a shadow:) 10 shall not these teach thee, and report to thee, and bring out words from their heart? 11 Does the rush flourish without water, or shall the flag grow up without moisture? 12 When it is yet on the root, and though it has not been cut down, does not any herb wither before it has received moisture? 13 Thus then shall be the end of all that forget God: for the hope of the ungodly shall perish. 14 For his house shall be without inhabitants, and his tent shall prove a spider's web. 15 If he should prop up his house, it shall not stand: and when he has taken hold of it, it shall not remain. 16 For it is moist under the sun, and his branch shall come forth out of his dungheap. 17 He lies down upon a gathering of stones, and shall live in the midst of flints. 18 If God should destroy him, his place shall deny him. Hast thou not seen such things, 19 that such is the overthrow of the ungodly? and out of the earth another shall grow.

20 For God will by no means reject the harmless man; but he will not receive any gift of the ungodly. 21 But he will fill with laughter the mouth of the sincere, and their lips with thanksgiving. 22 But their adversaries shall clothe themselves with shame; and the habitation of the ungodly shall perish.

9 Then Job answered and said,

I know of a truth that it is so: for how shall a mortal man be just before God? 3 For if he would enter into judgment with him, God would not hearken to him, so that he should answer to one of his charges of a thousand. 4 For he is wise in mind, and mighty, and great: who has hardened himself against him and endured? 5 Who wears out the mountains, and men know it not: who overturns them in anger. 6 Who shakes the earth under heaven from its foundations, and its pillars totter. 7 Who commands the sun, and it rises not; and he seals up the stars. 8 Who alone has stretched out the heavens, and walks on the sea as on firm ground. 9 Who makes Pleias, and Hesperus, and Arcturus, and the chambers of the south. 10 Who does great and unsearchable things; glorious also and excellent things, innumerable.

11 If ever he should go beyond me, I shall not see him: if he should pass by me, neither thus have I known it. 12 If he would take away, who shall turn him back? or who shall say to him, What hast thou done? 13 For if he has turned away his anger, the whales under heaven have stooped under him.

14 Oh then that he would hearken to me, or judge my cause. 15 For though I be righteous, he will not hearken to me: I will intreat his judgment. 16 And if I should call and he should not hearken, I cannot believe that he has listened to my voice.

[17] Let him not crush me with a dark storm: but he has made my bruises many without cause. [18] For he suffers me not to take breath, but he has filled me with bitterness. [19] For indeed he is strong in power: who then shall resist his judgment? [20] For though I should seem righteous, my mouth will be profane: and though I should seem blameless, I shall be proved perverse. [21] For even if I have sinned, I know it not in my soul: but my life is taken away.

[22] Wherefore I said, Wrath slays the great and mighty man. [23] For the worthless die, but the righteous are laughed to scorn. [24] For they are delivered into the hands of the unrighteous man: he covers the faces of the judges of the earth: but if it be not he, who is it? [25] But my life is swifter than a post: my days have fled away, and they knew it not. [26] Or again, is there a trace of their path left by ships? or is there one of the flying eagle as it seeks its prey? [27] And if I should say, I will forget to speak, I will bow down my face and groan; [28] I quake in all my limbs, for I know that thou wilt not leave me alone as innocent.

[29] But since I am ungodly, why have I not died? [30] For if I should wash myself with snow, and purge myself with pure hands, [31] thou hadst thoroughly plunged me in filth, and my garment had abhorred me. [32] For thou art not man like me, with whom I could contend, that we might come together to judgment. [33] Would that he our mediator were present, and a reprover, and one who should hear the cause between both. [34] Let him remove his rod from me, and let not his fear terrify me: [35] so shall I not be afraid, but I will speak: for I am not thus conscious of guilt.

10 Weary in my soul, I will pour my words with groans upon him: I will speak being straitened in the bitterness of my soul. [2] And I will say to God, Do not teach me to be impious; and wherefore hast thou thus judged me? [3] Is it good before thee if I be unrighteous? for thou hast disowned the work of thy hands, and attended to the counsel of the ungodly. [4] Or dost thou see as a mortal sees? or wilt thou look as a man sees? [5] Or is thy life human, or thy years the years of a man, [6] that thou hast enquired into mine iniquity, and searched out my sins? [7] For thou knowest that I have not committed iniquity: but who is he that can deliver out of thy hands?

[8] Thy hands have formed me and made me; afterwards thou didst change thy mind, and smite me. [9] Remember that thou hast made me as clay, and thou dost turn me again to earth. [10] Hast thou not poured me out like milk, and curdled me like cheese? [11] And thou didst clothe me with skin and flesh, and frame me with bones and sinews. [12] And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit. [13] Having these things in thyself, I know that thou canst do all things; for nothing is impossible with thee.

[14] And if I should sin, thou watchest me; and thou hast not cleared me from iniquity. [15] Or if I should be ungodly, woe is me: and if I should be righteous, I cannot lift myself up, for I am full of dishonour. [16] For I am hunted like a lion for slaughter; for again thou hast changed and art terribly destroying me; [17] renewing against me my torture: and thou hast dealt with me in great anger, and thou hast brought trials upon me.

[18] Why then didst thou bring me out of the womb? and why did I not die, and no eye see me, [19] and I become as if I had not been? for why was I not carried from the womb to the grave? [20] Is not the time of my life short? suffer me to rest a little,

[21] before I go whence I shall not return, to
a land of darkness and gloominess; [22] to a
land of perpetual darkness, where there
is no light, neither can any one see the life
of mortals.

11 Then Sophar the Minæan answered and said,

[2] He that speaks much, should also
hear on the other side: or does the fluent
speaker think himself to be righteous?
blessed is the short-lived offspring of
woman. [3] Be not a speaker of many
words; for is there none to answer thee?
[4] For say not, I am pure in my works, and
blameless before him.

[5] But oh that God would speak to thee,
and open his lips with thee! [6] Then shall
he declare to thee the power of wisdom;
for it shall be double of that which is with
thee: and then shalt thou know, that a
just recompence of thy sins has come to
thee from God.

[7] Wilt thou find out the traces of God?
or hast thou come to the end of that
which the Almighty has made? [8] Heaven
is high; and what wilt thou do? and there
are deeper things than those in hell; what
dost thou know? [9] Or longer than the
measure of the earth, or the breadth of
the sea.

[10] And if he should overthrow all
things, who will say to him, What hast
thou done? [11] For he knows the works of
transgressors; and when he sees wicked-
ness, he will not overlook it.

[12] But man vainly buoys himself up
with words; and a mortal born of woman
is like an ass of the desert.

[13] For if thou hast made thine heart
pure, and liftest up thine hands towards
him; [14] if there is any iniquity in thy
hands, put it far from thee, and let not
unrighteousness lodge in thy habitation.
[15] For thus shall thy countenance shine
again, as pure water; and thou shalt di-
vest thyself of uncleanness, and shalt not
fear. [16] And thou shalt forget trouble,
as a wave that has passed by; and thou
shalt not be scared. [17] And thy prayer
shall be as the morning star, and life
shall arise to thee as from the noon-day.
[18] And thou shalt be confident, because
thou hast hope; and peace shall dawn to
thee from out of anxiety and care. [19] For
thou shalt be at ease, and there shall be
no one to fight against thee; and many
shall charge, and make supplication to
thee. [20] But safety shall fail them; for
their hope is destruction, and the eyes of
the ungodly shall waste away.

12 And Job answered and said,

[2] Are then ye alone are men, and wis-
dom shall die with you? [3] But I also have
a heart as well as you. [4] For a righteous
and blameless man has become a subject
for mockery. [5] For it had been ordained
that he should fall under others at the ap-
pointed time, and that his houses should
be spoiled by transgressors: let not how-
ever any one trust that, being evil, he
shall be held guiltless, [6] even as many as
provoke God, as if there were indeed to
be no inquisition made of them.

[7] But ask now the beasts, if they may
speak to thee; and the birds of the air, if
they may declare to thee. [8] Tell the earth,
if it may speak to thee: and the fishes
of the sea shall explain to thee. [9] Who
then has not known in all these things,
that the hand of God has made them?
[10] Whereas the life of all living things is
in his hand, and the breath of every man.

[11] For the ear tries words, and the
palate tastes meats. [12] In length of time
is wisdom, and in long life knowledge.
[13] With him are wisdom and power, with
him counsel and understanding. [14] If
he should cast down, who will build
up? if he should shut up against men,
who shall open? [15] If he should with-
hold the water, he will dry the earth:
and if he should let it loose, he over-
throws and destroys it. [16] With him are
strength and power: he has knowledge
and understanding. [17] He leads coun-
sellors away captive, and maddens the

judges of the earth. [18] He seats kings upon thrones, and girds their loins with a girdle. [19] He sends away priests into captivity, and overthrows the mighty ones of the earth. [20] He changes the lips of the trusty, and he knows the understanding of the elders. [21] He pours dishonour upon princes, and heals the lowly. [22] Revealing deep things out of darkness: and he has brought into light the shadow of death. [23] Causing the nations to wander, and destroying them: overthrowing the nations, and leading them away. [24] Perplexing the minds of the princes of the earth: and he causes them to wander in a way they have not known, saying, [25] Let them grope in darkness, and let there be no light, and let them wander as a drunken man.

13 Behold, mine eye has seen these things, and mine ear has heard them. [2] And I know all that ye too know; and I have not less understanding than you.

[3] Nevertheless I will speak to God, and I will reason before him, if he will. [4] But ye are all bad physicians, and healers of diseases. [5] But would that ye were silent, and it would be wisdom to you in the end.

[6] But hear ye the reasoning of my mouth, and attend to the judgment of my lips. [7] Do ye not speak before God, and utter deceit before him? [8] Or will ye draw back? nay, do ye yourselves be judges. [9] For it were well if he would thoroughly search you: for though doing all things in your power ye should attach yourselves to him, [10] he will not reprove you at all the less: but if moreover ye should secretly respect persons, [11] shall not his whirlpool sweep you round, and terror from him fall upon you? [12] And your glorying shall prove in the end to you like ashes, and your body like a body of clay.

[13] Be silent, that I may speak, and cease from mine anger, [14] while I may take my flesh in my teeth, and put my life in my hand. [15] Though the Mighty One should lay hand upon me, forasmuch as he has begun, verily I will speak, and plead before him. [16] And this shall turn to me for salvation; for fraud shall have no entrance before him. [17] Hear, hear ye my words, for I will declare in your hearing. [18] Behold, I am near my judgment: I know that I shall appear evidently just. [19] For who is he that shall plead with me, that I should now be silent, and expire?

[20] But grant me two things: then I will not hide myself from thy face. [21] Withhold thine hand from me: and let not thy fear terrify me. [22] Then shalt thou call, and I will hearken to thee: or thou shalt speak, and I will give thee an answer. [23] How many are my sins and my transgressions? teach me what they are.

[24] Wherefore hidest thou thyself from me, and deemest me thine enemy? [25] Wilt thou be startled at me, as at a leaf shaken by the wind? or wilt thou set thyself against me as against grass borne upon the breeze? [26] For thou hast written evil things against me, and thou hast compassed me with the sins of my youth. [27] And thou hast placed my foot in the stocks; and thou hast watched all my works, and hast penetrated to my heels. [28] I am as that which waxes old like a bottle, or like a moth-eaten garment.

14 For a mortal born of a woman is short-lived, and full of wrath. [2] Or he falls like a flower that has bloomed; and he departs like a shadow, and cannot continue. [3] Hast thou not taken account even of him, and caused him to enter into judgment before thee? [4] For who shall be pure from uncleanness? not even one; [5] if even his life should be but one day upon the earth: and his months are numbered by him: thou hast appointed him for a time, and he shall by no means exceed it.

[6] Depart from him, that he may be quiet, and take pleasure in his life, though as a hireling.

[7] For there is hope for a tree, even if it should be cut down, that it shall blossom again, and its branch shall not fail. [8] For though its root should grow old in the earth, and its stem die in the rock; [9] it will blossom from the scent of water, and will produce a crop, as one newly planted. [10] But a man that has died is utterly gone; and when a mortal has fallen, he is no more. [11] For the sea wastes in length of time, and a river fails and is dried up. [12] And man that has lain down in death shall certainly not rise again till the heaven be dissolved, and they shall not awake from their sleep.

[13] For oh that thou hadst kept me in the grave, and hadst hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me! [14] For if a man should die, shall he live again, having accomplished the days of his life? I will wait till I exist again? [15] Then shalt thou call, and I will hearken to thee: but do not thou reject the work of thine hands. [16] But thou hast numbered my devices: and not one of my sins shall escape thee? [17] And thou hast sealed up my transgressions in a bag, and marked if I have been guilty of any transgression unawares.

[18] And verily a mountain falling will utterly be destroyed, and a rock shall be worn out of its place. [19] The waters wear the stones, and waters falling headlong overflow a heap of the earth: and thou destroyest the hope of man. [20] Thou drivest him to an end, and he is gone: thou settest thy face against him, and sendest him away; [21] and though his children be multiplied, he knows it not; and if they be few, he is not aware. [22] But his flesh is in pain, and his soul mourns.

15 Then Eliphaz the Thæmanite answered and said,

[2] Will a wise man give for answer a mere breath of wisdom? and does he fill up the pain of his belly, [3] reasoning with improper sayings, and with words wherein is no profit? [4] Hast not thou moreover cast off fear, and accomplished such words before God? [5] Thou art guilty by the words of thy mouth, neither hast thou discerned the words of the mighty. [6] Let thine own mouth, and not me, reprove thee: and thy lips shall testify against thee.

[7] What! art thou the first man that was born? or wert thou established before the hills? [8] Or hast thou heard the ordinance of God? or has God used thee as his counsellor? and has wisdom come only to thee? [9] For what knowest thou, that we know not? or what understandest thou, which we do not also? [10] Truly among us are both the old and very aged man, more advanced in days than thy father. [11] Thou hast been scourged for but few of thy sins: thou hast spoken haughtily and extravagantly.

[12] What has thine heart dared? or what have thine eyes aimed at, [13] that thou hast vented thy rage before God, and delivered such words from thy mouth? [14] For who, being a mortal, is such that he shall be blameless? or, who that is born of a woman, that he should be just? [15] Forasmuch as he trusts not his saints; and the heaven is not pure before him. [16] Alas then, abominable and unclean is man, drinking unrighteousness as a draught.

[17] But I will tell thee, hearken to me; I will tell thee now what I have seen; [18] things wise men say, and their fathers have not hidden. [19] To them alone the earth was given, and no stranger came upon them. [20] All the life of the ungodly is spent in care, and the years granted to the oppressor are numbered. [21] And his terror is in his ears: just when he seems

to be at peace, his overthrow will come.
22 Let him not trust that he shall return
from darkness, for he has been already
made over to the power of the sword.
23 And he has been appointed to be food
for vultures; and he knows within him-
self that he is doomed to be a carcase:
and a dark day shall carry him away as
with a whirlwind. 24 Distress also and an-
guish shall come upon him: he shall fall
as a captain in the first rank. 25 For he has
lifted his hands against God, and he has
hardened his neck against the Almighty
God. 26 And he has run against him with
insolence, on the thickness of the back of
his shield. 27 For he has covered his face
with his fat, and made layers of fat upon
his thighs. 28 And let him lodge in deso-
late cities, and enter into houses with-
out inhabitant: and what they have pre-
pared, others shall carry away.

29 Neither shall he at all grow rich, nor
shall his substance remain: he shall not
cast a shadow upon the earth. 30 Neither
shall he in any wise escape the darkness:
let the wind blast his blossom, and let his
flower fall off. 31 Let him not think that
he shall endure; for his end shall be van-
ity. 32 His harvest shall perish before the
time, and his branch shall not flourish.
33 And let him be gathered as the unripe
grape before the time, and let him fall
as the blossom of the olive. 34 For death
is the witness of an ungodly man, and
fire shall burn the houses of them that
receive gifts. 35 And he shall conceive sor-
rows, and his end shall be vanity, and his
belly shall bear deceit.

16 But Job answered and said,
2 have heard many such things: poor
comforters are ye all. 3 What! is there
any reason in vain words? or what will
hinder thee from answering? 4 I also will
speak as ye do: if indeed your soul were
in my soul's stead, then would I insult
you with words, and I would shake my
head at you. 5 And would there were
strength in my mouth, and I would not
spare the movement of my lips.

6 For if I should speak, I shall not feel
the pain of my wound: and if I should be
silent, how shall I be wounded the less?
7 But now he has made me weary, and a
worn-out fool; and thou hast laid hold of
me. 8 My falsehood has become a testi-
mony, and has risen up against me: it has
confronted me to my face.

9 In his anger he has cast me down;
he has gnashed his teeth upon me: the
weapons of his robbers have fallen upon
me. 10 He has attacked me with the keen
glances of his eyes; with his sharp spear
he has smitten me down upon my knees;
and they have run upon me with one ac-
cord.

11 For God has delivered me into the
hands of unrighteous men, and thrown
me upon the ungodly. 12 When I was
at peace he distracted me: he took me
by the hair of the head, and plucked it
out: he set me up as a mark. 13 They sur-
rounded me with spears, aiming at my
reins: without sparing me they poured
out my gall upon the ground. 14 They
overthrew me with fall upon fall: they
ran upon me in their might. 15 They
sewed sackcloth upon my skin, and my
strength has been spent on the ground.
16 My belly has been parched with wail-
ing, and darkness is on my eyelids. 17 Yet
there was no injustice in my hands, and
my prayer is pure.

18 Earth, cover not over the blood of
my flesh, and let my cry have no place.
19 And now, behold, my witness is in
heaven, and my advocate is on high.

[20] Let my supplication come to God, and let mine eye weep before him. [21] Oh that a man might plead before God, even as the son of man with his neighbour! [22] But my years are numbered and their end come, and I shall go by the way by which I shall not return.

17 I perish, carried away by the wind, and I seek for burial, and obtain it not. [2] Weary I intreat; and what have I done? and strangers have stolen my goods. [3] Who is this? let him join hands with me. [4] For thou hast hid their heart from wisdom; therefore thou shalt not exalt them. [5] He shall promise mischief to his companions: but their eyes have failed for their children.

[6] But thou hast made me a byword among the nations, and I am become a scorn to them. [7] For my eyes are dimmed through pain; I have been grievously beset by all. [8] Wonder has seized true men upon this; and let the just rise up against the transgressor. [9] But let the faithful hold on his own way, and let him that is pure of hands take courage. [10] Howbeit, do ye all strengthen yourselves and come now, for I do not find truth in you.

[11] My days have passed in groaning, and my heart-strings are broken. [12] I have turned the night into day: the light is short because of darkness. [13] For if I remain, Hades is my habitation: and my bed has been made in darkness. [14] I have called upon death to be my father, and corruption to be my mother and sister. [15] Where then is yet my hope? or where shall I see my good? [16] Will they go down with me to Hades, or shall we go down together to the tomb?

18 Then Baldad the Sauchite answered and said,

[2] How long wilt thou continue? forbear, that we also may speak. [3] For wherefore have we been silent before thee like brutes? [4] Anger has possessed thee: for what if thou shouldest die; would the earth under heaven be desolate? or shall the mountains be overthrown from their foundations?

[5] But the light of the ungodly shall be quenched, and their flame shall not go up. [6] His light shall be darkness in his habitation, and his lamp shall be put out with him. [7] Let the meanest of men spoil his goods, and let his counsel deceive him. [8] His foot also has been caught in a snare, and let it be entangled in a net. [9] And let snares come upon him: he shall strengthen those that thirst for his destruction. [10] His snare is hid in the earth, and that which shall take him is by the path. [11] Let pains destroy him round about, and let many enemies come about him, [12] vex him with distressing hunger: and a signal destruction has been prepared for him. [13] Let the soles of his feet be devoured: and death shall consume his beauty. [14] And let health be utterly banished from his tabernacle, and let distress seize upon him with a charge from the king. [15] It shall dwell in his tabernacle in his night: his excellency shall be sown with brimstone. [16] His roots shall be dried up from beneath, and his crop shall fall away from above. [17] Let his memorial perish out of the earth, and his name shall be publicly cast out. [18] Let one drive him from light into darkness. [19] He shall not be known among his people, nor his house preserved on the earth. [20] But strangers shall dwell in his possessions: the last groaned for him, and wonder seized the first.

[21] These are the houses of the unrighteous, and this is the place of them that know not God.

19 Then Job answered and said,
[2] How long will ye vex my soul, and destroy me with words? only know that God has dealt with me thus. [3] Ye speak against me; ye do not feel for me, but bear hard upon me. [4] Yea verily, I have erred in truth, (but the error abides with myself) [4] in having spoken words which it was not right to speak; and my words err, and are unseasonable. [5] But alas! for ye magnify yourselves against me, and insult me with reproach. [6] Know then that it is God that has troubled me, and has raised his bulwark against me. [7] Behold, I laugh at reproach; I will not speak: or I will cry out, but there is nowhere judgment. [8] I am fenced round about, and can by no means escape: he has set darkness before my face. [9] And he has stripped me of my glory, and has taken the crown from my head. [10] He has torn me round about, and I am gone: and he has cut off my hope like a tree. [11] And he has dreadfully handled me in anger, and has counted me for an enemy. [12] His troops also came upon me with one accord, liers in wait compassed my ways.

[13] My brethren have stood aloof from me; they have recognised strangers rather than me: and my friends have become pitiless. [14] My nearest of kin have not acknowledged me, and they that knew my name, have forgotten me. [15] As for my household, and my maidservants, I was a stranger before them. [16] I called my servant, and he hearkened not; and my mouth intreated him. [17] And I besought my wife, and earnestly intreated the sons of my concubines. [18] But they rejected me for ever; whenever I rise up, they speak against me. [19] They that saw me abhorred me: the very persons whom I had loved, rose up against me. [20] My flesh is corrupt under my skin, and my bones are held in my teeth. [21] Pity me, pity me, O friends; for it is the hand of God that has touched me. [22] Wherefore do ye persecute me as also God does, and are not satisfied with my flesh?

[23] For oh that my words were written, and that they were recorded in a book for ever, [24] with an iron pen and lead, or graven in the rocks! [25] For I know that he is eternal who is about to deliver me, [26] and to raise up upon the earth my skin that endures these sufferings: for these things have been accomplished to me of God; [27] which I am conscious of in myself, which mine eye has seen, and not another, but all have been fulfilled to me in my bosom.

[28] But if ye shall also say, What shall we say before him, and so find the root of the matter in him? [29] Do ye also beware of deceit: for wrath will come upon transgressors; and then shall they know where their substance is.

20 Then Sophar the Minæan answered and said,
[2] I did not suppose that thou wouldest answer thus: neither do ye understand more than I. [3] I will hear my shameful reproach; and the spirit of my understanding answers me.

[4] Hast thou not known these things of old, from the time that man was set upon the earth? [5] But the mirth of the ungodly is a signal downfall, and the joy of transgressors is destruction: [6] although his gifts should go up to heaven, and his sacrifice reach the clouds. [7] For when he shall seem to be now established, then he shall utterly perish: and they that knew him shall say, Where is he? [8] Like a dream that has fled away, he shall not be found; and he has fled like a vision of the night. [9] The eye has looked upon him, but shall not see him again; and his place shall no longer perceive him. [10] Let his inferiors destroy his children, and let his hands kindle the fire of sorrow. [11] His bones have been filled with vigour of his youth, and it shall lie down with him in the dust.

[12] Though evil be sweet in his mouth, though he will hide it under his tongue;

13 though he will not spare it, and will not
leave it, but will keep it in the midst of his
throat: 14 yet he shall not at all be able to
help himself; the gall of an asp is in his
belly.
15 His wealth unjustly collected shall be
vomited up; a messenger of wrath shall
drag him out of his house. 16 And let
him suck the poison of serpents, and let
the serpent's tongue slay him. 17 Let him
not see the milk of the pastures, nor the
supplies of honey and butter. 18 He has
laboured unprofitably and in vain, for
wealth of which he shall not taste: it is as
a lean thing, unfit for food, which he can-
not swallow. 19 For he has broken down
the houses of many mighty men: and he
has plundered an habitation, though he
built it not. 20 There is no security to his
possessions; he shall not be saved by his
desire. 21 There is nothing remaining of
his provisions; therefore his goods shall
not flourish. 22 But when he shall seem
to be just satisfied, he shall be straitened;
and all distress shall come upon him.
23 If by any means he would fill his
belly, let God send upon him the fury of
wrath; let him bring a torrent of pains
upon him. 24 And he shall by no means
escape from the power of the sword; let
the brazen bow wound him. 25 And let
the arrow pierce through his body; and
let the stars be against his dwelling-place:
let terrors come upon him. 26 And let
all darkness wait for him: a fire that
burns not out shall consume him; and
let a stranger plague his house. 27 And
let the heaven reveal his iniquities, and
the earth rise up against him. 28 Let de-
struction bring his house to an end; let
a day of wrath come upon him. 29 This
is the portion of an ungodly man from
God, and the possession of his goods ap-
pointed him by the all-seeing God.

21 But Job answered and said,
2 Hear ye, hear ye my words, that I
may not have this consolation from you.
3 Raise me, and I will speak; then ye shall
not laugh me to scorn. 4 What! is my
reproof of man? and why should I not
be angry? 5 Look upon me, and wonder,
laying your hand upon your cheek.
6 For even when I remember, I am
alarmed, and pains seize my flesh.
7 Wherefore do the ungodly live, and
grow old even in wealth? 8 Their seed is
according to their desire, and their chil-
dren are in their sight. 9 Their houses are
prosperous, neither have they any where
cause for fear, neither is there a scourge
from God upon them. 10 Their cow does
not cast her calf, and their beast with
young is safe, and does not miscarry.
11 And they remain as an unfailing flock,
and their children play before them, tak-
ing up the psaltery and harp; 12 and they
rejoice at the voice of a song. 13 And
they spend their days in wealth, and fall
asleep in the rest of the grave. 14 Yet such
a man says to God, Depart from me; I de-
sire not to know thy ways. 15 What is the
Mighty One, that we should serve him?
and what profit is there that we should
approach him?
16 For their good things were in their
hands, but he regards not the works of
the ungodly. 17 Nevertheless, the lamp
of the ungodly also shall be put out,
and destruction shall come upon them,
and pangs of vengeance shall seize them.
18 And they shall be as chaff before the
wind, or as dust which the storm has
taken up. 19 Let his substance fail to sup-
ply his children: God shall recompense
him, and he shall know it. 20 Let his eyes
see his own destruction, and let him not
be saved by God. 21 For his desire is in
his house with him, and the number of
his months has been suddenly cut off.
22 Is it not God who teaches under-
standing and knowledge? and does not
he judge murders? 23 One shall die in his

perfect strength, and wholly at ease and prosperous; [24] and his inwards are full of fat, and his marrow is diffused throughout him. [25] And another dies in bitterness of soul, not eating any good thing. [26] But they lie down in the earth together, and corruption covers them.

[27] So I know you, that ye presumptuously attack me: [28] so that ye will say, Where is the house of the prince? and where is the covering of the tabernacles of the ungodly? [29] Ask those that go by the way, and do not disown their tokens. [30] For the wicked hastens to the day of destruction: they shall be led away for the day of his vengeance. [31] Who will tell him his way to his face, whereas he has done it? who shall recompense him? [32] And he has been led away to the tombs, and he has watched over the heaps. [33] The stones of the valley have been sweet to him, and every man shall depart after him, and there are innumerable ones before him. [34] How then do ye comfort me in vain? whereas I have no rest from your molestation.

22 Then Eliphaz the Thæmanite answered and said,

[2] Is it not God that teaches understanding and knowledge? [3] For what matters it to God, if thou wert blameless in thy works? or is it profitable that thou shouldest perfect thy way? [4] Wilt thou maintain and plead thine own cause? and will he enter into judgment with thee?

[5] Is not thy wickedness abundant, and thy sins innumerable? [6] And thou hast taken security of thy brethren for nothing, and hast taken away the clothing of the naked. [7] Neither hast thou given water to the thirsty to drink, but hast taken away the morsel of the hungry. [8] And thou hast accepted the persons of some; and thou hast established those that were already settled on the earth. [9] But thou hast sent widows away empty, and hast afflicted orphans. [10] Therefore snares have compassed thee, and disastrous war has troubled thee. [11] The light has proved darkness to thee, and water has covered thee on thy lying down.

[12] Does not he that dwells in the high places observe? and has he not brought down the proud? [13] And thou hast said, What does the Mighty One know? does he judge in the dark? [14] A cloud is his hiding-place, and he shall not be seen; and he passes through the circle of heaven. [15] Wilt thou not mark the old way, which righteous men have trodden? [16] who were seized before their time: their foundations are as an overflowing stream. [17] Who say, What will God do to us? or what will the Almighty bring upon us? [18] Yet he filled their houses with good things: but the counsel of the wicked is far from him. [19] The righteous have seen it, and laughed, and the blameless one has derided them. [20] Verily their substance has been utterly destroyed, and the fire shall devour what is left of their property.

[21] Be firm, I pray thee, if thou canst endure; then thy fruit shall prosper. [22] And receive a declaration from his mouth, and lay up his words in thine heart. [23] And if thou shalt turn and humble thyself before God, thou hast thus removed unrighteousness far from thy habitation. [24] Thou shalt lay up for thyself treasure in a heap on the rock; and Sophir shall be as the rock of the torrent. [25] So the Almighty shall be thy helper from enemies, and he shall bring thee forth pure as silver that has been tried by fire. [26] Then shalt thou have boldness before God, looking up cheerfully to heaven. [27] And he shall hear thee when thou prayest to him, and he shall grant thee power to pay thy vows. [28] And he shall establish to thee again a habitation of righteousness and there shall be light upon thy paths. [29] Because thou hast humbled thyself; and thou shalt say, Man has behaved proudly, but he shall save him that is of lowly eyes.

30 He shall deliver the innocent, and do
thou save thyself by thy pure hands.

23 Then Job answered and said,
2 Yea, I know that pleading is out of
my reach; and his hand has been made
heavy upon my groaning. 3 Who would
then know that I might find him, and
come to an end of the matter? 4 And
I would plead my own cause, and he
would fill my mouth with arguments.
5 And I would know the remedies which
he would speak to me, and I would per-
ceive what he would tell me. 6 Though he
should come on me in his great strength,
then he would not threaten me; 7 for
truth and reproof are from him; and he
would bring forth my judgment to an
end. 8 For if I shall go first, and exist no
longer, still what do I know concerning
the latter end?

9 When he wrought on the left hand,
then I observed it not: his right hand
shall encompass me but I shall not see
it. 10 For he knows already my way; and
he has tried me as gold. 11 And I will go
forth according to his commandments,
for I have kept his ways; and I shall
not turn aside from his commandments,
12 neither shall I transgress; but I have hid
his words in my bosom.

13 And if too he has thus judged, who is
he that has contradicted, for he has both
willed a thing and done it. 15 Therefore
am I troubled at him; and when I was re-
proved, I thought of him. 15 Therefore let
me take good heed before him: I will con-
sider, and be afraid of him.

16 But God has softened my heart, and
the Almighty has troubled me. 17 For
I knew not that darkness would come
upon me, and thick darkness has cov-
ered me before my face.

24 But why have the seasons been hid-
den from God, 2 while the ungodly
have passed over the bound, carrying off
the flock with the shepherd? 3 They have
led away the ass of the fatherless, and
taken the widow's ox for a pledge.

4 They have turned aside the weak
from the right way: and the meek of the
earth have hidden themselves together.
5 And they have departed like asses in
the field, having gone forth on my ac-
count according to their own order: his
bread is sweet to his little ones.

6 They have reaped a field that was not
their own before the time: the poor have
laboured in the vineyards of the ungodly
without pay and without food. 7 They
have caused many naked to sleep with-
out clothes, and they have taken away
the covering of their body. 8 They are wet
with the drops of the mountains: they
have embraced the rock, because they
had no shelter.

9 They have snatched the fatherless
from the breast, and have afflicted the
outcast. 10 And they have wrongfully
caused others to sleep without clothing,
and taken away the morsel of the hun-
gry.

11 They have unrighteously laid wait in
narrow places, and have not known the
righteous way. 12 Who have cast forth the
poor from the city and their own houses,
and the soul of the children has groaned
aloud.

13 Why then has he not visited these?
forasmuch as they were upon the earth,
and took no notice, and they knew not
the way of righteousness, neither have
they walked in their appointed paths?
14 But having known their works, he de-
livered them into darkness: and in the
night one will be as a thief: 15 and the eye
of the adulterer has watched for the dark-
ness, saying, Eye shall not perceive me,
and he puts a covering on his face. 16 In
darkness he digs through houses: by day
they conceal themselves securely: they

know not the light. [17] For the morning is to them all as the shadow of death, for each will be conscious of the terror of the shadow of death. [18] He is swift on the face of the water: let his portion be cursed on the earth; and let their plants be laid bare. [19] Let them be withered upon the earth; for they have plundered the sheaves of the fatherless.

[20] Then is his sin brought to remembrance, and he vanishes like a vapour of dew: but let what he has done be recompensed to him, and let every unrighteous one be crushed like rotten wood.

[21] For he has not treated the barren woman well, and has had no pity on a feeble woman. [22] And in wrath he has overthrown the helpless: therefore when he has arisen, a man will not feel secure of his own life. [23] When he has fallen sick, let him not hope to recover: but let him perish by disease. [24] For his exaltation has hurt many; but he has withered as mallows in the heat, or as an ear of corn falling off of itself from the stalk. [25] But if not, who is he that says I speak falsely, and will make my words of no account?

25 Then Baldad the Sauchite answered and said,

[2] What beginning or fear is his—even he that makes all things in the highest? [3] For let none think that there is a respite for robbers: and upon whom will there not come a snare from him? [4] For how shall a mortal be just before God? or who that is born of a woman shall purify himself? [5] If he gives an order to the moon, then it shines not; and the stars are not pure before him. [6] But alas! man is corruption, and the son of man a worm.

26 But Job answered and said,

[2] To whom dost thou attach thyself, or whom art thou going to assist? is it not he that has much strength, and he who has a strong arm? [3] To whom hast thou given counsel? is it not to him who has all wisdom? whom wilt thou follow? is it not one who has the greatest power? [4] To whom hast thou uttered words? and whose breath is it that has come forth from thee?

[5] Shall giants be born from under the water and the inhabitants thereof? [6] Hell is naked before him, and destruction has no covering. [7] He stretches out the north wind upon nothing, and he upon nothing hangs the earth; [8] binding water in his clouds, and the cloud is not rent under it. [9] He keeps back the face of his throne, stretching out his cloud upon it. [10] He has encompassed the face of the water by an appointed ordinance, until the end of light and darkness. [11] The pillars of heaven are prostrate and astonished at his rebuke. [12] He has calmed the sea with his might, and by his wisdom the whale has been overthrown. [13] And the barriers of heaven fear him, and by a command he has slain the apostate dragon. [14] Behold, these are parts of his way; and we will hearken to him at the least intimation of his word: but the strength of his thunder who knows, when he shall employ it?

27 And Job further continued and said in his parable,

[2] As God lives, who has thus judged me; and the Almighty, who has embittered my soul; [3] verily, while my breath is yet in me, and the breath of God which remains to me is in my nostrils, [4] my lips shall not speak evil words, neither shall my soul meditate unrighteous thoughts. [5] Far be it from me that I should justify you till I die; for I will not let go my innocence, [6] but keeping fast to my righteousness I will by no means let it go: for I am not conscious to myself of having done

any thing amiss. [7] Nay rather, but let
mine enemies be as the overthrow of the
ungodly, and they that rise up against
me, as the destruction of transgressors.
[8] For what is the hope of the ungodly,
that he holds to it? will he indeed trust
in God and be saved? [9] Will God hear his
prayer? or, when distress has come upon
him, [10] has he any confidence before him?
or will God hear him as he calls upon
him?
[11] Yet now I will tell you what is in the
hand of God: I will not lie concerning
the things which are with the Almighty.
[12] Behold, ye all know that ye are adding
vanity to vanity. [13] This is the por-
tion of an ungodly man from God, and
the possession of oppressors shall come
upon them from the Almighty. [14] And
if their children be many, they shall be
for slaughter: and if they grow up, they
shall beg. [15] And they that survive of him
shall utterly perish, and no one shall pity
their widows. [16] Even if he should gather
silver as earth, and prepare gold as clay;
[17] all these things shall the righteous gain,
and the truehearted shall possess his
wealth. [18] And his house is gone like
moths, and like a spider's web. [19] The
rich man shall lie down, and shall not
continue: he has opened his eyes, and
he is not. [20] Pains have come upon him
as water, and darkness has carried him
away by night. [21] And a burning wind
shall catch him, and he shall depart, and
it shall utterly drive him out of his place.
[22] And God shall cast trouble upon him,
and not spare: he would fain flee out of
his hand. [23] He shall cause men to clap
their hands against them, and shall hiss
him out of his place.

28 For there is a place for the silver,
whence it comes, and a place for
the gold, whence it is refined. [2] For iron
comes out of the earth, and brass is hewn
out like stone.
[3] He has set a bound to darkness, and
he searches out every limit: a stone
is darkness, and the shadow of death.
[4] There is a cutting off of the torrent by
reason of dust: so they that forget the
right way are weakened; they are re-
moved from among men. [5] As for the
earth, out of it shall come bread: under it
has been turned up as it were fire. [6] Her
stones are the place of the sapphire: and
her dust supplies man with gold. [7] There
is a path, the fowl has not known it, nei-
ther has the eye of the vulture seen it:
[8] neither have the sons of the proud trod-
den it, a lion has not passed upon it.
[9] He has stretched forth his hand on the
sharp rock, and turned up mountains by
the roots: [10] and he has interrupted the
whirlpools of rivers, and mine eye has
seen every precious thing. [11] And he has
laid bare the depths of rivers, and has
brought his power to light.
[12] But whence has wisdom been discov-
ered? and what is the place of knowl-
edge? [13] A mortal has not known its
way, neither indeed has it been discov-
ered among men. [14] The depth said, It is
not in me: and the sea said, It is not with
me. [15] One shall not give fine gold in-
stead of it, neither shall silver be weighed
in exchange for it. [16] Neither shall it be
compared with gold of Sophir, with the
precious onyx and sapphire. [17] Gold and
crystal shall not be equalled to it, nei-
ther shall vessels of gold be its exchange.
[18] Coral and fine pearl shall not be men-
tioned: but do thou esteem wisdom
above the most precious things. [19] The
topaz of Ethiopia shall not be equalled
to it; it shall not be compared with pure
gold.
[20] Whence then is wisdom found? and
of what kind is the place of understand-

ing? [21] It has escaped the notice of every man, and has been hidden from the birds of the sky. [22] Destruction and Death said, We have heard the report of it.

[23] God has well ordered the way of it, and he knows the place of it. [24] For he surveys the whole earth under heaven, knowing the things in the earth: [25] all that he has made; the weight of the winds, the measures of the water. [26] When he made them, thus he saw and numbered them, and made a way for the pealing of the thunder. [27] Then he saw it, and declared it: he prepared it and traced it out. [28] And he said to man, Behold, godliness is wisdom; and to abstain from evil is understanding.

29 And Job continued and said in his parable,

[2] Oh that I were as in months past, wherein God preserved me! [3] As when his lamp shone over my head; when by his light I walked through darkness. [4] As when I steadfastly pursued my ways, when God took care of my house. [5] When I was very fruitful, and my children were about me; [6] when my ways were moistened with butter, and the mountains flowed for me with milk.

[7] When I went forth early in the city, and the seat was placed for me in the streets. [8] The young men saw me, and hid themselves: and all the old men stood up. [9] And the great men ceased speaking, and laid their finger on their mouth. [10] And they that heard me blessed me, and their tongue clave to their throat. [11] For the ear heard, and blessed me; and the eye saw me, and turned aside. [12] For I saved the poor out of the hand of the oppressor, and helped the fatherless who had no helper. [13] Let the blessing of the perishing one come upon me; yea, the mouth of the widow has blessed me. [14] Also I put on righteousness, and clothed myself with judgment like a mantle. [15] I was the eye of the blind, and the foot of the lame. [16] I was the father of the helpless; and I searched out the cause which I knew not. [17] And I broke the jaw-teeth of the unrighteous; I plucked the spoil out of the midst of their teeth. [18] And I said, My age shall continue as the stem of a palm-tree; I shall live a long while. [19] My root was spread out by the water, and the dew would lodge on my crop. [20] My glory was fresh in me, and my bow prospered in his hand.

[21] Men heard me, and gave heed, and they were silent at my counsel. [22] At my word they spoke not again, and they were very glad whenever I spoke to them. [23] As the thirsty earth expecting the rain, so they waited for my speech. [24] Were I to laugh on them, they would not believe it; and the light of my face has not failed. [25] I chose out their way, and sat chief, and dwelt as a king in the midst of warriors, as one comforting mourners.

30 But now the youngest have laughed me to scorn, now they reprove me in their turn, whose fathers I set at nought; whom I did not deem worthy to be with my shepherd dogs. [2] Yea, why had I the strength of their hands? for them the full term of life was lost. [3] One is childless in want and famine, such as they that fled but lately the distress and misery of drought. [4] Who compass the salt places on the sounding shore, who had salt herbs for their food, and were dishonourable and of no repute, in want of every good thing; who also ate roots of trees by reason of great hunger.

[5] Thieves have risen up against me, [6] whose houses were the caves of the rocks, who lived under the wild shrubs. [7] They will cry out among the rustling bushes. [8] They are sons of fools and vile men, whose name and glory are quenched from off the earth. [9] But now I am their music, and they have me for a by-word. [10] And they stood aloof and abhorred me, and spared not to spit in

my face. [11] For he has opened his quiver and afflicted me: they also have cast off the restraint of my presence. [12] They have risen up against me on the right hand of their offspring; they have stretched out their foot, and directed against me the ways of their destruction. [13] My paths are ruined; for they have stripped off my raiment: he has shot at me with his weapons. [14] And he has pleaded against me as he will: I am overwhelmed with pains. [15] My pains return upon me; my hope is gone like the wind, and my safety as a cloud.

[16] Even now my life shall be poured forth upon me; and days of anguish seize me. [17] And by night my bones are confounded; and my sinews are relaxed. [18] With great force my disease has taken hold of my garment: it has compassed me as the collar of my coat. [19] And thou hast counted me as clay; my portion is in dust and ashes.

[20] And I have cried to thee, but thou hearest me not: but they stood still, and observed me. [21] They attacked me also without mercy: thou hast scourged me with a strong hand. [22] And thou hast put me to grief, and hast cast me away from safety. [23] For I know that death will destroy me: for the earth is the house appointed for every mortal. [24] Oh then that I might lay hands upon myself, or at least ask another, and he should do this for me. [25] Yet I wept over every helpless man; I groaned when I saw a man in distress. [26] But I, when I waited for good things, behold, days of evils came the more upon me.

[27] My belly boiled, and would not cease: the days of poverty prevented me. [28] I went mourning without restraint: and I have stood and cried out in the assembly. [29] I am become a brother of monsters, and a companion of ostriches. [30] And my skin has been greatly blackened, and my bones are burned with heat. [31] My harp also has been turned into mourning, and my song into my weeping.

31 I made a covenant with mine eyes, and I will not think upon a virgin. [2] Now what portion has God given from above? and is there an inheritance given of the Mighty One from the highest? [3] Alas! destruction to the unrighteous, and rejection to them that do iniquity. [4] Will he not see my way, and number all my steps? [5] But if I had gone with scorners, and if too my foot has hasted to deceit: [6] (for I am weighed in a just balance, and God knows my innocence:) [7] if my foot has turned aside out of the way, or if mine heart has followed mine eye, and if too I have touched gifts with my hands; [8] then let me sow, and let others eat; and let me be uprooted on the earth. [9] If my heart has gone forth after another man's wife, and if I laid wait at her doors; [10] then let my wife also please another, and let my children be brought low. [11] For the rage of anger is not to be controlled, in the case of defiling another man's wife. [12] For it is a fire burning on every side, and whomsoever it attacks, it utterly destroys.

[13] And if too I despised the judgment of my servant or my handmaid, when they pleaded with me; [14] what then shall I do if God should try me? and if also he should at all visit me, can I make an answer? [15] Were not they too formed as I also was formed in the womb? yea, we were formed in the same womb.

[16] But the helpless missed not whatever need they had, and I did not cause the eye of the widow to fail. [17] And if too I ate my morsel alone, and did not impart of it to the orphan; [18] (for I nourished them as a father from my youth, and guided them from my mother's womb.) [19] And if too I overlooked the naked as he was perishing, and did not clothe him; [20] and if the poor did not bless me, and their shoulders were not warmed with the fleece of my lambs; [21] if I lifted my hand against an orphan, trusting that my

strength was far superior to his: [22] let then my shoulder start from the bladebone, and my arm be crushed off from the elbow. [23] For the fear of God constrained me, and I cannot bear up by reason of his burden.

[24] If I made gold my treasure, and if too I trusted the precious stone; [25] and if too I rejoiced when my wealth was abundant, and if too I laid my hand on innumerable treasures: [26] (do we not see the shining sun eclipsed, and the moon waning? for they have not power to continue:) [27] and if my heart was secretly deceived, and if I have laid my hand upon my mouth and kissed it: [28] let this also then be reckoned to me as the greatest iniquity: for I should have lied against God Most High. [29] And if too I was glad at the fall of mine enemies, and mine heart said, Aha! [30] let then mine ear hear my curse, and let me be a by-word among my people in my affliction.

[31] And if too my handmaids have often said, Oh that we might be satisfied with his flesh; (whereas I was very kind: [32] for the stranger did not lodge without, and my door was opened to every one that came:) [33] or if too having sinned unintentionally, I hid my sin; [34] (for I did not stand in awe of a great multitude, so as not to declare boldly before them:) and if too I permitted a poor man to go out of my door with an empty bosom: [35] (Oh that I had a hearer,) and if I had not feared the hand of God; and as to the written charge which I had against any one, [36] I would place it as a chaplet on my shoulders, and read it. [37] And if I did not read it and return it, having taken nothing from the debtor:

[38] If at any time the land groaned against me, and if its furrows mourned together; [39] and if I ate its strength alone without price, and if too I grieved the heart of the owner of the soil, by taking aught from him: [40] then let the nettle come up to me instead of wheat, and a bramble instead of barley. And Job ceased speaking.

32 And his three friends also ceased any longer to answer Job: for Job was righteous before them.

[2] Then Elius the son of Barachiel, the Buzite, of the kindred of Ram, of the country of Ausis, was angered: and he was very angry with Job, because he justified himself before God. [3] And he was also very angry with his three friends, because they were not able to return answers to Job, yet set him down for an ungodly man. [4] But Elius had forborne to give an answer to Job, because they were older than he. [5] And Elius saw that there was no answer in the mouth of the three men; and he was angered in his wrath. [6] And Elius the Buzite the son of Barachiel answered and said,

I am younger in age, and ye are elder; wherefore I kept silence, fearing to declare to you my own knowledge. [7] And I said, It is not time that speaks, though in many years men know wisdom: [8] but there is a spirit in mortals; and the inspiration of the Almighty is that which teaches. [9] The long-lived are not wise as such; neither do the aged know judgment. [10] Wherefore I said, Hear me, and I will tell you what I know.

[11] Hearken to my words; for I will speak in your hearing, until ye shall have tried the matter with words: [12] and I shall understand as far as you; and, behold, there was no one of you that answered Job his words in argument, [13] lest ye should say, We have found that we have added wisdom to God. [14] And ye have commissioned a man to speak such words.

[15] They were afraid, they answered no longer; they gave up their speaking. [16] I waited, (for I had not spoken,) because they stood still, they answered not. [17] And Elius continued, and said, I will again speak, [18] for I am full of words, for the spirit of my belly destroys me. [19] And my belly is as a skin of sweet wine bound

up and ready to burst; or as a brazier's
labouring bellows. [20] I will speak, that
I may open my lips and relieve myself.
[21] For truly I will not be awed because of
man, nor indeed will I be confounded be-
fore a mortal. [22] For I know not how to re-
spect persons: and if otherwise, even the
moths would eat me.

33 Howbeit hear, Job, my words, and
hearken to my speech. [2] For be-
hold, I have opened my mouth, and my
tongue has spoken. [3] My heart shall be
found pure by my words; and the under-
standing of my lips shall meditate purity.
[4] The Divine Spirit is that which formed
me, and the breath of the Almighty that
which teaches me. [5] If thou canst, give
me an answer: wait therefore; stand
against me, and I will stand against thee.
[6] Thou art formed out of the clay as also
I: we have been formed out of the same
substance. [7] My fear shall not terrify thee,
neither shall my hand be heavy upon
thee.

[8] But thou hast said in mine ears, (I
have heard the voice of thy words;) be-
cause thou sayest, I am pure, not having
sinned; [9] I am blameless, for I have not
transgressed. [10] Yet he has discovered a
charge against me, and he has reckoned
me as an adversary. [11] And he has put my
foot in the stocks, and has watched all my
ways. [12] For how sayest thou, I am right-
teous, yet he has not hearkened to me?
for he that is above mortals is eternal.

[13] But thou sayest, Why has he not
heard every word of my cause? [14] For
when God speaks once, or a second time,
[15] sending a dream, or in the meditation
of the night; (as when a dreadful alarm
happens to fall upon men, in slumber-
ings on the bed:) [16] then opens he the
understanding of men: he scares them
with such fearful visions: [17] to turn a man
from unrighteousness, and he delivers
his body from a fall. [18] He spares also his
soul from death, and suffers him not to
fall in war.

[19] And again, he chastens him with sick-
ness on his bed, and the multitude of
his bones is benumbed. [20] And he shall
not be able to take any food, though his
soul shall desire meat; [21] until his flesh
shall be consumed, and he shall shew his
bones bare. [22] His soul also draws nigh to
death, and his life is in Hades. [23] Though
there should be a thousand messengers
of death, not one of them shall wound
him: if he should purpose in his heart to
turn to God, and declare to man his fault,
and shew his folly; [24] he will support him,
that he should not perish, and will re-
store his body as fresh plaster upon a
wall; and he will fill his bones with mar-
row. [25] And he will make his flesh tender
as that of a babe, and he will restore him
among men in his full strength. [26] And
he shall pray to God, and his prayer shall
be accepted of him; he shall enter with
a cheerful countenance, with a full ex-
pression of praise: for he will render
to men their due. [27] Even then a man
shall blame himself, saying, What kind of
things have I done? and he has not pun-
ished me according to the full amount of
my sins. [28] Deliver my soul, that it may
not go to destruction, and my life shall
see the light.

[29] Behold, all these things the Mighty
One works in a threefold manner with
a man. [30] And he has delivered my soul
from death, that my life may praise him
in the light.

[31] Hearken, Job, and hear me: be silent,
and I will speak. [32] If thou hast words, an-
swer me: speak, for I desire thee to be jus-
tified. [33] If not, do thou hear me: be silent,
and I will teach thee.

34 And Elius continued, and said,
Hear me, ye wise men; hearken, ye
that have knowledge. [3] For the ear tries
words, and the mouth tastes meat. [4] Let
us choose judgment to ourselves: let
us know among ourselves what is right.
[5] For Job has said, I am righteous: God
has removed my judgment. [6] And he has
erred in my judgment: my wound is se-
vere without unrighteousness of mine.

[7] What man is as Job, drinking scorning
like water? [8] saying, I have not sinned,
nor committed ungodliness, nor had fel-
lowship with workers of iniquity, to go
with the ungodly. [9] For thou shouldest
not say, There shall be no visitation of a
man, whereas there is a visitation on him
from God.

[10] Wherefore hear me, ye that are wise
in heart: far be it from me to sin before
God, and to pervert righteousness before
the Almighty. [11] Yea, he renders to a man
accordingly as each of them does, and in
a man's path he will find him.

[12] And thinkest thou that God will do
wrong, or will the Almighty who made
the earth wrest judgment? [13] And who
is he that made the whole world under
heaven, and all things therein? [14] For if
he would confine, and restrain his spirit
with himself; [15] all flesh would die to-
gether, and every mortal would return to
the earth, whence also he was formed.

[16] Take heed lest he rebuke thee: hear
this, hearken to the voice of words.
[17] Behold then the one that hates iniqui-
ties, and that destroys the wicked, who
is for ever just.

[18] He is ungodly that says to a king,
Thou art a transgressor, that says to
princes, O most ungodly one. [19] Such a
one as would not reverence the face of
an honourable man, neither knows how
to give honour to the great, so as that
their persons should be respected. [20] But
it shall turn out vanity to them, to cry
and beseech a man; for they dealt unlaw-
fully, the poor being turned aside from
their right. [21] For he surveys the works
of men, and nothing of what they do
has escaped him. [22] Neither shall there
be a place for the workers of iniquity
to hide themselves. [23] For he will not
lay upon a man more than right. [24] For
God looks down upon all men, who com-
prehends unsearchable things, glorious
also and excellent things without num-
ber. [25] Who discovers their works, and
will bring night about upon them, and
they shall be brought low. [26] And he
quite destroys the ungodly, for they are
seen before him. [27] Because they turned
aside from the law of God, and did not
regard his ordinances, [28] so as to bring be-
fore him the cry of the needy; for he will
hear the cry of the poor.

[29] And he will give quiet, and who will
condemn? and he will hide his face, and
who shall see him? whether it be done
against a nation, or against a man also:
[30] causing a hypocrite to be king, because
of the waywardness of the people.

[31] For there is one that says to the
Mighty One, I have received blessings; I
will not take a pledge: [32] I will see apart
from myself: do thou shew me if I have
done unrighteousness; I will not do so
any more. [33] Will he take vengeance for
it on thee, whereas thou wilt put it far
from thee? for thou shalt choose, and not
I; and what thou knowest, speak thou.
[34] Because the wise in heart shall say this,
and a wise man listens to my word. [35] But
Job has not spoken with understanding,
his words are not uttered with knowl-
edge. [36] Howbeit do thou learn, Job: no
longer make answer as the foolish: [37] that
we add not to our sins: for iniquity will
be reckoned against us, if we speak many
words before God.

35 And Elius resumed and said,
What is this that thou thinkest to be
according to right? who art thou that
thou hast said, I am righteous before
God? [4] I will answer thee, and thy three
friends.

[5] Look up to the sky and see; and
consider the clouds, how high they are
above thee. [6] If thou hast sinned, what
wilt thou do? and if too thou hast trans-
gressed much, what canst thou perform?
[7] And suppose thou art righteous, what
wilt thou give him? or what shall he
receive of thy hand? [8] Thy ungodliness
may affect a man who is like to thee; or
thy righteousness a son of man. [9] They
that are oppressed of a multitude will
be ready to cry out; they will call for
help because of the arm of many. [10] But
none said, Where is God that made me,
who appoints the night-watches; [11] who
makes me to differ from the four-footed
beasts of the earth, and from the birds of
the sky? [12] There they shall cry, and none
shall hearken, even because of the inso-
lence of wicked men.

[13] For God desires not to look on error,
for he is the Almighty One. [14] He be-
holds them that perform lawless deeds,
and he will save me: and do thou plead
before him, if thou canst praise him, as it
is possible even now. [15] For he is not now
regarding his wrath, nor has he noticed
severely any trespass. [16] Yet Job vainly
opens his mouth, in ignorance he multi-
plies words.

36 And Elius further continued, and
said,

[2] Wait for me yet a little while, that I
may teach thee: for there is yet speech in
me.

[3] Having fetched my knowledge from
afar, and according to my works, [4] I will
speak just things truly, and thou shalt
not unjustly receive unjust words.

[5] But know that God will not cast off an
innocent man: being mighty in strength
of wisdom, [6] he will not by any means
save alive the ungodly: and he will grant
the judgment of the poor. [7] He will
not turn away his eyes from the right-
teous, but they shall be with kings on
the throne: and he will establish them
in triumph, and they shall be exalted.
[8] But they that are bound in fetters shall
be holden in cords of poverty. [9] And
he shall recount to them their works,
and their transgressions, for such will act
with violence. [10] But he will hearken to
the righteous: and he has said that they
shall turn from unrighteousness. [11] If
they should hear and serve him, they
shall spend their days in prosperity, and
their years in honour. [12] But he preserves
not the ungodly; because they are not
willing to know God, and because when
reproved they were disobedient.

[13] And the hypocrites in heart will ar-
ray wrath against themselves; they will
not cry, because he has bound them.
[14] Therefore let their soul die in youth,
and their life be wounded by messengers
of death. [15] Because they afflicted the
weak and helpless: and he will vindicate
the judgment of the meek. [16] And he has
also enticed thee out of the mouth of the
enemy: [17] there is a deep gulf and a rush-
ing stream beneath it, and thy table came
down full of fatness. Judgment shall not
fail from the righteous; [18] but there shall
be wrath upon the ungodly, by reason of
the ungodliness of the bribes which they
received for iniquities.

[19] Let not thy mind willingly turn thee

aside from the petition of the feeble that are in distress. [20] And draw not forth all the mighty men by night, so that the people should go up instead of them. [21] But take heed lest thou do that which is wrong: for of this thou hast made choice because of poverty.

[22] Behold, the Mighty One shall prevail by his strength: for who is powerful as he is? [23] And who is he that examines his works? or who can say, He has wrought injustice? [24] Remember that his works are great beyond those which men have attempted. [25] Every man has seen in himself, how many mortals are wounded. [26] Behold, the Mighty One is great, and we shall not know him: the number of his years is even infinite. [27] And the drops of rain are numbered by him, and shall be poured out in rain to form a cloud. [28] The ancient heavens shall flow, and the clouds overshadow innumerable mortals: [28] he has fixed a time to cattle, and they know the order of rest. [28] Yet by all these things thy understanding is not astonished, neither is thy mind disturbed in thy body. [29] And though one should understand the outspreadings of the clouds, or the measure of his tabernacle; [30] behold he will stretch his bow against him, and he covers the bottom of the sea. [31] For by them he will judge the nations: he will give food to him that has strength. [32] He has hidden the light in his hands, and given charge concerning it to the interposing cloud. [33] God will declare concerning this to his friend: but there is a portion also for unrighteousness.

37 At this also my heart is troubled, and moved out of its place. [2] Hear thou a report by the anger of God's wrath, and a discourse shall come out of his mouth. [3] His dominion is under the whole heaven, and his light is at the extremities of the earth. [4] After him shall be a cry with a loud voice; he shall thunder with the voice of his excellency, yet he shall not cause men to pass away, for one shall hear his voice. [5] The Mighty One shall thunder wonderfully with his voice: for he has done great things which we knew not; [6] commanding the snow, Be thou upon the earth, and the stormy rain, and the storm of the showers of his might. [7] He seals up the hand of every man, that every man may know his own weakness. [8] And the wild beasts come in under the covert, and rest in their lair. [9] Troubles come on out of the secret chambers, and cold from the mountain-tops. [10] And from the breath of the Mighty One he will send frost; and he guides the water in whatever way he pleases. [11] And if a cloud obscures what is precious to him, his light will disperse the cloud. [12] And he will carry round the encircling clouds by his governance, to perform their works: whatsoever he shall command them, [13] this has been appointed by him on the earth, whether for correction, or for his land, or if he shall find him an object for mercy.

[14] Hearken to this, O Job: stand still, and be admonished of the power of God. [15] We know that God has disposed his works, having made light out of darkness. [16] And he knows the divisions of the clouds, and the signal overthrows of the ungodly. [17] But thy robe is warm, and there is quiet upon the land. [18] Wilt thou establish with him foundations for the ancient heavens? they are strong as a molten mirror. [19] Wherefore teach me, what shall we say to him? and let us cease from saying much. [20] Have I a book or a scribe by me, that I may stand and

put man to silence?
21 But the light is not visible to all: it
shines afar off in the heavens, as that
which is from him in the clouds. 22 From
the north come the clouds shining like
gold: in these great are the glory and
honour of the Almighty; 23 and we do
not find another his equal in strength: as
for him that judges justly, dost thou not
think that he listens? 24 Wherefore men
shall fear him; and the wise also in heart
shall fear him.

38 And after Elius had ceased from
speaking, God spoke to Job
through the whirlwind and clouds, say-
ing,
2 Who is this that hides counsel from
me, and confines words in his heart, and
thinks to conceal them from me? 3 Gird
thy loins like a man; and I will ask thee,
and do thou answer me.
4 Where wast thou when I founded the
earth? tell me now, if thou hast knowl-
edge, 5 who set the measures of it, if
thou knowest? or who stretched a line
upon it? 6 On what are its rings fastened?
and who is he that laid the corner-stone
upon it? 7 When the stars were made, all
my angels praised me with a loud voice.
8 And I shut up the sea with gates, when
it rushed out, coming forth out of its
mother's womb. 9 And I made a cloud its
clothing, and swathed it in mist. 10 And I
set bounds to it, surrounding it with bars
and gates. 11 And I said to it, Hitherto
shalt thou come, but thou shalt not go
beyond, but thy waves shall be confined
within thee.
12 Or did I order the morning light in
thy time; and did the morning star then
first see his appointed place; 13 to lay hold
of the extremities of the earth, to cast out
the ungodly out of it? 14 Or didst thou
take clay of the ground, and form a liv-
ing creature, and set it with the power
of speech upon the earth? 15 And hast
thou removed light from the ungodly,
and crushed the arm of the proud?
16 Or hast thou gone to the source of
the sea, and walked in the tracks of the
deep? 17 And do the gates of death open
to thee for fear; and did the porters of
hell quake when they saw thee? 18 And
hast thou been instructed in the breadth
of the whole earth under heaven? tell me
now, what is the extent of it?
19 And in what kind of a land does the
light dwell? and of what kind is the place
of darkness? 20 If thou couldest bring me
to their utmost boundaries, and if also
thou knowest their paths; 21 I know then
that thou wert born at that time, and the
number of thy years is great.
22 But hast thou gone to the treasures of
snow? and hast thou seen the treasures
of hail? 23 And is there a store of them,
for thee against the time of thine enemies,
for the day of wars and battle? 24 And
whence proceeds the frost? or whence is
the south wind dispersed over the whole
world under heaven? 25 And who pre-
pared a course for the violent rain, and a
way for the thunders; 26 to rain upon the
land where there is no man, the wilder-
ness, where there is not a man in it; so as
to feed the untrodden and uninhabited
land, 27 and cause it to send forth a crop
of green herbs?
28 Who is the rain's father? and who
has generated the drops of dew? 29 And
out of whose womb comes the ice? and
who has produced the frost in the sky,
30 which descends like flowing water?
who has terrified the face of the ungodly?
31 And dost thou understand the band
of Pleias, and hast thou opened the bar-
rier of Orion? 32 Or wilt thou reveal
Mazuroth in his season, and the evening
star with his rays? Wilt thou guide
them? 33 And knowest thou the changes
of heaven, or the events which take place
together under heaven? 34 And wilt thou
call a cloud with thy voice, and will it
obey thee with a violent shower of much
rain? 35 And wilt thou send lightnings,
and they shall go? and shall they say

to thee, What is thy pleasure? [36] And who has given to women skill in weaving, or knowledge of embroidery? [37] And who is he that numbers the clouds in wisdom, and has bowed the heaven down to the earth? [38] For it is spread out as dusty earth, and I have cemented it as one hewn stone to another.

[39] And wilt thou hunt a prey for the lions? and satisfy the desires of the serpents? [40] For they fear in their lairs, and lying in wait couch in the woods. [41] And who has prepared food for the raven? for its young ones wander and cry to God, in search of food.

39 Say if thou knowest the time of the bringing forth of the wild goats of the rock, and if thou hast marked the calving of the hinds: [2] and if thou hast numbered the full months of their being with young, and if thou hast relieved their pangs: [3] and hast reared their young without fear; and wilt thou loosen their pangs? [4] Their young will break forth; they will be multiplied with offspring: their young will go forth, and will not return to them.

[5] And who is he that sent forth the wild ass free? and who loosed his bands? [6] whereas I made his habitation the wilderness, and the salt land his coverts. [7] He laughs to scorn the multitude of the city, and hears not the chiding of the tax-gatherer. [8] He will survey the mountains as his pasture, and he seeks after every green thing.

[9] And will the unicorn be willing to serve thee, or to lie down at thy manger? [10] And wilt thou bind his yoke with thongs, or will he plough furrows for thee in the plain? [11] And dost thou trust him, because his strength is great? and wilt thou commit thy works to him? [12] And wilt thou believe that he will return to thee thy seed, and bring it in to thy threshing-floor?

[13] The peacock has a beautiful wing: if the stork and the ostrich conceive, it is worthy of notice, [14] for the ostrich will leave her eggs in the ground, and warm them on the dust, [15] and has forgotten that the foot will scatter them, and the wild beasts of the field trample them. [16] She has hardened herself against her young ones, as though she bereaved not herself: she labours in vain without fear. [17] For God has withholden wisdom from her, and not given her a portion in understanding. [18] In her season she will lift herself on high; she will scorn the horse and his rider.

[19] Hast thou invested the horse with strength, and clothed his neck with terror? [20] And hast thou clad him in perfect armour, and made his breast glorious with courage? [21] He paws exulting in the plain, and goes forth in strength into the plain. [22] He laughs to scorn a king as he meets him, and will by no means turn back from the sword. [23] The bow and sword resound against him; and his rage will swallow up the ground: [24] and he will not believe until the trumpet sounds. [25] And when the trumpet sounds, he says, Aha! and afar off he smells the war with prancing and neighing.

[26] And does the hawk remain steady by thy wisdom, having spread out her wings unmoved, looking toward the region of the south? [27] And does the eagle rise at thy command, and the vulture remain sitting over his nest, [28] on a crag of a rock, and in a secret place? [29] Thence he seeks food, his eyes observe from far. [30] And his young ones roll themselves in blood, and wherever the carcases may be, immediately they are found.

40 And the Eternal God answered Job, and said, [2] Will any one pervert judgment with the Mighty One? and he that reproves God, let him return it for answer. [3] And Job answered and said to God, [4] Why do I yet plead? being rebuked even while reproving God: hearing such things, whereas I am nothing: and what shall I answer to these arguments? I will lay my hand upon my mouth. [5] I have spoken once; but I will not do so a second time.

[6] And God yet again answered and spoke to Job out of the cloud, saying,

[7] Nay, gird up now thy loins like a man; and I will ask thee, and do thou answer me. [8] Do not set aside my judgment: and dost thou think that I have dealt with thee in any other way, than that thou mightest appear to be righteous? [9] Hast thou an arm like God's? or dost thou thunder with a voice like his? [10] Assume now a lofty bearing and power; and clothe thyself with glory and honour. [11] And send forth messengers with wrath; and lay low every haughty one. [12] Bring down also the proud man; and consume at once the ungodly. [13] And hide them together in the earth; and fill their faces with shame. [14] Then will I confess that thy right hand can save thee.

[15] But now look at the wild beasts with thee; they eat grass like oxen. [16] Behold now, his strength is in his loins, and his force is in the navel of his belly. [17] He sets up his tail like a cypress; and his nerves are wrapped together. [18] His sides are sides of brass; and his backbone is as cast iron. [19] This is the chief of the creation of God; made to be played with by his angels. [20] And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. [21] He lies under trees of every kind, by the papyrus, and reed, and bulrush. [22] And the great trees make a shadow over him with their branches, and so do the bushes of the field. [23] If there should be a flood, he will not perceive it; he trusts that Jordan will rush up into his mouth. [24] Yet one shall take him in his sight; one shall catch him with a cord, and pierce his nose.

[25] But wilt thou catch the serpent with a hook, and put a halter about his nose? [26] Or wilt thou fasten a ring in his nostril, and bore his lip with a clasp? [27] Will he address thee with a petition? softly, with the voice of a suppliant? [28] And will he make a covenant with thee? and wilt thou take him for a perpetual servant? [29] And wilt thou play with him as with a bird? or bind him as a sparrow for a child? [30] And do the nations feed upon him, and the nations of the Phœnicians share him? [31] And all the ships come together would not be able to bear the mere skin of his tail; neither shall they carry his head in fishing-vessels. [32] But thou shalt lay thy hand upon him once, remembering the war that is waged by his mouth; and let it not be done any more.

41 Hast thou not seen him? and hast thou not wondered at the things said of him? [2] Dost thou not fear because preparation has been made by me? for who is there that resists me? [3] Or who will resist me, and abide, since the whole world under heaven is mine?

[4] I will not be silent because of him: though because of his power one shall pity his antagonist. [5] Who will open the face of his garment? and who can enter within the fold of his breast-plate? [6] Who will open the doors of his face? terror is round about his teeth. [7] His inwards are as brazen plates, and the texture of his skin as a smyrite stone. [8] One part cleaves fast to another, and the air cannot come between them. [9] They will remain united each to the other: they are closely joined, and cannot be separated. [10] At his sneezing a light shines, and his eyes are as the appearance of the morning star. [11] Out of his mouth proceed as it were burning lamps, and as it were

hearths of fire are cast abroad. [12] Out of his nostrils proceeds smoke of a furnace burning with fire of coals. [13] His breath is as live coals, and a flame goes out of his mouth. [14] And power is lodged in his neck, before him destruction runs. [15] The flesh also of his body is joined together: if one pours violence upon him, he shall not be moved. [16] His heart is firm as a stone, and it stands like an unyielding anvil. [17] And when he turns, he is a terror to the four-footed wild beasts which leap upon the earth. [18] If spears should come against him, men will effect nothing, either with the spear or the breastplate. [19] For he considers iron as chaff, and brass as rotten wood. [20] The bow of brass shall not wound him, he deems a slinger as grass. [21] Mauls are counted as stubble; and he laughs to scorn the waving of the firebrand. [22] His lair is formed of sharp points; and all the gold of the sea under him is as an immense quantity of clay. [23] He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, [24] and the lowest part of the deep as a captive: he reckons the deep as his range. [25] There is nothing upon the earth like to him, formed to be sported with by my angels. [26] He beholds every high thing: and he is king of all that are in the waters.

42 Then Job answered and said to God,

[2] I know that thou canst do all things, and nothing is impossible with thee. [3] For who is he that hides counsel from thee? or who keeps back his words, and thinks to hide them from thee? and who will tell me what I knew not, great and wonderful things which I understood not?

[4] But hear me, O God, that I also may speak: and I will ask thee, and do thou teach me. [5] I have heard the report of thee by the ear before; but now mine eye has seen thee. [6] Wherefore I have counted myself vile, and have fainted: and I esteem myself dust and ashes.

[7] And it came to pass after God had spoken all these words to Job, that God said to Eliphaz the Thæmanite, Thou hast sinned, and thy two friends: for ye have not said anything true before me, as my servant Job has. [8] Now then take seven bullocks, and seven rams, and go to my servant Job, and he shall offer a burnt-offering for you. And my servant Job shall pray for you, for I will only accept him: for but for his sake, I would have destroyed you, for ye have not spoken the truth against my servant Job.

[9] So Eliphaz the Thæmanite, and Baldad the Sauchite, and Sophar the Minæan, went and did as God commanded them: and he pardoned their sin for the sake of Job.

[10] And God prospered Job: and when he prayed also for his friends, he forgave them their sin: and God gave Job twice as much, even the double of what he had before. [11] And all his brethren and his sisters heard all that had happened to him, and they came to him, and so did all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that God had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped gold.

[12] And God blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. [13] And there were born to him seven sons and three daughters. [14] And he called the first, Day, and the second, Casia, and the third, Amalthæa's horn. [15] And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren.

[16] And Job lived after his affliction a hundred and seventy years: and all the

years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. [17] And Job died, an old man and full of days: [17] and it is written that he will rise again with those whom God raises up.

[17] This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; [17] and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam.

[17] And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job: and after him Asom, who was governor out of the country of Thæman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. [17] And his friends who came to him were Eliphaz, of the children of Esau, king of the Thæmanites, Baldad sovereign of the Sauchæans, Sophar king of the Minæans.

PSALMS

1 Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners, and has not sat in the seat of evil men.[a] [2] But his pleasure is in the law of God; and in his law will he meditate day and night.[b] [3] And he shall be as a tree planted by the brooks of waters, which shall yield its fruit in its season, and its leaf shall not fall off; and whatsoever he shall do shall be prospered.

[4] Not so the ungodly;—not so: but rather as the chaff which the wind scatters away from the face of the earth.[c] [5] Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just. [6] For God knows the way of the righteous; but the way of the ungodly shall perish.

2 Wherefore did the heathen rage, and the nations imagine vain things? [2] The kings of the earth stood up, and the rulers gathered themselves together, against God, and against his Christ; [3] saying, Let us break through their bonds, and cast away their yoke from us.

[4] He that dwells in the heavens shall laugh them to scorn, and God shall mock them. [5] Then shall he speak to them in his anger, and trouble them in his fury. [6] But I have been made king by him on Sion his holy mountain, [7] declaring the ordinance of God: God said to me, Thou art my Son, to-day have I begotten thee. [8] Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession. [9] Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.[d]

[10] Now therefore understand, ye kings: be instructed, all ye that judge the earth. [11] Serve God with fear, and rejoice in him with trembling. [12] Accept correction, lest at any time God be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him.[e]

3 A Psalm of David, when he fled from the presence of his son Abessalom.

[2] O God, why are they that afflict me multiplied? many rise up against me. [3] Many say concerning my soul, There is no deliverance for him in his God. Pause.[f]

[4] But thou, O God, art my helper: my glory, and the one that lifts up my head. [5] I cried to God with my voice, and he heard me out of his holy mountain. Pause. [6] I lay down and slept; I awaked; for God will help me. [7] I will not be afraid of ten thousands of people, who beset me round about. [8] Arise, God; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners. [9] Deliverance is God's, and thy blessing is upon thy people.

1:1 Gr. pestilent. **1:2** Gr. will. **1:4** Or, dust or down. **2:9** Gr. tend them as a shepherd. Rev. 2. 27. **2:12** Note. - This rendering or a similar one the Jews maintain. **3:3** The word Διάψαλμα (Selah) has been rendered Pause, as most intelligible to the English reader.

4 For the end, a Song of David among the Psalms.
2 When I called upon him, the God of my righteousness heard me: thou hast made room for me in tribulation; pity me, and hearken to my prayer.
3 O ye sons of men, how long will ye be slow of heart? wherefore do ye love vanity, and seek falsehood? Pause.[a] 4 But know ye that God has done wondrous things for his holy one: God will hear me when I cry to him. 5 Be ye angry, and sin not; feel compunction upon your beds for what ye say in your hearts. Pause. 6 Offer the sacrifice of righteousness, and trust in God.
7 Many say, Who will shew us good things? the light of thy countenance, O God, has been manifested towards us. 8 Thou hast put gladness into my heart: they have been satisfied with the fruit of their corn and wine and oil. 9 I will both lie down in peace and sleep: for thou, God, only hast caused me to dwell securely.[b]

5 For the end, a Psalm of David, concerning her that inherits.
2 Hearken to my words, O God, attend to my cry.[c] 3 Attend to the voice of my supplication, my King, and my God: for to thee, O God, will I pray. 4 In the morning thou shalt hear my voice: in the morning will I wait upon thee, and will look up. 5 For thou art not a God that desires iniquity; neither shall the worker of wickedness dwell with thee. 6 Neither shall the transgressors continue in thy sight: thou hatest, O God, all them that work iniquity. 7 Thou wilt destroy all that speak falsehood: God abhors the bloody and deceitful man. 8 But I will enter into thine house in the multitude of thy mercy: I will worship in thy fear toward thy holy temple.
9 Lead me, O God, in thy righteousness because of mine enemies; make my way plain before thy face. 10 For there is no truth in their mouth; their heart is vain; their throat is an open sepulchre; with their tongues they have used deceit. 11 Judge them, O God; let them fail of their counsels: cast them out according to the abundance of their ungodliness; for they have provoked thee, O God.[d]
12 But let all that trust on thee be glad in thee: they shall exult for ever, and thou shalt dwell among them; and all that love thy name shall rejoice in thee. 13 For thou, God, shalt bless the righteous: thou hast compassed us as with a shield of favour.[e]

6 For the end, a Psalm of David among the Hymns for the eighth.
2 O God, rebuke me not in thy wrath, neither chasten me in thine anger. 3 Pity me, O God; for I am weak: heal me, O God; for my bones are vexed. 4 My soul also is grievously vexed: but thou, O God, how long? 5 Return, O God, deliver my soul: save me for thy mercy's sake. 6 For in death no man remembers thee: and who will give thee thanks in Hades? 7 I am wearied with my groaning; I shall wash my bed every night; I shall water my couch with my tears.[f] 8 Mine eye is troubled because of my wrath; I am worn out because of all my enemies.
9 Depart from me, all ye that work iniquity; for God has heard the voice of my weeping. 10 God has hearkened to my petition; God has accepted my prayer. 11 Let all mine enemies be put to shame and sore troubled: let them be turned back and grievously put to shame speedily.

4:3 Lit. heavy of heart. **4:9** Or, at the same time. **5:2** Lit. understand. **5:11** Gr. fall from, or, by reason of. **5:13** Lit. crowned. **6:7** Gr. I have laboured. **7:1** Lit. son of Jemini.

7 A Psalm of David, which he sang to God because of the words of Chusi the Benjamite.[a]

[2] O Eternal my God, in thee have I trusted: save me from all them that persecute me, and deliver me. [3] Lest at any time the enemy seize my soul as a lion, while there is none to ransom, nor to save.

[4] O Eternal my God, if I have done this; (if there is unrighteousness in my hands;) [5] if I have requited with evil those who requited me with good; may I then perish empty by means of my enemies. [6] Let the enemy persecute my soul, and take it; and let him trample my life on the ground, and lay my glory in the dust. Pause.

[7] Arise, O God, in thy wrath; be exalted in the utmost boundaries of mine enemies: awake, O Eternal my God, according to the decree which thou didst command.[b] [8] And the congregation of the nations shall compass thee: and for this cause do thou return on high. [9] God shall judge the nations: judge me, O God, according to my righteousness, and according to my innocence that is in me. [10] Oh let the wickedness of sinners come to an end; and then thou shalt direct the righteous, O God that searchest the hearts and reins.

[11] My help is righteous, coming from God who saves the upright in heart. [12] God is a righteous judge, and strong, and patient, not inflicting vengeance every day. [13] If ye will not repent, he will furbish his sword; he has bent his bow, and made it ready. [14] And on it he has fitted the instruments of death; he has completed his arrows for the raging ones.[c]

[15] Behold, he has travailed with unrighteousness, he has conceived trouble, and brought forth iniquity. [16] He has opened a pit, and dug it up, and he shall fall into the ditch which he has made. [17] His trouble shall return on his own head, and his unrighteousness shall come down on his own crown. [18] I will give thanks to God according to his righteousness; I will sing to the name of God most high.

8 For the end, concerning the winepresses, a Psalm of David.

[2] O God, our God, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens. [3] Out of the mouth of babes and sucklings hast thou perfected praise, because of thine enemies; that thou mightest put down the enemy and avenger.

[4] For I will regard the heavens, the work of thy fingers; the moon and stars, which thou hast established. [5] What is man, that thou art mindful of him? or the son of man, that thou visitest him? [6] Thou madest him a little less than angels, thou hast crowned him with glory and honour; [7] and thou hast set him over the works of thy hands: thou hast put all things under his feet: [8] sheep and all oxen, yea, and the cattle of the field;[d] [9] the birds of the sky, and the fish of the sea, the creatures passing through the paths of the sea. [10] O God our God, how wonderful is thy name in all the earth!

9 For the end, a Psalm of David, concerning the secrets of the Son.

[2] I will give thanks to thee, O God, with my whole heart; I will recount all thy wonderful works. [3] I will be glad and exult in thee: I will sing to thy name, O thou Most High.

[4] When mine enemies are turned back, they shall be feeble and perish at thy presence. [5] For thou hast maintained my cause and my right; thou satest on the throne, that judgest righteousness. [6] Thou hast rebuked the nations, and the ungodly one has perished; thou hast blotted out their name for ever, even for ever and ever. [7] The swords of the enemy have failed utterly; and thou hast destroyed cities: their memorial has been destroyed with a noise, [8] but God endures for ever:

7:7 Heb. 'because of mine enemies.' **7:14** See Heb. perhaps 'persecuting ones.' **8:8** Gr. cows.

he has prepared his throne for judgment.
9 And he will judge the world in righteousness, he will judge the nations in uprightness. 10 God also is become a refuge for the poor, a seasonable help, in affliction. 11 And let them that know thy name hope in thee: for thou, O God, hast not failed them that diligently seek thee.

12 Sing praises to God, who dwells in Sion: declare his dealings among the nations. 13 For he remembered them, in making inquisition for blood: he has not forgotten the supplication of the poor.

14 Have mercy upon me, O God; look upon my affliction which I suffer of mine enemies, thou that liftest me up from the gates of death: 15 that I may declare all thy praises in the gates of the daughter of Sion: I will exult in thy salvation.

16 The heathen are caught in the destruction which they planned: in the very snare which they hid is their foot taken. 17 God is known as executing judgments: the sinner is taken in the works of his hands. A song of Pause. 18 Let sinners be driven away into Hades, even all the nations that forget God. 19 For the poor shall not be forgotten for ever: the patience of the needy ones shall not perish for ever. 20 Arise, O God, let not man prevail: let the heathen be judged before thee. 21 Appoint, O God, a lawgiver over them: let the heathen know that they are men. Pause.

22 Why standest thou afar off, O God? why dost thou overlook us in times of need, in affliction?[a] 23 While the ungodly one acts proudly, the poor is hotly pursued: the wicked are taken in the crafty counsels which they imagine.[b] 24 Because the sinner praises himself for the desires of his heart; and the unjust one blesses himself. 25 The sinner has provoked God: according to the abundance of his pride he will not seek after him: God is not before him.[c] 26 His ways are profane at all times; thy judgments are removed from before him: he will gain the mastery over all his enemies.[d] 27 For he has said in his heart, I shall not be moved, continuing without evil from generation to generation. 28 Whose mouth is full of cursing, and bitterness, and fraud: under his tongue are trouble and pain. 29 He lies in wait with rich men in secret places, in order to slay the innocent: his eyes are set against the poor.[e] 30 He lies in wait in secret as a lion in his den: he lies in wait to ravish the poor, to ravish the poor when he draws him after him: he will bring him down in his snare. 31 He will bow down and fall when he has mastered the poor. 32 For he has said in his heart, God has forgotten: he has turned away his face so as never to look.

33 Arise, O Eternal God; let thy hand be lifted up: forget not the poor. 34 Wherefore has the wicked provoked God? for he has said in his heart, He will not require it. 35 Thou seest it; for thou dost observe trouble and wrath, to deliver them into thy hands: the poor has been left to thee; thou wast a helper to the orphan. 36 Break thou the arm of the sinner and wicked man: his sin shall be sought for, and shall not be found.

37 God shall reign for ever, even for ever and ever: ye Gentiles shall perish out of his land. 38 God has heard the desire of the poor: thine ear has inclined to the preparation of their heart; 39 to plead for the orphan and afflicted, that man may no more boast upon the earth.

9:22 Note. —Here begins a change of numbers as compared with the Heb. which continues to Ps. 146, this psalm having no number, and the eleventh being called the tenth. The following verses 22-39 are numbered 1-18 in the original text. **9:23** Gr. inflamed, as in a fever. **9:25** Or, anger. **9:26** Gr. profaned. **9:29** Gr. look. **10:2** Gr. in dark moon, or little moonlight, q. d. luce malignâ.

10 For the end, a Psalm of David.
In God I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow? [2] For behold the sinners have bent their bow, they have prepared their arrows for the quiver, to shoot privily at the upright in heart.[a] [3] For they have pulled down what thou didst frame, but what has the righteous done?

[4] God is in his holy temple, as for God, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men. [5] God tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul. [6] He shall rain upon sinners snares, fire, and brimstone, and a stormy blast shall be the portion of their cup. [7] For God is righteous, and loves righteousness; his face beholds uprightness.[b]

11 For the end, a Psalm of David, upon the eighth.
[2] Save me, O God; for the godly man has failed; for truth is diminished from among the children of men.[c] [3] Every one has spoken vanity to his neighbour: their lips are deceitful, they have spoken with a double heart. [4] Let God destroy all the deceitful lips, and the tongue that speaks great words: [5] who have said, We will magnify our tongue; our lips are our own: who is God of us?

[6] Because of the misery of the poor, and because of the sighing of the needy, now will I arise, saith God, I will set them in safety; I will speak to them thereof openly. [7] The oracles of God are pure oracles; as silver tried in the fire, proved in a furnace of earth, purified seven times.[d] [8] Thou, O God, shalt keep us, and shalt preserve us, from this generation, and for ever. [9] The ungodly walk around: according to thy greatness thou hast greatly exalted the sons of men.

12 For the end, a Psalm of David.
[2] How long, O God, wilt thou forget me? for ever? how long wilt thou turn away thy face from me? [3] How long shall I take counsel in my soul, having sorrows in my heart daily? how long shall my enemy be exalted over me? [4] Look on me, hearken to me, O Eternal my God: lighten mine eyes, lest I sleep in death; [5] lest at any time mine enemy say, I have prevailed against him: my persecutors will exult if ever I should be moved.

[6] But I have hoped in thy mercy; my heart shall exult in thy salvation. I will sing to God who has dealt bountifully with me, and I will sing psalms to the name of God most high.

13 For the end, a Psalm of David.
The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; there is none that does goodness, there is not even so much as one. [2] God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. [3] They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed 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.

[4] Will not all the workers of iniquity know, who eat up my people as they would eat bread? they have not called upon God. [5] There were they alarmed with fear, where there was no fear; for God is in the righteous generation. [6] Ye have shamed the counsel of the poor, because God is his hope. [7] Who will bring the salvation of Israel out of Sion? when God brings back the captivity of his peo-

10:7 Gr. righteousnesses. **11:2** Gr. truths are become rare. **11:7** Gr. the earth.

ple, let Jacob exult, and Israel be glad.

14 A Psalm of David.
O God, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?
[2] He that walks blameless, and works righteousness, who speaks truth in his heart. [3] Who has not spoken craftily with his tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwelt nearest to him. [4] In his sight an evil-worker is set at nought, but he honours them that fear God. He swears to his neighbour, and disappoints him not. [5] He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved.[a]

15 A writing of David.
Keep me, O God; for I have hoped in thee. [2] I said to God, Thou art my Master; for thou hast no need of my goodness.[b] [3] On behalf of the saints that are in his land, he has magnified all his pleasure in them. [4] Their weaknesses have been multiplied; afterward they hasted. I will by no means assemble their bloody meetings, neither will I make mention of their names with my lips. [5] God is the portion of mine inheritance and of my cup: thou art he that restores my inheritance to me. [6] The lines have fallen to me in the best places, yea, I have a most excellent heritage.
[7] I will bless God who has instructed me; my reins too have chastened me even till night.[c] [8] I foresaw God always before my face; for he is on my right hand, that I should not be moved. [9] Therefore my heart rejoiced and my tongue exulted; moreover also my flesh shall rest in hope: [10] because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. [11] Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever.

16 A Prayer of David.
Hearken, O God of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips.[d] [2] Let my judgment come forth from thy presence; let mine eyes behold righteousness. [3] Thou hast proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me: I am purposed that my mouth shall not speak amiss. [4] As for the works of men, by the words of thy lips I have guarded myself from hard ways.[e] [5] Direct my steps in thy paths, that my steps slip not.
[6] I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words. [7] Shew the marvels of thy mercies, thou that savest them that hope in thee. [8] Keep me as the apple of the eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings, [9] from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul. [10] They have enclosed themselves with their own fat: their mouth has spoken pride. [11] They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground. [12] They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places. [13] Arise, O God, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword, [14] because of the enemies of thine hand: O God, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes.[f]
[15] But I shall appear in righteousness before thy face: I shall be satisfied when

14:5 Gr. given. **15:2** Gr. good deeds, or things. **15:7** Possibly, during the night. q. d. as long as night lasted. **16:1** Or, to my righteous plea, etc. **16:4** Lit. I have observed hard ways. **16:14** Alex. children.

thy glory appears.

17 For the end, a Psalm of David the servant of God; the words which he spoke to God, even the words of this Song, in the day in which God delivered him out of the hand of all his enemies, and out of the hand of Saul: and he said:

[2] I will love thee, O God, my strength. [3] God is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; he is my defender, and the horn of my salvation, and my helper. [4] I will call upon God with praises, and I shall be saved from mine enemies. [5] The pangs of death compassed me, and the torrents of ungodliness troubled me exceedingly. [6] The pangs of hell came round about me: the snares of death prevented me.

[7] And when I was afflicted I called upon God, and cried to my God: he heard my voice out of his holy temple, and my cry shall enter before him, even into his ears.

[8] Then the earth shook and quaked, and the foundations of the mountains were disturbed, and were shaken, because God was angry with them. [9] There went up a smoke in his wrath, and fire burst into a flame at his presence: coals were kindled at it. [10] And he bowed the heaven, and came down: and thick darkness was under his feet. [11] And he mounted on cherubs and flew: he flew on the wings of winds. [12] And he made darkness his secret place: round about him was his tabernacle, even dark water in the clouds of the air. [13] At the brightness before him the clouds passed, hail and coals of fire. [14] God also thundered from heaven, and the Highest uttered his voice. [15] And he sent forth his weapons, and scattered them; and multiplied lightnings, and routed them. [16] And the springs of waters appeared, and the foundations of the world were exposed, at thy rebuke, O God, at the blasting of the breath of thy wrath.

[17] He sent from on high and took me, he drew me to himself out of many waters. [18] He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I. [19] They prevented me in the day of mine affliction: but God was my stay against them. [20] And he brought me out into a wide place: he will deliver me, because he has pleasure in me. [21] And God will recompense me according to my righteousness; even according to the purity of my hands will he recompense me. [22] For I have kept the ways of God and have not wickedly departed from my God. [23] For all his judgments were before me, and his ordinances departed not from me. [24] And I shall be blameless with him, and shall keep myself from mine iniquity. [25] And God shall recompense me according to my righteousness, and according to the purity of my hands before his eyes.

[26] With the holy thou wilt be holy; and with the innocent man thou wilt be innocent. [27] And with the excellent man thou wilt be excellent; and with the perverse thou wilt shew frowardness. [28] For thou wilt save the lowly people, and wilt humble the eyes of the proud. [29] For thou, O God, wilt light my lamp: my God, thou wilt lighten my darkness. [30] For by thee shall I be delivered from a troop; and by my God I will pass over a wall. [31] As for my God, his way is perfect: the oracles of God are tried in the fire; he is a protector of all them that hope in him. [32] For who is God but God? and who is a God except our God?

[33] It is God that girds me with strength, and has made my way blameless: [34] who strengthens my feet as hart's feet, and sets me upon high places. [35] He instructs my hands for war; and thou hast made my arms as a brazen bow. [36] And thou hast made me secure in my salvation: and thy right hand has helped me, and thy correction has upheld me to the end; yea, thy correction itself shall instruct

me.[a] [37] Thou hast made room for my goings under me, and my footsteps did not fail. [38] I will pursue mine enemies, and overtake them; and I will not turn back until they are consumed. [39] I will dash them to pieces and they shall not be able to stand: they shall fall under my feet. [40] For thou hast girded me with strength for war: thou hast beaten down under me all that rose up against me. [41] And thou hast made mine enemies turn their backs before me; and thou hast destroyed them that hated me. [42] They cried, but there was no deliverer: even to God, but he hearkened not to them. [43] I will grind them as the mud of the streets: and I will beat them small as dust before the wind. [44] Deliver me from the gainsayings of the people: thou shalt make me head of the Gentiles: a people whom I knew not served me, [45] at the hearing of the ear they obeyed me: the strange children lied to me.[b] [46] The strange children waxed old, and fell away from their paths through lameness.

[47] God lives; and blessed be my God; and let the God of my salvation be exalted. [48] It is God that avenges me, and has subdued the nations under me; [49] my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man.[c] [50] Therefore will I confess to thee, O God, among the Gentiles, and sing to thy name. [51] God magnifies the deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever.

18 For the end, a Psalm of David.
[2] The heavens declare the glory of God; and the firmament proclaims the work of his hands. [3] Day to day utters speech, and night to night proclaims knowledge.[d] [4] There are no speeches or words, in which their voices are not heard.[e] [5] Their voice is gone out into all the earth, and their words to the ends of the world. [6] In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course. [7] His going forth is from the extremity of heaven, and his circuit to the other end of heaven: and no one shall be hidden from his heat.[f]

[8] The law of God is perfect, converting souls: the testimony of God is faithful, instructing babes.[g] [9] The ordinances of God are right, rejoicing the heart: the commandment of God is bright, enlightening the eyes. [10] The fear of God is pure, enduring for ever and ever: the judgments of God are true, and justified altogether. [11] To be desired more than gold, and much precious stone: sweeter also than honey and the honey-comb. [12] For thy servant keeps to them: in the keeping of them there is great reward.

[13] Who will understand his transgressions? purge thou me from my secret sins. [14] And spare thy servant the attack of strangers: if they do not gain the dominion over me, then shall I be blameless, and I shall be clear from great sin. [15] So shall the sayings of my mouth, and the meditation of my heart, be pleasing continually before thee, O God my helper, and my redeemer.

17:36 Gr. the protection of. **17:45** Or, feigned obedience. **17:49** Or, out of the way of. **18:3** Gr. eructat. **18:4** Gr. of which. **18:7** Gr. meeting. **18:8** Gr. spotless. **19:4** Or, meat offering. **19:8** Gr. be magnified.

19 For the end, a Psalm of David.
[2] God hear thee in the day of trouble; the name of the God of Jacob defend thee. [3] Send thee help from the sanctuary, and aid thee out of Sion. [4] Remember all thy sacrifice, and enrich thy whole-burnt-offering. Pause.[a] [5] Grant thee according to thy heart, and fulfil all thy desire. [6] We will exult in thy salvation, and in the name of our God shall we be magnified: God fulfil all thy petitions.

[7] Now I know that God has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty. [8] Some glory in chariots, and some in horses: but we will glory in the name of the Eternal our God.[b] [9] They are overthrown and fallen: but we are risen, and have been set upright. [10] O God, save the king: and hear us in whatever day we call upon thee.

20 For the end, a Psalm of David.
[2] God, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult. [3] Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips. Pause. [4] For thou hast prevented him with blessings of goodness: thou hast set upon his head a crown of precious stone. [5] He asked life of thee, and thou gavest him length of days for ever and ever. [6] His glory is great in thy salvation: thou wilt crown him with glory and majesty. [7] For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance. [8] For the king trusts in God, and through the mercy of the Highest he shall not be moved.

[9] Let thy hand be found by all thine enemies: let thy right hand find all that hate thee. [10] Thou shalt make them as a fiery oven at the time of thy presence: God shall trouble them in his anger, and fire shall devour them. [11] Thou shalt destroy their fruit from the earth, and their seed from among the sons of men. [12] For they intended evils against thee; they imagined a device which they shall by no means be able to perform. [13] For thou shalt make them turn their back in thy latter end, thou wilt prepare their face. [14] Be thou exalted, O God, in thy strength: we will sing and praise thy mighty acts.

21 For the end, concerning the morning aid, a Psalm of David.
[2] O God, my God, attend to me: why hast thou forsaken me? the account of my transgressions is far from my salvation. [3] O my God, I will cry to thee by day, but thou wilt not hear: and by night, and it shall not be accounted for folly to me.

[4] But thou, the praise of Israel, dwellest in a sanctuary. [5] Our fathers hoped in thee; they hoped, and thou didst deliver them. [6] They cried to thee, and were saved: they hoped in thee, and were not ashamed. [7] But I am a worm, and not a man; a reproach of men, and scorn of the people. [8] All that saw me mocked me: they spoke with their lips, they shook the head, saying, [9] He hoped in God: let him deliver him, let him save him, because he takes pleasure in him. [10] For thou art he that drew me out of the womb; my hope from my mother's breasts. [11] I was cast on thee from the womb: thou art my God from my mother's belly.

[12] Stand not aloof from me; for affliction is near; for there is no helper. [13] Many bullocks have compassed me: fat bulls have beset me round.[c] [14] They have opened their mouth against me, as a ravening and roaring lion. [15] I am poured out like water, and all my bones are loosened: my heart in the midst of my belly is become like melting wax. [16] My strength is dried up like a potsherd; and my tongue is glued to my throat; and thou hast brought me down to the dust of death. [17] For many dogs have compassed me: the assembly of the wicked doers has beset me round: they pierced my

21:13 Gr. calves.

hands and my feet. [18] They counted all my bones; and they observed and looked upon me. [19] They parted my garments among themselves, and cast lots upon my raiment.

[20] But thou, O God, remove not my help afar off: be ready for mine aid. [21] Deliver my soul from the sword; my only-begotten one from the power of the dog. [22] Save me from the lion's mouth; and regard my lowliness from the horns of the unicorns.[a]

[23] I will declare thy name to my brethren: in the midst of the church will I sing praise to thee. [24] Ye that fear God, praise him; all ye seed of Jacob, glorify him: let all the seed of Israel fear him. [25] For he has not despised nor been angry at the supplication of the poor; nor turned away his face from me; but when I cried to him, he heard me. [26] My praise is of thee in the great congregation: I will pay my vows before them that fear him.

[27] The poor shall eat and be satisfied; and they shall praise God that seek him: their heart shall live for ever. [28] All the ends of the earth shall remember and turn to God: and all the kindreds of the nations shall worship before him. [29] For the kingdom is God's; and he is the governor of the nations. [30] All the fat ones of the earth have eaten and worshipped: all that go down to the earth shall fall down before him: my soul also lives to him. [31] And my seed shall serve him: the generation that is coming shall be reported to God. [32] And they shall report his righteousness to the people that shall be born, whom God has made.

22 A Psalm of David.

God tends me as a shepherd, and I shall want nothing. [2] In a place of green grass, there he has made me dwell: he has nourished me by the water of rest. [3] He has restored my soul: he has guided me into the paths of righteousness, for his name's sake. [4] Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou art with me; thy rod and thy staff, these have comforted me. [5] Thou hast prepared a table before me in presence of them that afflict me: thou hast thoroughly anointed my head with oil; and thy cup cheers me like the best wine. [6] Thy mercy also shall follow me all the days of my life: and my dwelling shall be in the house of God for a very long time.

23 A Psalm for David on the first day of the week.

The earth is God's and the fulness thereof; the world, and all that dwell in it. [2] He has founded it upon the seas, and prepared it upon the rivers.

[3] Who shall go up to the mountain of God, and who shall stand in his holy place? [4] He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour.[b] [5] He shall receive a blessing from God, and mercy from God his Saviour. [6] This is the generation of them that seek him, that seek the face of the God of Jacob. Pause.

[7] Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in. [8] Who is this king of glory? God strong and mighty, God mighty in battle. [9] Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in. [10] Who is this king of glory? The God of hosts, he is this king of glory.

21:22 See Hebrew. **23:4** Or, against.

24 A Psalm of David.
To thee, O God, have I lifted up my soul. [2] O my God, I have trusted in thee: let me not be confounded, neither let mine enemies laugh me to scorn. [3] For none of them that wait on thee shall in any wise be ashamed: let them be ashamed that transgress without cause. [4] Shew me thy ways, O God; and teach me thy paths. [5] Lead me in thy truth, and teach me: for thou art God my Saviour: and I have waited on thee all the day. [6] Remember thy compassions, O God, and thy mercies, for they are from everlasting. [7] Remember not the sins of my youth, nor my sins of ignorance: remember me according to thy mercy, for thy goodness' sake, O God.

[8] Good and upright is God: therefore will he instruct sinners in the way.[a] [9] The meek will he guide in judgment: the meek will he teach his ways. [10] All the ways of God are mercy and truth to them that seek his covenant and his testimonies. [11] For thy name's sake, O God, do thou also be merciful to my sin; for it is great. [12] Who is the man that fears God? he shall instruct him in the way which he has chosen. [13] His soul shall dwell in prosperity; and his seed shall inherit the earth. [14] God is the strength of them that fear him; and his covenant is to manifest truth to them.[b]

[15] Mine eyes are continually to God; for he shall draw my feet out of the snare. [16] Look upon me, and have mercy upon me; for I am an only child and poor. [17] The afflictions of my heart have been multiplied; deliver me from my distresses. [18] Look upon mine affliction and my trouble; and forgive all my sins. [19] Look upon mine enemies; for they have been multiplied; and they have hated me with unjust hatred. [20] Keep my soul, and deliver me: let me not be ashamed; for I have hoped in thee. [21] The harmless and upright joined themselves to me: for I waited for thee, O God. [22] Deliver Israel, O God, out of all his afflictions.

25 A Psalm of David.
Judge me, O God; for I have walked in my innocence: and hoping in God I shall not be moved. [2] Prove me, O God, and try me; purify as with fire my reins and my heart.

[3] For thy mercy is before mine eyes: and I am well pleased with thy truth. [4] I have not sat with the council of vanity, and will in nowise enter in with transgressors. [5] I have hated the assembly of wicked doers; and will not sit with ungodly men. [6] I will wash my hands in innocency, and compass thine altar, O God:[c] [7] to hear the voice of praise, and to declare all thy wonderful works. [8] O God, I have loved the beauty of thy house, and the place of the tabernacle of thy glory. [9] Destroy not my soul together with the ungodly, nor my life with bloody men: [10] in whose hands are iniquities, and their right hand is filled with bribes. [11] But I have walked in my innocence: redeem me, and have mercy upon me. [12] My foot stands in an even place: in the congregations will I bless thee, O God.[d]

26 A Psalm of David, before he was anointed.
God is my light and my Saviour; whom shall I fear? God is the defender of my life; of whom shall I be afraid? [2] When evil-doers drew nigh against me to eat up my flesh, my persecutors and mine enemies, they fainted and fell. [3] Though an army should set itself in array against me, my heart shall not be afraid: though war should rise up against me, in this am I confident. [4] One thing have I asked of God, this will I earnestly seek: that I should dwell in the house of God all the days of my life, that I should behold the fair beauty of God, and survey his tem-

24:8 sc. as a law-giver. **24:14** Or, 'it,' sc. what has just been stated. **25:6** Gr. innocent things. **25:12** Gr. in evenness or uprightness.

ple. [5] For in the day of mine afflictions he hid me in his tabernacle: he sheltered me in the secret of his tabernacle; he set me up on a rock. [6] And now, behold, he has lifted up mine head over mine enemies: I went round and offered in his tabernacle the sacrifice of joy; I will sing, even sing psalms to God.[a b]

[7] Hear, O God, my voice which I have uttered aloud: pity me, and hearken to me. [8] My heart said to thee, I have diligently sought thy face: thy face, O God, I will seek. [9] Turn not thy face away from me, turn not thou away from thy servant in anger: be thou my helper, forsake me not; and, O God my Saviour, overlook me not. [10] For my father and my mother have forsaken me, but God has taken me to himself. [11] Teach me, O God, in thy way, and guide me in a right path, because of mine enemies. [12] Deliver me not over to the desire of them that afflict me; for unjust witnesses have risen up against me, and injustice has lied within herself.

[13] I believe that I shall see the goodness of God in the land of the living.[c] [14] Wait on God: be of good courage, and let thy heart be strengthened: yea, wait on God.

27 A Psalm of David.

To thee, O God, have I cried; my God, be not silent toward me: lest thou be silent toward me, and so I should be likened to them that go down to the pit. [2] Hearken to the voice of my supplication, when I pray to thee, when I lift up my hands toward thy holy temple. [3] Draw not away my soul with sinners, and destroy me not with the workers of iniquity, who speak peace with their neighbours, but evils are in their hearts. [4] Give them according to their works, and according to the wickedness of their devices: give them according to the works of their hands; render their recompence unto them. [5] Because they have not attended to the works of God, even to the works of his hands, thou shalt pull them down, and shalt not build them up.

[6] Blessed be God, for he has hearkened to the voice of my petition. [7] God is my helper and my defender; my heart has hoped in him, and I am helped: my flesh has revived, and willingly will I give praise to him.[d] [8] God is the strength of his people, and the saving defender of his anointed.[e]

[9] Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.

28 A Psalm of David on the occasion of the solemn assembly of the Tabernacle.

Bring to God, ye sons of God, bring to God young rams; bring to God glory and honour. [2] Bring to God glory, due to his name; worship God in his holy court.

[3] The voice of God is upon the waters: the God of glory has thundered: God is upon many waters. [4] The voice of God is mighty; the voice of God is full of majesty. [5] There is the voice of God who breaks the cedars; God will break the cedars of Libanus. [6] And he will beat them small, even Libanus itself, like a calf; and the beloved one is as a young unicorn. [7] There is a voice of God who divides a flame of fire. [8] A voice of God who shakes the wilderness; God will shake the wilderness of Cades. [9] The voice of God strengthens the hinds, and will uncover the thickets: and in his temple every one speaks of his glory.[f] [10] God will dwell on the waterflood: and God will sit a king for ever. [11] God will give strength to his people; God will bless his people with peace.

26:6 Gr. shouting. **26:6** Or, and play on a psaltery. **26:13** Gr. good things. **27:7** Or, confess to him. **27:8** Gr. defender of the salvation of. **28:9** Gr. participle.

29 For the end, a Psalm and Song at the dedication of the house of David.[a]

[2] I will exalt thee, O God; for thou hast lifted me up, and not caused mine enemies to rejoice over me. [3] O Eternal my God, I cried to thee, and thou didst heal me. [4] O God, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit.

[5] Sing to God, ye his saints, and give thanks for the remembrance of his holiness. [6] For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning.

[7] And I said in my prosperity, I shall never be moved. [8] O God, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled. [9] To thee, O God, will I cry; and to my God will I make supplication. [10] What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth? [11] God heard, and had compassion upon me; God is become my helper. [12] Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness; [13] that my glory may sing praise to thee, and I may not be pierced with sorrow. O Eternal my God, I will give thanks to thee for ever.

30 For the end, a Psalm of David, an utterance of extreme fear.[b]

[2] O God, I have hoped in thee; let me never be ashamed: deliver me in thy righteousness and rescue me. [3] Incline thine ear to me; make haste to rescue me: be thou to me for a protecting God, and for a house of refuge to save me. [4] For thou art my strength and my refuge; and thou shalt guide me for thy name's sake, and maintain me. [5] Thou shalt bring me out of the snare which they have hidden for me; for thou, O God, art my defender. [6] Into thine hands I will commit my spirit: thou hast redeemed me, O Eternal God of truth. [7] Thou hast hated them that idly persist in vanities: but I have hoped in God. [8] I will exult and be glad in thy mercy: for thou hast looked upon mine affliction; thou hast saved my soul from distresses. [9] And thou hast not shut me up into the hands of the enemy: thou hast set my feet in a wide place.

[10] Pity me, O God, for I am afflicted: my eye is troubled with indignation, my soul and my belly. [11] For my life is spent with grief, and my years with groanings: my strength has been weakened through poverty, and my bones are troubled. [12] I became a reproach among all mine enemies, but exceedingly so to my neighbours, and a fear to mine acquaintance: they that saw me without fled from me. [13] I have been forgotten as a dead man out of mind: I am become as a broken vessel. [14] For I heard the slander of many that dwelt round about: when they were gathered together against me, they took counsel to take my life.

[15] But I hoped in thee, O God: I said, Thou art my God. [16] My lots are in thy hands: deliver me from the hand of mine enemies, [17] and from them that persecute me. Make thy face to shine upon thy servant: save me in thy mercy. [18] O God, let me not be ashamed, for I have called upon thee: let the ungodly be ashamed, and brought down to Hades. [19] Let the deceitful lips become dumb, which speak iniquity against the righteous with pride and scorn.

[20] How abundant is the multitude of thy goodness, O God, which thou hast laid up for them that fear thee! thou hast wrought it out for them that hope on thee, in the presence of the sons of men. [21] Thou wilt hide them in the secret of thy presence from the vexation of man: thou wilt screen them in a tabernacle from the contradiction of tongues.

29:1 Gr. of a song. **30:1** Gr. ecstasy. See title.

22 Blessed be God: for he has magnified
his mercy in a fortified city. 23 But I said
in my extreme fear, I am cast out from the
sight of thine eyes: therefore thou didst
hearken, O God, to the voice of my sup-
plication when I cried to thee.

24 Love God, all ye his saints: for God
seeks for truth, and renders a reward
to them that deal very proudly. 25 Be
of good courage, and let your heart be
strengthened, all ye that hope in God.

31 A Psalm of instruction by David.[a]
Blessed is the man to whom God will
not impute sin, and in whose mouth
there is no guile.

3 Because I kept silence, my bones
waxed old, from my crying all the day.
4 For day and night thy hand was heavy
upon me: I became thoroughly miser-
able while a thorn was fastened in me.
Pause.[b] 5 I acknowledged my sin, and
hid not mine iniquity: I said, I will con-
fess mine iniquity to God against myself;
and thou forgavest the ungodliness of
my heart. Pause. 6 Therefore shall ev-
ery holy one pray to thee in a fit time:
only in the deluge of many waters they
shall not come nigh to him. 7 Thou art
my refuge from the affliction that encom-
passes me; my joy, to deliver me from
them that have compassed me. Pause.

8 I will instruct thee and guide thee in
this way wherein thou shalt go: I will fix
mine eyes upon thee. 9 Be ye not as horse
and mule, which have no understanding:
but thou must constrain their jaws with
bit and curb, lest they should come nigh
to thee.[c] 10 Many are the scourges of the
sinner: but him that hopes in God mercy
shall compass about. 11 Be glad in God,
and exult, ye righteous: and glory, all ye
that are upright in heart.

32 A Psalm of David.
Rejoice in God, ye righteous; praise be-
comes the upright. 2 Praise God on the
harp; play to him on a psaltery of ten
strings.[d] 3 Sing to him a new song; play
skilfully with a loud noise.

4 For the word of God is right; and all
his works are faithful.[e] 5 He loves mercy
and judgment; the earth is full of the
mercy of God. 6 By the word of God
the heavens were established; and all the
host of them by the breath of his mouth.
7 Who gathers the waters of the sea as
in a bottle; who lays up the deeps in
treasuries. 8 Let all the earth fear God;
and let all that dwell in the world be
moved because of him. 9 For he spoke,
and they were made; he commanded,
and they were created. 10 God frustrates
the counsels of the nations; he brings to
nought also the reasonings of the peo-
ples, and brings to nought the counsels
of princes. 11 But the counsel of God en-
dures for ever, the thoughts of his heart
from generation to generation. 12 Blessed
is the nation whose God is God; the peo-
ple whom he has chosen for his own in-
heritance. 13 God looks out of heaven; he
beholds all the sons of men. 14 He looks
from his prepared habitation on all the
dwellers on the earth; 15 who fashioned
their hearts alone; who understands all
their works.[f] 16 A king is not saved by
reason of a great host; and a giant shall
not be delivered by the greatness of his
strength. 17 A horse is vain for safety; nei-
ther shall he be delivered by the great-
ness of his power.

18 Behold, the eyes of God are on them
that fear him, those that hope in his
mercy; 19 to deliver their souls from
death, and to keep them alive in famine.
20 Our soul waits on God; for he is our
helper and defender. 21 For our heart
shall rejoice in him, and we have hoped
in his holy name. 22 Let thy mercy, O

31:1 Gr. for or, of. **31:4** See Heb. **31:9** See Alex. ἄγξεις. **32:2** Rather, 'confess' or give thanks to.' **32:4** Rather, Gr. in or with faithfulness. **32:15** Perhaps 'individually.' Vulg. sigillatim.

God, be upon us, according as we have hoped in thee.

33 A Psalm of David, when he changed his countenance before Abimelech; and he let him go, and he departed.

[2] I will bless God at all times: his praise shall be continually in my mouth. [3] My soul shall boast herself in God: let the meek hear, and rejoice.[a] [4] Magnify ye God with me, and let us exalt his name together.

[5] I sought God diligently, and he hearkened to me, and delivered me from all my sojournings.[b] [6] Draw near to him, and be enlightened: and your faces shall not by any means be ashamed. [7] This poor man cried, and God hearkened to him, and delivered him out of all his afflictions. [8] The angel of God will encamp round about them that fear him, and will deliver them. [9] Taste and see that God is good: blessed is the man who hopes in him. [10] Fear God, all ye his saints: for there is no want to them that fear him. [11] The rich have become poor and hungry: but they that seek God diligently shall not want any good thing. Pause.

[12] Come, ye children, hear me: I will teach you the fear of God. [13] What man is there that desires life, loving to see good days? [14] Keep thy tongue from evil, and thy lips from speaking guile. [15] Turn away from evil, and do good; seek peace, and pursue it.

[16] The eyes of God are over the righteous, and his ears are open to their prayer: [17] but the face of God is against them that do evil, to destroy their memorial from the earth. The righteous cried, and God hearkened to them, [18] and delivered them out of all their afflictions. [19] God is near to them that are of a contrite heart; and will save the lowly in spirit.[c] [20] Many are the afflictions of the righteous: but out of them all God will deliver them. [21] He keeps all their bones: not one of them shall be broken. [22] The death of sinners is evil: and they that hate righteousness will go wrong. [23] God will redeem the souls of his servants: and none of those that hope in him shall go wrong.

34 A Psalm of David.

Judge thou, O God, them that injure me, fight against them that fight against me. [2] Take hold of shield and buckler, and arise for my help. [3] Bring forth a sword, and stop the way against them that persecute me: say to my soul, I am thy salvation. [4] Let them that seek my soul be ashamed and confounded: let them that devise evils against me be turned back and put to shame. [5] Let them be as dust before the wind, and an angel of God afflicting them. [6] Let their way be dark and slippery, and an angel of God persecuting them. [7] For without cause they have hid for me their destructive snare: without a cause they have reproached my soul.

[8] Let a snare which they know not come upon them: and the gin which they hid take them; and let them fall into the very same snare. [9] But my soul shall exult in God: it shall delight in his salvation. [10] All my bones shall say, O God, who is like to thee? delivering the poor out of the hand of them that are stronger than he, yea, the poor and needy one from them that spoil him.

[11] Unjust witnesses arose, and asked me of things I knew not. [12] They rewarded me evil for good, and bereavement to my soul. [13] But I, when they troubled me, put on sackcloth, and humbled my soul with fasting: and my prayer shall return to my own bosom. [14] I behaved agreeably towards them as if it had been our neighbour or brother: I humbled myself as one mourning and sad of countenance. [15] Yet they rejoiced

33:3 Gr. be praised. **33:5** Lit. neighbourhoods. **33:19** Gr. the broken in heart. **34:15** The Gr. is repeated, by a Hebraism. **34:15** See Acts 2. 37.

against me, and plagues were plentifully brought against me, and I knew it not: they were scattered, but repented not.[ab] [16] They tempted me, they sneered at me most contemptuously, they gnashed their teeth upon me.

[17] O God, when wilt thou look upon me? Deliver my soul from their mischief, mine only-begotten one from the lions. [18] I will give thanks to thee even in a great congregation: in an abundant people I will praise thee. [19] Let not them that are mine enemies without a cause rejoice against me; who hate me for nothing, and wink with their eyes. [20] For to me they spoke peaceably, but imagined deceits in their anger. [21] And they opened wide their mouth upon me; they said, Aha, aha, our eyes have seen it.

[22] Thou hast seen it, O God: keep not silence: O God, withdraw not thyself from me. [23] Awake, O God, and attend to my judgment, even to my cause, my God and my Master. [24] Judge me, O God, according to thy righteousness, O Eternal my God; and let them not rejoice against me. [25] Let them not say in their hearts, Aha, aha, it is pleasing to our soul: neither let them say, We have devoured him. [26] Let them be confounded and ashamed together that rejoice at my afflictions: let them be clothed with shame and confusion that speak great swelling words against me. [27] Let them that rejoice in my righteousness exult and be glad: and let them say continually, God be magnified, who desire the peace of his servant. [28] And my tongue shall meditate on thy righteousness, and on thy praise all the day.

35 For the end, by David the servant of God.

[2] The transgressor, that he may sin, says within himself, that there is no fear of God before his eyes. [3] For he has dealt craftily before him, to discover his iniquity and hate it.[c] [4] The words of his mouth are transgression and deceit: he is not inclined to understand how to do good. [5] He devises iniquity on his bed; he gives himself to every evil way; and does not abhor evil.

[6] O God, thy mercy is in the heaven; and thy truth reaches to the clouds. [7] Thy righteousness is as the mountains of God, thy judgments are as a great deep: O God, thou wilt preserve men and beasts.[d] [8] How hast thou multiplied thy mercy, O God! so the children of men shall trust in the shelter of thy wings. [9] They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights.[e] [10] For with thee is the fountain of life: in thy light we shall see light.

[11] Extend thy mercy to them that know thee; and thy righteousness to the upright in heart. [12] Let not the foot of pride come against me, and let not the hand of sinners move me.

[13] There have all the workers of iniquity fallen: they are cast out, and shall not be able to stand.

36 A Psalm of David.

Fret not thyself because of evil-doers, neither be envious of them that do iniquity. [2] For they shall soon be withered as the grass, and shall soon fall away as the green herbs. [3] Hope in God, and do good; and dwell on the land, and thou shalt be fed with the wealth of it. [4] Delight thyself in God; and he shall grant thee the requests of thine heart. [5] Disclose thy way to God, and hope in him; and he shall bring it to pass. [6] And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

35:3 q. d. with regard to the discovering. **35:7** Or, vast mountains. **35:9** Gr. intoxicated.

[7] Submit thyself to God, and supplicate him: fret not thyself because of him that prospers in his way, at the man that does unlawful deeds. [8] Cease from anger, and forsake wrath: fret not thyself so as to do evil. [9] For evil-doers shall be destroyed: but they that wait on God, they shall inherit the land. [10] And yet a little while, and the sinner shall not be, and thou shalt seek for his place, and shalt not find it. [11] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

[12] The sinner will watch for the righteous, and gnash his teeth upon him. [13] But God shall laugh at him: for he foresees that his day will come. [14] Sinners have drawn their swords, they have bent their bow, to cast down the poor and needy one, and to slay the upright in heart. [15] Let their sword enter into their own heart, and their bows be broken.

[16] A little is better to the righteous than abundant wealth of sinners. [17] For the arms of sinners shall be broken; but God supports the righteous.

[18] God knows the ways of the perfect; and their inheritance shall be for ever. [19] They shall not be ashamed in an evil time; and in days of famine they shall be satisfied. [20] For the sinners shall perish; and the enemies of God at the moment of their being honoured and exalted have utterly vanished like smoke. [21] The sinner borrows, and will not pay again: but the righteous has compassion, and gives. [22] For they that bless him shall inherit the earth; and they that curse him shall be utterly destroyed.

[23] The steps of a man are rightly ordered by God: and he will take pleasure in his way. [24] When he falls, he shall not be ruined: for God supports his hand. [25] I was once young, indeed I am now old; yet I have not seen the righteous forsaken, nor his seed seeking bread. [26] He is merciful, and lends continually; and his seed shall be blessed.[a]

[27] Turn aside from evil, and do good; and dwell for ever. [28] For God loves judgment, and will not forsake his saints; they shall be preserved for ever: the blameless shall be avenged, but the seed of the ungodly shall be utterly destroyed.[b] [29] But the righteous shall inherit the earth, and dwell upon it for ever.

[30] The mouth of the righteous will meditate wisdom, and his tongue will speak of judgment. [31] The law of his God is in his heart; and his steps shall not slide.[c] [32] The sinner watches the righteous, and seeks to slay him. [33] But God will not leave him in his hands, nor by any means condemn him when he is judged. [34] Wait on God, and keep his way, and he shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see it.

[35] I saw the ungodly very highly exalting himself, and lifting himself up like the cedars of Libanus. [36] Yet I passed by, and lo! he was not: and I sought him, but his place was not found. [37] Maintain innocence, and behold uprightness: for there is a remnant to the peaceable man. [38] But the transgressors shall be utterly destroyed together: the remnants of the ungodly shall be utterly destroyed. [39] But the salvation of the righteous is of God; and he is their defender in the time of affliction. [40] And God shall help them, and deliver them: and he shall rescue them from sinners, and save them, because they have hoped in him.

36:26 Gr. for a blessing. **36:28** Or, cleared in judgement. **36:31** Gr. be tripped up, or supplanted.

37 A Psalm of David for remembrance concerning the Sabbath-day.

2 O God, rebuke me not in thy wrath, neither chasten me in thine anger. 3 For thy weapons are fixed in me, and thou hast pressed thy hand heavily upon me.

4 For there is no health in my flesh because of thine anger; there is no peace to my bones because of my sins. 5 For my transgressions have gone over mine head: they have pressed heavily upon me like a weighty burden. 6 My bruises have become noisome and corrupt, because of my foolishness. 7 I have been wretched and bowed down continually: I went with a mourning countenance all the day. 8 For my soul is filled with mockings; and there is no health in my flesh. 9 I have been afflicted and brought down exceedingly: I have roared for the groaning of my heart.

10 But all my desire is before thee; and my groaning is not hidden from thee. 11 My heart is troubled, my strength has failed me; and the light of mine eyes is not with me. 12 My friends and my neighbours drew near before me, and stood still; and my nearest of kin stood afar off. 13 While they pressed hard upon me that sought my soul: and they that sought my hurt spoke vanities, and devised deceits all the day. 14 But I, as a deaf man, heard not; and was as a dumb man not opening his mouth. 15 And I was as a man that hears not, and who has no reproofs in his mouth.

16 For I hoped in thee, O God: thou wilt hear, O Eternal my God. 17 For I said, Lest mine enemies rejoice against me: for when my feet were moved, they spoke boastingly against me. 18 For I am ready for plagues, and my grief is continually before me.[a] 19 For I will declare mine iniquity, and be distressed for my sin. 20 But mine enemies live, and are mightier than I: and they that hate me unjustly are multiplied. 21 They that reward evil for good slandered me; because I followed righteousness. 22 Forsake me not, O Eternal my God: depart not from me. 23 Draw nigh to my help, O God of my salvation.

38 For the end, a Song of David, to Idithun.

2 I said, I will take heed to my ways, that I sin not with my tongue: I set a guard on my mouth, while the sinner stood in my presence. 3 I was dumb, and humbled myself, and kept silence from good words; and my grief was renewed. 4 My heart grew hot within me, and a fire would kindle in my meditation: I spoke with my tongue,

5 O God, make me to know mine end, and the number of my days, what it is; that I may know what I lack. 6 Behold, thou hast made my days old; and my existence is as nothing before thee: nay, every man living is altogether vanity. Pause.[b] 7 Surely man walks in a shadow; nay, he is disquieted in vain: he lays up treasures, and knows not for whom he shall gather them.[c]

8 And now what is my expectation? is it not God? and my ground of hope is with thee. Pause. 9 Deliver me from all my transgressions: thou hast made me a reproach to the foolish. 10 I was dumb, and opened not my mouth; for thou art he that made me.[d] 11 Remove thy scourges from me: I have fainted by reason of the strength of thine hand. 12 Thou chastenest man with rebukes for iniquity, and thou makest his life to consume away like a spider's web: nay, every man is disquieted in vain. Pause.

13 O God, hearken to my prayer and my supplication: attend to my tears: be not silent, for I am a sojourner in the land, and a stranger, as all my fathers were. 14 Spare me, that I may be refreshed, before I depart, and be no more.

37:18 Gr. scourges. **38:6** Alex. a span long. **38:7** Gr. image. **38:10** Gr. made dumb.

39 For the end, a Psalm of David.
I waited patiently for God; and he attended to me, and hearkened to my supplication. [3] And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright. [4] And he put a new song into my mouth, even a hymn to our God: many shall see it, and fear, and shall hope in God. [5] Blessed is the man whose hope is the name of God, and who has not regarded vanities and false frenzies.

[6] O Eternal my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke of them: they exceeded number. [7] Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. [8] Then I said, Behold, I come: in the volume of the book it is written concerning me,[a] [9] I desired to do thy will, O my God, and thy law in the midst of mine heart. [10] I have preached righteousness in the great congregation; lo! I will not refrain my lips; O God, thou knowest my righteousness. [11] I have not hid thy truth within my heart, and I have declared thy salvation; I have not hid thy mercy and thy truth from the great congregation.

[12] But thou, God, remove not thy compassion far from me; thy mercy and thy truth have helped me continually. [13] For innumerable evils have encompassed me; my transgressions have taken hold of me, and I could not see; they are multiplied more than the hairs of my head; and my heart has failed me. [14] Be pleased, O God, to deliver me; O God, draw nigh to help me. [15] Let those that seek my soul, to destroy it, be ashamed and confounded together; let those that wish me evil be turned backward and put to shame. [16] Let those that say to me, Aha, aha, quickly receive shame for their reward. [17] Let all those that seek thee, O God, exult and rejoice in thee; and let them that love thy salvation say continually, God be magnified. [18] But I am poor and needy; God will take care of me; thou art my helper, and my defender, O my God, delay not.

40 For the end, a Psalm of David.
Blessed is the man who thinks on the poor and needy: God shall deliver him in an evil day. [3] May God preserve him and keep him alive, and bless him on the earth, and not deliver him into the hands of his enemy. [4] May God help him upon the bed of his pain; thou hast made all his bed in his sickness.

[5] I said, O God, have mercy upon me; heal my soul; for I have sinned against thee. [6] Mine enemies have spoken evil against me, saying, When shall he die, and his name perish? [7] And if he came to see me, his heart spoke vainly; he gathered iniquity to himself; he went forth and spoke in like manner. [8] All my enemies whispered against me; against me they devised my hurt. [9] They denounced a wicked word against me, saying, Now that he lies, shall he not rise up again? [10] For even the man of my peace, in whom I trusted, who ate my bread, lifted up his heel against me.

[11] But thou, O God, have compassion upon me, and raise me up, and I shall requite them. [12] By this I know that thou hast delighted in me, because mine enemy shall not rejoice over me. [13] But thou didst help me because of mine innocence, and hast established me before thee for ever. [14] Blessed be the Eternal God of Israel from everlasting, and to everlasting. So be it, so be it.

39:8 Or, am come.

41 For the end, a Psalm for instruction,
for the sons of Core.
2 As the hart earnestly desires the fountains of water, so my soul earnestly longs
for thee, O God. 3 My soul has thirsted
for the living God: when shall I come and
appear before God? 4 My tears have been
bread to me day and night, while they
daily said to me, Where is thy God? 5 I remembered these things, and poured out
my soul in me, for I will go to the place
of thy wondrous tabernacle, even to the
house of God, with a voice of exultation
and thanksgiving and of the sound of
those who keep festival.[a]
6 Wherefore art thou very sad, O my
soul? and wherefore dost thou trouble
me? hope in God; for I will give thanks
to him; he is the salvation of my countenance.
7 O my God, my soul has been troubled within me: therefore will I remember thee from the land of Jordan, and of
the Ermonites, from the little hill. 8 Deep
calls to deep at the voice of thy cataracts:
all thy billows and thy waves have gone
over me. 9 By day God will command
his mercy, and manifest it by night: with
me is prayer to the God of my life.[b] 10 I
will say to God, Thou art my helper; why
hast thou forgotten me? wherefore do
I go sad of countenance, while the enemy oppresses me? 11 While my bones
were breaking, they that afflicted me reproached me; while they said to me daily,
Where is thy God?
12 Wherefore art thou very sad, O my
soul? and wherefore dost thou trouble
me? hope in God; for I will give thanks to
him; he is the health of my countenance,
and my God.

42 A Psalm of David.
Judge me, O God, and plead my cause,
against an ungodly nation: deliver me
from the unjust and crafty man. 2 For
thou, O God, art my strength: wherefore hast thou cast me off? and why do
I go sad of countenance, while the enemy oppresses me? 3 Send forth thy light
and thy truth: they have led me, and
brought me to thy holy mountain, and to
thy tabernacles. 4 And I will go in to the
altar of God, to God who gladdens my
youth: I will give thanks to thee on the
harp, O God, my God.
5 Wherefore art thou very sad, O my
soul? and wherefore dost thou trouble
me? Hope in God; for I will give thanks
to him, who is the health of my countenance, and my God.

43 For the end, a Psalm for instruction,
for the sons of Core.[c]
2 O God, we have heard with our ears,
our fathers have told us, the work which
thou wroughtest in their days, in the
days of old. 3 Thine hand utterly destroyed the heathen, and thou didst plant
them: thou didst afflict the nations, and
cast them out. 4 For they inherited not
the land by their own sword, and their
own arm did not deliver them; but thy
right hand, and thine arm, and the light
of thy countenance, because thou wert
well pleased in them.
5 Thou art indeed my King and my
God, who commandest deliverances for
Jacob. 6 In thee will we push down our
enemies, and in thy name will we bring
to nought them that rise up against us.
7 For I will not trust in my bow, and my
sword shall not save me. 8 For thou hast
saved us from them that afflicted us, and
hast put to shame them that hated us.
9 In God will we make our boast all the
day, and to thy name will we give thanks
for ever. Pause.[d]
10 But now thou hast cast off, and put us

41:5 See Appendix. **41:9** Heb. and Alex. his song shall be, etc. **43:1** Gr. understanding. **43:9** Gr. will be praised etc. See Ps. 106.

to shame; and thou wilt not go forth with our hosts. [11] Thou hast turned us back before our enemies; and they that hated us spoiled for themselves. [12] Thou madest us as sheep for meat; and thou scatteredst us among the nations. [13] Thou hast sold thy people without price, and there was no profit by their exchange. [14] Thou hast made us a reproach to our neighbours, a scorn and derision to them that are round about us. [15] Thou hast made us a proverb among the Gentiles, a shaking of the head among the nations. [16] All the day my shame is before me, and the confusion of my face has covered me, [17] because of the voice of the slanderer and reviler; because of the enemy and avenger.

[18] All these things are come upon us: but we have not forgotten thee, neither have we dealt unrighteously in thy covenant. [19] And our heart has not gone back; but thou hast turned aside our paths from thy way. [20] For thou hast laid us low in a place of affliction, and the shadow of death has covered us. [21] If we have forgotten the name of our God, and if we have spread out our hands to a strange god; shall not God search these things out? [22] for he knows the secrets of the heart. [23] For, for thy sake we are killed all the day long; we are counted as sheep for slaughter.

[24] Awake, wherefore sleepest thou, O God? arise, and do not cast us off for ever. [25] Wherefore turnest thou thy face away, and forgettest our poverty and our affliction? [26] For our soul has been brought down to the dust; our belly has cleaved to the earth. [27] Arise, O God, help us, and redeem us for thy name's sake.

44 For the end, for alternate strains by the sons of Core; for instruction, a Song concerning the beloved.[a]

[2] My heart has uttered a good matter: I declare my works to the king: my tongue is the pen of a quick writer.[b] [3] Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever.

[4] Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty; [5] and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. [6] Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies.

[7] Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. [8] Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.

[9] Myrrh, and stacte, and cassia are exhaled from thy garments, and out of the ivory palaces, [10] with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, and arrayed in divers colours. [11] Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house. [12] Because the king has desired thy beauty; for he is thy God. [13] And the daughter of Tyre shall adore him with gifts; the rich of the people of the land shall supplicate thy favour.[c]

[14] All her glory is that of the daughter of the king of Esebon, robed as she is in golden fringed garments,[d] [15] in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee. [16] They shall be brought

44:1 See also Ps. 68; 79, titles; q. d. repeated, see Hebrew. **44:2** Lit. eructavit. **44:13** Gr. face. **44:14** Alex. ἔσωθεν, within, so Heb. **44:18** Gr. to the age of the age.

with gladness and exultation: they shall be led into the king's temple. [17] Instead of thy fathers children are born to thee: thou shalt make them princes over all the earth. [18] They shall make mention of thy name from generation to generation: therefore shall the nations give thanks to thee for ever, even for ever and ever.[a]

45 For the end, for the sons of Core; a Psalm concerning secret things.

[2] God is our refuge and strength, a help in the afflictions that have come heavily upon us. [3] Therefore will we not fear when the earth is troubled, and the mountains are removed into the depths of the seas. [4] Their waters have roared and been troubled, the mountains have been troubled by his might. Pause. [5] The flowings of the river gladden the city of God: the Most High has sanctified his tabernacle. [6] God is in the midst of her; she shall not be moved: God shall help her with his countenance.[b] [7] The nations were troubled, the kingdoms tottered: he uttered his voice, the earth shook. [8] The God of hosts is with us; the God of Jacob is our helper. Pause.

[9] Come, and behold the works of God, what wonders he has achieved on the earth. [10] Putting an end to wars as for the ends of the earth; he will crush the bow, and break in pieces the weapon, and burn the bucklers with fire. [11] Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. [12] The God of hosts is with us; the God of Jacob is our helper.

46 For the end, a Psalm for the sons of Core.

[2] Clap your hands, all ye nations; shout to God with a voice of exultation. [3] For God most high is terrible; he is a great king over all the earth. [4] He has subdued the peoples under us, and the nations under our feet. [5] He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.

[6] God is gone up with a shout, God with a sound of a trumpet. [7] Sing praises to our God, sing praises: sing praises to our King, sing praises. [8] For God is king of all the earth: sing praises with understanding. [9] God reigns over the nations: God sits upon the throne of his holiness. [10] The rulers of the people are assembled with the God of Abraam: for God's mighty ones of the earth have been greatly exalted.

47 A Psalm of praise for the sons of Core on the second day of the week.[c]

[2] Great is God, and greatly to be praised in the city of our God, in his holy mountain. [3] The city of the great King is well planted on the mountains of Sion, with the joy of the whole earth, on the sides of the north. [4] God is known in her palaces, when he undertakes to help her.

[5] For, behold, the kings of the earth were assembled, they came together. [6] They saw, and so they wondered: they were troubled, they were moved. [7] Trembling took hold on them: there were the pangs as of a woman in travail. [8] Thou wilt break the ships of Tharsis with a vehement wind. [9] As we have heard, so have we also seen, in the city of the God of hosts, in the city of our God: God has founded it for ever. Pause.

[10] We have thought of thy mercy, O God, in the midst of thy people. [11] According to thy name, O God, so is also thy praise to the ends of the earth: thy right hand is full of righteousness.

45:6 Alex. and Heb. before, or, toward the morning. **47:1** A song.

12 Let mount Sion rejoice, let the daughters of Judæa exult, because of thy judgments, O God.

13 Go round about Sion, and encompass her: tell ye her towers. 14 Mark ye well her strength, and observe her palaces; that ye may tell the next generation. 15 For this is our God for ever and ever: he will be our guide for evermore.

48 For the end, a Psalm for the sons of Core.

2 Hear these words, all ye nations, hearken, all ye that dwell upon the earth: 3 both the sons of mean men, and sons of great men; the rich and poor man together.[a] 4 My mouth shall speak of wisdom; and the meditation of my heart shall bring forth understanding. 5 I will incline mine ear to a parable: I will open my riddle on the harp.[b]

6 Wherefore should I fear in the evil day? the iniquity of my heel shall compass me.[c] 7 They that trust in their strength, and boast themselves in the multitude of their wealth— 8 A brother does not redeem, shall a man redeem? he shall not give to God a ransom for himself, 9 or the price of the redemption of his soul, though he labour for ever, 10 and live to the end, so that he should not see corruption.

11 When he shall see wise men dying, the fool and the senseless one shall perish together; and they shall leave their wealth to strangers. 12 And their sepulchres are their houses for ever, even their tabernacles to all generations: they have called their lands after their own names. 13 And man being in honour, understands not: he is compared to the senseless cattle, and is like to them. 14 This their way is an offence to them: yet afterwards men will commend their sayings. Pause. 15 They have laid them as sheep in Hades; death shall feed on them; and the upright shall have dominion over them in the morning, and their help shall fail in Hades from their glory. 16 But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.

17 Fear not when a man is enriched, and when the glory of his house is increased. 18 For he shall take nothing when he dies; neither shall his glory descend with him. 19 For his soul shall be blessed in his life: he shall give thanks to thee when thou dost well to him. 20 Yet he shall go in to the generation of his fathers; he shall never see light.[d] 21 Man that is in honour, understands not: he is compared to the senseless cattle, and is like them.

49 A Psalm for Asaph.[e]

The God of gods, God, has spoken, and called the earth from the rising of the sun to the going down thereof. 2 Out of Sion comes the excellence of his beauty. 3 God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a very great tempest. 4 He shall summon the heaven above, and the earth, that he may judge his people. 5 Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices. 6 And the heavens shall declare his righteousness: for God is judge. Pause.

7 Hear, my people, and I will speak to thee, O Israel: and I will testify to thee: I am God, thy God. 8 I will not reprove thee on account of thy sacrifices; for thy whole-burnt-offerings are before me continually. 9 I will take no bullocks out of thine house, nor he-goats out of thy flocks. 10 For all the wild beasts of the thicket are mine, the cattle on the mountains, and oxen. 11 I know all the birds of the sky; and the beauty of the field is mine. 12 If I should be hungry, I will not tell thee: for the world is mine, and the fulness of it. 13 Will I eat the flesh of bulls, or drink the blood of goats? 14 Offer to God the sacrifice of praise; and pay thy

48:3 Gr. earth-born. **48:5** Gr. problem. **48:6** Gr. shall. **48:20** Gr. as far as. **49:1** Or, of.

vows to the Most High. [15] And call upon
me in the day of affliction; and I will
deliver thee, and thou shalt glorify me.
Pause.
[16] But to the sinner God has said, Why
dost thou declare my ordinances, and
take up my covenant in thy mouth?
[17] Whereas thou hast hated instruction,
and hast cast my words behind thee.
[18] If thou sawest a thief, thou rannest
along with him, and hast cast in thy lot
with adulterers.[a] [19] Thy mouth has mul-
tiplied wickedness, and thy tongue has
framed deceit.[b] [20] Thou didst sit and
speak against thy brother, and didst scan-
dalise thy mother's son.
[21] These things thou didst, and I kept
silence: thou thoughtest wickedly that
I should be like thee; but I will reprove
thee, and set thine offences before thee.
[22] Now consider these things, ye that for-
get God, lest he rend you, and there be
no deliverer.
[23] The sacrifice of praise will glorify me:
and that is the way wherein I will shew
to him the salvation of God.[c]

50 For the end, a Psalm of David,
[2] when Nathan the prophet came
to him, when he had gone in to Bersabee.
[3] Have mercy upon me, O God, accord-
ing to thy great mercy; and according
to the multitude of thy compassions blot
out my transgression. [4] Wash me thor-
oughly from mine iniquity, and cleanse
me from my sin.
[5] For I am conscious of mine iniquity;
and my sin is continually before me.
[6] Against thee only have I sinned, and
done evil before thee: that thou might-
est be justified in thy sayings, and might-
est overcome when thou art judged. [7] For,
behold, I was conceived in iniquities, and
in sins did my mother conceive me.
[8] For, behold, thou lovest truth: thou
hast manifested to me the secret and hid-
den things of thy wisdom. [9] Thou shalt
sprinkle me with hyssop, and I shall be
purified: thou shalt wash me, and I shall
be made whiter than snow. [10] Thou shalt
cause me to hear gladness and joy: the
afflicted bones shall rejoice. [11] Turn away
thy face from my sins, and blot out all
mine iniquities. [12] Create in me a clean
heart, O God; and renew a right spirit
in my inward parts. [13] Cast me not away
from thy presence; and remove not thy
Holy Spirit from me. [14] Restore to me the
joy of thy salvation: establish me with
thy directing Spirit.[d]
[15] Then will I teach transgressors thy
ways; and ungodly men shall turn to
thee. [16] Deliver me from blood-guiltiness,
O God, the God of my salvation: and
my tongue shall joyfully declare thy right-
eousness. [17] O God, thou shalt open
my lips; and my mouth shall declare
thy praise. [18] For if thou desiredst sacri-
fice, I would have given it: thou wilt not
take pleasure in whole-burnt-offerings.
[19] Sacrifice to God is a broken spirit: a bro-
ken and humbled heart God will not de-
spise.
[20] Do good, O God, to Sion in thy good
pleasure; and let the walls of Jerusalem
be built. [21] Then shalt thou be pleased
with a sacrifice of righteousness, offer-
ing, and whole-burnt-sacrifices: then
shall they offer calves upon thine altar.[e]

51 For the end, a Psalm of instruc-
tion by David,[f] [2] when Doec the
Idumean came and told Saul, and said to
him, David is gone to the house of Abim-
elech.
[3] Why dost thou, O mighty man, boast
of iniquity in thy mischief? All the
day [4] thy tongue has devised unright-
eousness; like a sharpened razor thou
hast wrought deceit. [5] Thou hast loved
wickedness more than goodness; unright-
eousness better than to speak righteous-
ness. Pause. [6] Thou hast loved all words
of destruction, and a deceitful tongue.

49:18 See 1 Pe 4. 4. **49:19** From these words in Alex. to Ps. 79. 11, thirty psalms are wanting. **49:23** Gr. there. **50:14** Gr. governing. **50:21** Properly, a heave or wave-offfering. **51:1** Gr. governing.

[7] Therefore may God destroy thee for ever, may he pluck thee up and utterly remove thee from thy dwelling, and thy root from the land of the living. Pause. [8] And the righteous shall see, and fear, and shall laugh at him, and say, [9] Behold the man who made not God his help; but trusted in the abundance of his wealth, and strengthened himself in his vanity.

[10] But I am as a fruitful olive in the house of God: I have trusted in the mercy of God for ever, even for evermore. [11] I will give thanks to thee for ever, for thou hast done it: and I will wait on thy name; for it is good before thy saints.

52 For the end, a Psalm of David upon Maeleth, of instruction.

[2] The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in iniquities: there is none that does good. [3] God looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. [4] They have all gone out of the way, they are together become unprofitable; there is none that does good, there is not even one.

[5] Will none of the workers of iniquity know, who devour my people as they would eat bread? they have not called upon God. There were they greatly afraid, where there was no fear: [6] for God has scattered the bones of the men-pleasers; they were ashamed, for God despised them. [7] Who will bring the salvation of Israel out of Sion? When God turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

53 For the end, among the Hymns of instruction by David, [2] when the Ziphites came and said to Saul, Lo, is not David hid with us?

[3] Save me, O God, by thy name, and judge me by thy might. [4] O God, hear my prayer; hearken to the words of my mouth. [5] For strangers have risen up against me, and mighty men have sought my life: they have not set God before them. Pause.

[6] For lo! God assists me; and God is the helper of my soul. [7] He shall return evil to mine enemies; utterly destroy them in thy truth. [8] I will willingly sacrifice to thee: I will give thanks to thy name, O God; for it is good. [9] For thou hast delivered me out of all affliction, and mine eye has seen my desire upon mine enemies.

54 For the end, among Hymns of instruction by David.

[2] Hearken, O God, to my prayer; and disregard not my supplication. [3] Attend to me, and hearken to me: I was grieved in my meditation, and troubled; [4] because of the voice of the enemy, and because of the oppression of the sinner: for they brought iniquity against me, and were wrathfully angry with me.

[5] My heart was troubled within me; and the fear of death fell upon me. [6] Fear and trembling came upon me, and darkness covered me. [7] And I said, O that I had wings as those of a dove! then would I flee away, and be at rest. [8] Lo! I have fled afar off, and lodged in the wilderness. Pause. [9] I waited for him that should deliver me from distress of spirit and tempest.

[10] Destroy, O God, and divide their tongues: for I have seen iniquity and gainsaying in the city. [11] Day and night he shall go round about it upon its walls: iniquity and sorrow and unrighteousness are in the midst of it;[a] [12] and usury and craft have not failed from its streets.

[13] For if an enemy had reproached me,

54:11 Or, it, sc. iniquity.

I would have endured it; and if one who hated me had spoken vauntingly against me, I would have hid myself from him. [14] But thou, O man likeminded, my guide, and my acquaintance, [15] who in companionship with me sweetened our food: we walked in the house of God in concord. [16] Let death come upon them, and let them go down alive into Hades, for iniquity is in their dwellings, in the midst of them.

[17] I cried to God, and God hearkened to me. [18] Evening, and morning, and at noon I will declare and make known my wants: and he shall hear my voice. [19] He shall deliver my soul in peace from them that draw nigh to me: for they were with me in many cases. [20] God shall hear, and bring them low, even he that has existed from eternity. Pause.

[21] He has reached forth his hand for retribution; they have profaned his covenant. [22] They were scattered at the anger of his countenance, and his heart drew nigh them. His words were smoother than oil, yet are they darts.[a]

[23] Cast thy care upon God, and he shall sustain thee; he shall never suffer the righteous to be moved.[b] [24] But thou, O God, shalt bring them down to the pit of destruction; bloody and crafty men shall not live out half their days; but I will hope in thee, O God.

55 For the end, concerning the people that were removed from the sanctuary, by David for a memorial, when the Philistines caught him in Geth.[c]

[2] Have mercy upon me, O God; for man has trodden me down; all the day long he warring has afflicted me. [3] Mine enemies have trodden me down all the day from the dawning of the day; for there are many warring against me.

[4] They shall be afraid, but I will trust in thee. [5] In God I will praise my words; all the day have I hoped in God; I will not fear what flesh shall do to me.

[6] All the day long they have abominated my words; all their devices are against me for evil. [7] They will dwell near and hide themselves; they will watch my steps, accordingly as I have waited patiently in my soul. [8] Thou wilt on no account save them; thou wilt bring down the people in wrath. [9] O God, I have declared my life to thee; thou hast set my tears before thee, even according to thy promise.

[10] Mine enemies shall be turned back, in the day wherein I shall call upon thee; behold, I know that thou art my God. [11] In God will I praise his word; in God will I praise his saying. [12] I have hoped in God; I will not be afraid of what man shall do to me. [13] The vows of thy praise, O God, which I will pay, are upon me. [14] For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.

56 For the end. Destroy not: by David, for a memorial, when he fled from the presence of Saul to the cave.

[2] Have mercy, upon me, O God, have mercy upon me: for my soul has trusted in thee: and in the shadow of thy wings will I hope, until the iniquity have passed away. [3] I will cry to God most high; the God who has benefited me. Pause. [4] He sent from heaven and saved me; he gave to reproach them that trampled on me: God has sent forth his mercy and his truth; [5] and he has delivered my soul from the midst of lions' whelps: I lay down to sleep, though troubled. As for the sons of men, their teeth are arms and missile weapons, and their tongue a sharp sword.

[6] Be thou exalted, O God, above the heavens; and thy glory above all the earth. [7] They have prepared snares for my feet, and have bowed down my soul: they have dug a pit before my face, and fallen into it themselves. Pause. [8] My

54:22 Compare Heb. and A. V. **54:23** Or, nourish. **55:1** Or, holy things.

heart, O God, is ready, my heart is ready:
I will sing, yea will sing psalms. [9] Awake,
my glory; awake, psaltery and harp: I
will awake early. [10] O God, I will give
thanks to thee among the nations: I will
sing to thee among the Gentiles. [11] For
thy mercy has been magnified even to
the heavens, and thy truth to the clouds.
[12] Be thou exalted, O God, above the
heavens; and thy glory above all the
earth.

57 For the end. Destroy not: by David,
for a memorial.

[2] If ye do indeed speak righteousness,
then do ye judge rightly, ye sons of men.
[3] For ye work iniquities in your hearts in
the earth: your hands plot unrighteous-
ness. [4] Sinners have gone astray from
the womb: they go astray from the belly:
they speak lies. [5] Their venom is like
that of a serpent; as that of a deaf asp,
and that stops her ears; [6] which will not
hear the voice of charmers, nor heed the
charm prepared skilfully by the wise.[a]

[7] God has crushed their teeth in their
mouth: God has broken the cheek-teeth
of the lions. [8] They shall utterly pass
away like water running through: he
shall bend his bow till they shall fail.
[9] They shall be destroyed as melted wax:
the fire has fallen and they have not seen
the sun. [10] Before your thorns feel the
white thorn, he shall swallow you up as
living, as in his wrath.

[11] The righteous shall rejoice when he
sees the vengeance of the ungodly: he
shall wash his hands in the blood of the
sinner. [12] And a man shall say, Verily
then there is a reward for the righteous:
verily there is a God that judges them in
the earth.[b]

58 For the end. Destroy not: by David
for a memorial, when Saul sent,
and watched his house to kill him.

[2] Deliver me from mine enemies, O
God; and ransom me from those that rise
up against me. [3] Deliver me from the
workers of iniquity, and save me from
bloody men.

[4] For, behold, they have hunted after
my soul; violent men have set upon me:
neither is it my iniquity, nor my sin, O
God. [5] Without iniquity I ran and di-
rected my course aright: awake to help
me, and behold. [6] And thou, Eternal God
of hosts, the God of Israel, draw nigh to
visit all the heathen; pity not any that
work iniquity. Pause. [7] They shall return
at evening, and hunger like a dog, and go
round about the city.

[8] Behold, they shall utter a voice with
their mouth, and a sword is in their lips;
for who, say they, has heard? [9] But thou,
God, wilt laugh them to scorn; thou wilt
utterly set at nought all the heathen. [10] I
will keep my strength, looking to thee;
for thou, O God, art my helper. [11] As
for my God, his mercy shall go before
me: my God will shew me vengeance on
mine enemies.

[12] Slay them not, lest they forget thy
law; scatter them by thy power; and
bring them down, O God, my defender.[c]
[13] For the sin of their mouth, and the
word of their lips, let them be even taken
in their pride. [14] And for their cursing
and falsehood shall utter destruction be
denounced: they shall fall by the wrath
of utter destruction, and shall not be; so
shall they know that the God of Jacob
is God of the ends of the earth. Pause.
[15] They shall return at evening, and be
hungry as a dog, and go round about the
city. [16] They shall be scattered hither and
thither for meat; and if they be not satis-
fied, they shall even murmur.

[17] But I will sing to thy strength, and
in the morning will I exult in thy mercy;

57:6 Gr. poison. **57:12** Gr. fruit. **58:12** some read λαοῦ 'people'.

for thou hast been my supporter, and my refuge in the day of mine affliction. [18] Thou art my helper; to thee, my God, will I sing; thou art my supporter, O my God, and my mercy.

59 For the end, for them that shall yet be changed; for an inscription by David for instruction, [2] when he had burned Mesopotamia of Syria, and Syria Sobal, and Joab had returned and smitten in the valley of salt twelve thousand.

[3] O God, thou hast rejected and destroyed us; thou hast been angry, yet hast pitied us. [4] Thou hast shaken the earth, and troubled it; heal its breaches, for it has been shaken. [5] Thou hast shewn thy people hard things: thou hast made us drink the wine of astonishment. [6] Thou hast given a token to them that fear thee, that they might flee from the bow. Pause. [7] That thy beloved ones may be delivered; save with thy right hand, and hear me.

[8] God has spoken in his holiness; I will rejoice, and divide Sicima, and measure out the valley of tents. [9] Galaad is mine, and Manasse is mine; and Ephraim is the strength of my head;[a] [10] Judas is my king; Moab is the caldron of my hope; over Idumea will I stretch out my shoe; the Philistines have been subjected to me.

[11] Who will lead me into the fortified city? who will guide me as far as Idumea? [12] Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our forces? [13] Give us help from trouble: for vain is the deliverance of man.

[14] In God will we do valiantly; and he shall bring to nought them that harass us.[b]

60 For the end, among the Hymns of David.

[2] O God, hearken to my petition; attend to my prayer. [3] From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock, thou didst guide me: [4] because thou wert my hope, a tower of strength from the face of the enemy. [5] I will dwell in thy tabernacle for ever; I will shelter myself under the shadow of thy wings. Pause.

[6] For thou, O God, hast heard my prayers; thou hast given an inheritance to them that fear thy name. [7] Thou shalt add days to the days of the king; thou shalt lengthen his years to all generations. [8] He shall endure for ever before God: which of them will seek out his mercy and truth? [9] So will I sing to thy name for ever and ever, that I may daily perform my vows.

61 For the end, a Psalm of David for Idithun.

[2] Shall not my soul be subjected to God? for of him is my salvation. [3] For he is my God and my Saviour; my helper, I shall not be moved very much.[c] [4] How long will ye assault a man? ye are all slaughtering as with a bowed wall and a broken hedge. [5] They only took counsel to set at nought mine honour: I ran in thirst: with their mouth they blessed, but with their heart they cursed. Pause.

[6] Nevertheless do thou, my soul, be subjected to God; for of him is my patient hope. [7] For he is my God and my Saviour; my helper, I shall not be moved. [8] In God is my salvation and my glory: he is the God of my help, and my hope is in God.[d] [9] Hope in him, all ye congregation of the people; pour out your hearts before him, for God is our helper. Pause.

[10] But the sons of men are vain; the sons of men are false, so as to be deceitful in the balances; they are all alike formed out of vanity.[e] [11] Trust not in unrigh-

59:9 Or, strengthening. **59:14** Gr. work power. **61:3** Or, any more. **61:8** Gr. on. **61:10** Gr. altogether.

teousness, and lust not after robberies: if wealth should flow in, set not your heart upon it. [12] God has spoken once, and I have heard these two things, that power is of God; [13] and mercy is thine, O God; for thou wilt recompense every one according to his works.

62 A Psalm of David, when he was in the wilderness of Idumea.

[2] O God, my God, I cry to thee early; my soul has thirsted for thee: how often has my flesh longed after thee, in a barren and trackless and dry land! [3] Thus have I appeared before thee in the sanctuary, that I might see thy power and thy glory. [4] For thy mercy is better than life: my lips shall praise thee.[a] [5] Thus will I bless thee during my life: I will lift up my hands in thy name. [6] Let my soul be filled as with marrow and fatness; and my joyful lips shall praise thy name.

[7] Forasmuch as I have remembered thee on my bed: in the early seasons I have meditated on thee.[b] [8] For thou hast been my helper, and in the shelter of thy wings will I rejoice. [9] My soul has kept very close behind thee: thy right hand has upheld me.[c] [10] But they vainly sought after my soul; they shall go into the lowest parts of the earth. [11] They shall be delivered up to the power of the sword; they shall be portions for foxes. [12] But the king shall rejoice in God; every one that swears by him shall be praised; for the mouth of them that speak unjust things has been stopped.

63 For the end, a Psalm of David.

Hear my prayer, O God, when I make my petition to thee; deliver my soul from fear of the enemy. [3] Thou hast sheltered me from the conspiracy of them that do wickedly; from the multitude of them that work iniquity; [4] who have sharpened their tongues as a sword; they have bent their bow maliciously; [5] to shoot in secret at the blameless; they will shoot him suddenly, and will not fear. [6] They have set up for themselves an evil matter, they have given counsel to hide snares; they have said, Who shall see them? [7] They have searched out iniquity; they have wearied themselves with searching diligently, a man shall approach and the heart is deep, [8] and God shall be exalted, their wounds were caused by the weapon of the foolish children, [9] and their tongues have set him at nought, all that saw them were troubled; [10] and every man was alarmed, and they related the works of God, and understood his deeds. [11] The righteous shall rejoice in God, and hope on him, and all the upright in heart shall be praised.

64 For the end, a Psalm and Song of David.

[2] Praise becomes thee, O God, in Sion; and to thee shall the vow be performed. [3] Hear my prayer; to thee all flesh shall come. [4] The words of transgressors have overpowered us; but do thou pardon our sins. [5] Blessed is he whom thou hast chosen and adopted; he shall dwell in thy courts; we shall be filled with the good things of thy house; thy temple is holy. [6] Thou art wonderful in righteousness. Hearken to us, O God our Saviour; the hope of all the ends of the earth, and of them that are on the sea afar off: [7] who dost establish the mountains in thy strength, being girded about with power;[d] [8] who troublest the depth of the sea, the sounds of its waves. [9] The nations shall be troubled, and they that in-

62:4 Gr. lives. **62:7** Gr. if. See Acts 26. 23. **62:9** Gr. been glued. **64:7** Gr. prepare.

habit the ends of the earth shall be afraid of thy signs; thou wilt cause the outgoings of morning and evening to rejoice.

10 Thou hast visited the earth, and saturated it; thou hast abundantly enriched it. The river of God is filled with water; thou hast prepared their food, for thus is the preparation of it. 11 Saturate her furrows, multiply her fruits; the crop springing up shall rejoice in its drops. 12 Thou wilt bless the crown of the year because of thy goodness; and thy plains shall be filled with fatness. 13 The mountains of the wilderness shall be enriched; and the hills shall gird themselves with joy. 14 The rams of the flock are clothed with wool, and the valleys shall abound in corn; they shall cry aloud, yea they shall sing hymns.

65 For the end, a Song of a Psalm of resurrection.

Shout unto God, all the earth. 2 O sing praises to his name; give glory to his praise. 3 Say unto God, How awful are thy works! through the greatness of thy power thine enemies shall lie to thee. 4 Let all the earth worship thee, and sing to thee; let them sing to thy name. Pause.

5 Come and behold the works of God; he is terrible in his counsels beyond the children of men. 6 Who turns the sea into dry land; they shall go through the river on foot; there shall we rejoice in him, 7 who by his power is God over the age, his eyes look upon the nations; let not them that provoke him be exalted in themselves. Pause.[a]

8 Bless our God, ye Gentiles, and make the voice of his praise to be heard; 9 who quickens my soul in life, and does not suffer my feet to be moved. 10 For thou, O God, hast proved us; thou hast tried us with fire as silver is tried. 11 Thou broughtest us into the snare; thou laidest afflictions on our back. 12 Thou didst mount men upon our heads; we went through fire and water; but thou broughtest us out into a place of refreshment.

13 I will go into thine house with whole-burnt-offerings; I will pay thee my vows, 14 which my lips framed, and my mouth uttered in my affliction. 15 I will offer to thee whole-burnt-sacrifices full of marrow, with incense and rams; I will sacrifice to thee oxen with goats. Pause.

16 Come, hear, and I will tell, all ye that fear God, how great things he has done for my soul. 17 I cried to him with my mouth, and exalted him with my tongue. 18 If I have regarded iniquity in my heart, let not God hearken to me. 19 Therefore God has hearkened to me; he has attended to the voice of my prayer. 20 Blessed be God, who has not turned away my prayer, nor his mercy from me.

66 For the end, a Psalm of David among the Hymns.

2 God be merciful to us, and bless us; and cause his face to shine upon us. Pause. 3 That men may know thy way on the earth, thy salvation among all nations. 4 Let the nations, O God, give thanks to thee; let all the nations give thanks to thee. 5 Let the nations rejoice and exult, for thou shalt judge the peoples in equity, and shalt guide the nations on the earth. Pause. 6 Let the peoples, O God, give thanks to thee; let all the peoples give thanks to thee. 7 The earth has yielded her fruit; let God, our God, bless us. 8 Let God bless us; and let all the ends of the earth fear him.

65:7 Or, has dominion for ever.

67 For the end, a Psalm of a Song by David.
[2] Let God arise, and let his enemies be scattered; and let them that hate him flee from before him. [3] As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God. [4] But let the righteous rejoice; let them exult before God: let them be delighted with joy.
[5] Sing to God, sing praises to his name: make a way for him that rides upon the west (God is his name) and exult before him. They shall be troubled before the face of him, [6] who is the father of the orphans, and judge of the widows: such is God in his holy place. [7] God settles the solitary in a house; leading forth prisoners mightily, also them that act provokingly, even them that dwell in tombs.
[8] O God, when thou wentest forth before thy people, when thou wentest through the wilderness; Pause: [9] the earth quaked, yea, the heavens dropped water at the presence of the God of Sina, at the presence of the God of Israel. [10] O God, thou wilt grant to thine inheritance a gracious rain; for it was weary, but thou didst refresh it.
[11] Thy creatures dwell in it: thou hast in thy goodness prepared for the poor.[a] [12] The Eternal God will give a word to them that preach it in a great company. [13] The king of the forces of the beloved, of the beloved, will even grant them for the beauty of the house to divide the spoils. [14] Even if ye should lie among the lots, ye shall have the wings of a dove covered with silver, and her breast with yellow gold.[b] [15] When the heavenly One scatters kings upon it, they shall be made snow-white in Selmon. [16] The mountain of God is a rich mountain; a swelling mountain, a rich mountain.[c] [17] Wherefore do ye conceive evil, ye swelling mountains? this is the mountain which God has delighted to dwell in; yea, God will dwell in it for ever.
[18] The chariots of God are ten thousand fold, thousands of rejoicing ones: God is among them, in Sina, in the holy place. [19] Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them.[d]
[20] Blessed be the Eternal God, blessed be God daily; and the God of our salvation shall prosper us. Pause. [21] Our God is the God of salvation; and to God belong the issues from death. [22] But God shall crush the heads of his enemies; the hairy crown of them that go on in their trespasses. [23] God said, I will bring again from Basan, I will bring my people again through the depths of the sea. [24] That thy foot may be dipped in blood, and the tongue of thy dogs be stained with that of thine enemies.
[25] Thy goings, O God, have been seen; the goings of my God, the king, in the sanctuary. [26] The princes went first, next before the players on instruments, in the midst of damsels playing on timbrels. [27] Praise God in the congregations, God from the fountains of Israel. [28] There is Benjamin the younger one in ecstasy, the princes of Juda their rulers, the princes of Zabulon, the princes of Nephthali.
[29] O God, command thou thy strength: strengthen, O God, this which thou hast wrought in us. [30] Because of thy temple at Jerusalem shall kings bring presents to thee. [31] Rebuke the wild beasts of the reed: let the crowd of bulls with the heifers of the nations be rebuked, so that they who have been proved with silver may not be shut out: scatter thou the nations that wish for wars. [32] Ambassadors shall arrive out of Egypt; Ethiopia shall hasten to stretch out her hand readily to God.
[33] Sing to God, ye kingdoms of the

67:11 See the Hebrew. **67:14** Lit. greenness of gold. **67:16** Gr. curdled like cheese. **67:19** Gr. having gone up.

earth; sing psalms to God. Pause. [34] Sing to God that rides on the heaven of heaven, eastward: lo, he will utter a mighty sound with his voice.[a] [35] Give ye glory to God: his excellency is over Israel, and his power is in the clouds. [36] God is wonderful in his holy places, the God of Israel: he will give power and strength to his people: blessed be God.[b]

68 For the end, a Psalm of David, for alternate strains.[c]

[2] Save me, O God; for the waters have come in to my soul. [3] I am stuck fast in deep mire, and there is no standing: I am come in to the depths of the sea, and a storm has overwhelmed me. [4] I am weary of crying, my throat has become hoarse; mine eyes have failed by my waiting on my God. [5] They that hate me without a cause are more than the hairs of my head: my enemies that persecute me unrighteously are strengthened: then I restored that which I took not away.[d]

[6] O God, thou knowest my foolishness; and my transgressions are not hidden from thee. [7] Let not them that wait on thee, O God of hosts, be ashamed on my account: let not them that seek thee, be ashamed on my account, O God of Israel. [8] For I have suffered reproach for thy sake; shame has covered my face. [9] I became strange to my brethren, and a stranger to my mother's children. [10] For the zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me. [11] And I bowed down my soul with fasting, and that was made my reproach. [12] And I put on sackcloth for my covering; and I became a proverb to them. [13] They that sit in the gate talked against me, and they that drank wine sang against me.

[14] But I will cry to thee, O God, in my prayer; O God, it is a propitious time: in the multitude of thy mercy hear me, in the truth of thy salvation. [15] Save me from the mire, that I stick not in it: let me be delivered from them that hate me, and from the deep waters. [16] Let not the waterflood drown me, nor let the deep swallow me up; neither let the well shut its mouth upon me. [17] Hear me, O God; for thy mercy is good: according to the multitude of thy compassions look upon me. [18] And turn not away thy face from thy servant; for I am afflicted: hear me speedily.[e] [19] Draw nigh to my soul and redeem it: deliver me because of mine enemies.

[20] For thou knowest my reproach, and my shame, and my confusion; all that afflict me are before thee. [21] My soul has waited for reproach and misery; and I waited for one to grieve with me, but there was none; and for one to comfort me, but I found none. [22] They gave me also gall for my food, and made me drink vinegar for my thirst. [23] Let their table before them be for a snare, and for a recompence, and for a stumbling-block. [24] Let their eyes be darkened that they should not see; and bow down their back continually. [25] Pour out thy wrath upon them, and let the fury of thine anger take hold on them. [26] Let their habitation be made desolate; and let there be no inhabitant in their tents: [27] because they persecuted him whom thou hast smitten; and they have added to the grief of my wounds. [28] Add iniquity to their iniquity; and let them not come into thy righteousness. [29] Let them be blotted out of the book of the living, and let them not be written with the righteous.

[30] I am poor and sorrowful; but the salvation of thy countenance has helped me. [31] I will praise the name of my God with a song, I will magnify him with praise; [32] and this shall please God more than a young calf having horns and hoofs. [33] Let the poor see and rejoice; seek God diligently, and ye shall live. [34] For God hears the poor, and does not set at nought his

67:34 Gr. mounts, or, has mounted. **67:36** Or, among his holy ones. **68:1** See Ps. 44. title. **68:5** Or, paid for, or, made up for. **68:18** Or, son.

fettered ones. [35] Let the heavens and the earth praise him, the sea, and all things moving in them. [36] For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it. [37] And the seed of his servants shall possess it, and they that love his name shall dwell therein.

69 For the end, by David for a remembrance, that God may save me.

[2] Draw nigh, O God, to my help. [3] Let them be ashamed and confounded that seek my soul: let them be turned backward and put to shame, that wish me evil. [4] Let them that say to me, Aha, aha, be turned back and put to shame immediately. [5] Let all that seek thee exult and be glad in thee: and let those that love thy salvation say continually, Let God be magnified. [6] But I am poor and needy; O God, help me: thou art my helper and deliverer, O God, delay not.

70 By David, a Psalm sung by the sons of Jonadab, and the first that were taken captive.

O God, I have hoped in thee: let me never be put to shame. [2] In thy righteousness deliver me and rescue me: incline thine ear to me, and save me. [3] Be to me a protecting God, and a strong hold to save me: for thou art my fortress and my refuge. [4] Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man. [5] For thou art my support, O God; O God, thou art my hope from my youth. [6] On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually.[a]

[7] I am become as it were a wonder to many; but thou art my strong helper. [8] Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day. [9] Cast me not off at the time of old age; forsake me not when my strength fails. [10] For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, [11] saying, God has forsaken him: persecute ye and take him; for there is none to deliver him. [12] O God, go not far from me, O my God, draw nigh to my help. [13] Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour.

[14] But I will hope continually, and will praise thee more and more. [15] My mouth shall declare thy righteousness openly, and thy salvation all the day; for I am not acquainted with the affairs of men. [16] I will go on in the might of God: O God, I will make mention of thy righteousness only. [17] O God, thou hast taught me from my youth, and until now will I declare thy wonders; [18] even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come: [19] even thy power and thy righteousness, O God, up to the highest heavens, even the mighty works which thou hast done: O God, who is like to thee?

[20] What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth. [21] Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth. [22] I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel. [23] My lips shall rejoice when I sing to thee; and my soul, which thou hast redeemed. [24] Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt.[b]

70:6 Gr. hymn singing. **70:24** Lit. meditate.

71 For Solomon.
O God, give thy judgment to the king,
and thy righteousness to the king's son;
[2] that he may judge thy people with righteousness, and thy poor with judgment.
[3] Let the mountains and the hills raise peace to thy people: [4] he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser. [5] And he shall continue as long as the sun, and before the moon for ever. [6] He shall come down as rain upon a fleece; and as drops falling upon the earth. [7] In his days shall righteousness spring up; and abundance of peace till the moon be removed. [8] And he shall have dominion from sea to sea, and from the river to the ends of the earth. [9] The Ethiopians shall fall down before him; and his enemies shall lick the dust. [10] The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts. [11] And all kings shall worship him; all the Gentiles shall serve him. [12] For he has delivered the poor from the oppressor; and the needy who had no helper. [13] He shall spare the poor and needy, and shall deliver the souls of the needy. [14] He shall redeem their souls from usury and injustice: and their name shall be precious before him. [15] And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him. [16] There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth.
[17] Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed.[a]
[18] Blessed is the Eternal God of Israel, who alone does wonders. [19] And blessed is his glorious name for ever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it. [20] The hymns of David the son of Jessæ are ended.

72 A Psalm for Asaph.
How good is God to Israel, to the upright in heart! [2] But my feet were almost overthrown; my goings very nearly slipped. [3] For I was jealous of the transgressors, beholding the tranquillity of sinners.
[4] For there is no sign of reluctance in their death: and they have firmness under their affliction. [5] They are not in the troubles of other men; and they shall not be scourged with other men. [6] Therefore pride has possessed them; they have clothed themselves with their injustice and ungodliness. [7] Their injustice shall go forth as out of fatness: they have fulfilled their intention. [8] They have taken counsel and spoken in wickedness: they have uttered unrighteousness loftily. [9] They have set their mouth against heaven, and their tongue has gone through upon the earth. [10] Therefore shall my people return hither: and full days shall be found with them.[b] [11] And they said, How does God know? and is there knowledge in the Most High?[c] [12] Behold, these are the sinners, and they that prosper always: they have possessed wealth.
[13] And I said, Verily in vain have I justified my heart, and washed my hands in innocency. [14] For I was plagued all the day, and my reproof was every morning. [15] If I said, I will speak thus; behold, I should have broken covenant with the generation of thy children. [16] And I undertook to understand this, but it is too hard for me, [17] until I go into the sanctuary of God; and so understand the latter end.
[18] Surely thou hast appointed judgments to them because of their crafty

71:17 Gr. before. **72:10** Gr. in. **72:11** Gr. if there is.

dealings: thou hast cast them down when they were lifted up. [19] How have they become desolate! suddenly they have failed: they have perished because of their iniquity. [20] As the dream of one awakening, O God, in thy city thou wilt despise their image.

[21] For my heart has rejoiced, and my reins have been gladdened.[a] [22] But I was vile and knew not: I became brutish before thee. [23] Yet I am continually with thee: thou hast holden my right hand. [24] Thou hast guided me by thy counsel, and thou hast taken me to thyself with glory. [25] For what have I in heaven but thee? and what have I desired upon the earth beside thee? [26] My heart and my flesh have failed: but God is the strength of my heart, and God is my portion for ever.

[27] For, behold, they that remove themselves far from thee shall perish: thou hast destroyed every one that goes a whoring from thee. [28] But it is good for me to cleave close to God, to put my trust in God; that I may proclaim all thy praises in the gates of the daughter of Sion.

73 A Psalm of instruction for Asaph.[b] Wherefore hast thou rejected us, O God, for ever? wherefore is thy wrath kindled against the sheep of thy pasture? [2] Remember thy congregation which thou hast purchased from the beginning; thou didst ransom the rod of thine inheritance; this mount Sion wherein thou hast dwelt. [3] Lift up thine hands against their pride continually; because of all that the enemy has done wickedly in thy holy places.

[4] And they that hate thee have boasted in the midst of thy feast; they have set up their standards for signs, [5] ignorantly as it were in the entrance above; [6] they cut down its doors at once with axes as in a wood of trees; they have broken it down with hatchet and stone cutter. [7] They have burnt thy sanctuary with fire to the ground; they have profaned the habitation of thy name.[c] [8] They have said in their heart, even all their kindred together, Come, let us abolish the feasts of God from the earth. [9] We have not seen our signs; there is no longer a prophet; and God will not know us any more.

[10] How long, O God, shall the enemy reproach? shall the enemy provoke thy name for ever? [11] Wherefore turnest thou away thine hand, and thy right hand from the midst of thy bosom for ever? [12] But God is our King of old; he has wrought salvation in the midst of the earth.[d] [13] Thou didst establish the sea, in thy might, thou didst break to pieces the heads of the dragons in the water.[e] [14] Thou didst break to pieces the heads of the dragon; thou didst give him for meat to the Ethiopian nations. [15] Thou didst cleave fountains and torrents; thou driedst up mighty rivers.[f] [16] The day is thine, and the night is thine; thou hast prepared the sun and the moon. [17] Thou hast made all the borders of the earth; thou hast made summer and spring.

[18] Remember this thy creation: an enemy has reproached God, and a foolish people has provoked thy name. [19] Deliver not to the wild beasts a soul that gives praise to thee: forget not for ever the souls of thy poor. [20] Look upon thy covenant: for the dark places of the earth are filled with the habitations of iniquity. [21] Let not the afflicted and shamed one be rejected: the poor and needy shall praise thy name. [22] Arise, O God, plead thy cause: remember thy reproaches that come from the foolish one all the day. [23] Forget not the voice of thy suppliants: let the pride of them that hate thee continually ascend before thee.

72:21 Gr. changed. **73:1** Gr. understanding. **73:7** Gr. tabernacle. **73:12** Gr. before the age. **73:13** Or, serpents. **73:15** Heb. rivers of Etham.

74 For the end, Destroy not, a Psalm of a Song for Asaph.
[2] We will give thanks to thee, O God, we will give thanks, and call upon thy name: I will declare all thy wonderful works. [3] When I shall take a set time, I will judge righteously. [4] The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause.
[5] I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn. [6] Lift not up your horn on high; speak not unrighteousness against God. [7] For good comes neither from the east, nor from the west, nor from the desert mountains. [8] For God is the judge; he puts down one, and raises up another. [9] For there is a cup in the hand of God, full of unmingled wine; and he has turned it from side to side, but its dregs have not been wholly poured out; all the sinners of the earth shall drink them.[a]
[10] But I will exult for ever: I will sing praises to the God of Jacob. [11] And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.
75 For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.
[2] God is known in Judea; his name is great in Israel. [3] And his place has been in peace, and his dwelling-place in Sion.[b] [4] There he broke the power of the bows, the shield, and the sword, and the battle. Pause.
[5] Thou dost wonderfully shine forth from the everlasting mountains. [6] All the simple ones in heart were troubled; all the men of wealth have slept their sleep, and have found nothing in their hands. [7] At thy rebuke, O God of Jacob, the riders on horses slumbered. [8] Thou art terrible; and who shall withstand thee, because of thine anger? [9] Thou didst cause judgment to be heard from heaven; the earth feared, and was still, [10] when God arose to judgment, to save all the meek in heart. Pause.
[11] For the inward thought of man shall give thanks to thee: and the memorial of his inward thought shall keep a feast to thee. [12] Vow, and pay your vows to the Eternal our God; all that are round about him shall bring gifts, even to him that is terrible, [13] and that takes away the spirits of princes; to him that is terrible among the kings of the earth.
76 For the end, for Idithun, a Psalm of Asaph.
[2] I cried to God with my voice, yea, my voice was addressed to God; and he gave heed to me. [3] In the day of mine affliction I earnestly sought God; even with my hands by night before him, and I was not deceived; my soul refused to be comforted. [4] I remembered God, and rejoiced; I poured out my complaint, and my soul fainted. Pause. [5] All mine enemies set a watch against me: I was troubled, and spoke not.
[6] I considered the days of old, and remembered ancient years. [7] And I meditated; I communed with my heart by night, and diligently searched my spirit, saying, [8] Will God cast off for ever? and will he be well pleased no more? [9] Will he cut off his mercy for ever, even for ever and ever? [10] Will God forget to pity? or will he shut up his compassions in his wrath? Pause.
[11] And I said, Now I have begun; this is the change of the right hand of the Most High. [12] I remembered the works of God; for I will remember thy wonders from the beginning. [13] And I will meditate on all thy works, and will consider thy doings.
[14] O God, thy way is in the sanctuary; who is a great God as our God? [15] Thou art the God that doest wonders; thou hast made known thy power among the nations. [16] Thou hast with thine arm redeemed thy people, the sons of Jacob and

74:9 Gr. from this into that. **75:3** Or, Salem, see the Hebrew.

Joseph. Pause. [17] The waters saw thee,
O God, the waters saw thee, and feared;
and the depths were troubled. [18] There
was an abundant sound of waters: the
clouds uttered a voice; for thine arrows
went abroad. [19] The voice of thy thunder
was abroad, and around thy lightnings
appeared to the world; the earth trem-
bled and quaked. [20] Thy way is in the sea,
and thy paths in many waters, and thy
footsteps cannot be known. [21] Thou didst
guide thy people as sheep by the hand of
Moses and Aaron.

77 A Psalm of instruction for Asaph.[a]
Give heed, O my people, to my law: in-
cline your ear to the words of my mouth.
[2] I will open my mouth in parables: I
will utter dark sayings which have been
from the beginning. [3] All which we have
heard and known, and our fathers have
declared to us. [4] They were not hid from
their children to a second generation; the
fathers declaring the praises of God, and
his mighty acts, and his wonders which
he wrought.

[5] And he raised up a testimony in Ja-
cob, and appointed a law in Israel, which
he commanded our fathers, to make it
known to their children: [6] that another
generation might know, even the sons
which should be born; and they should
arise and declare them to their children.
[7] That they might set their hope on God,
and not forget the works of God, but dili-
gently seek his commandments. [8] That
they should not be as their fathers, a per-
verse and provoking generation; a gener-
ation which set not its heart aright, and
its spirit was not steadfast with God.[b]

[9] The children of Ephraim, bending
and shooting with the bow, turned back
in the day of battle. [10] They kept not the
covenant of God, and would not walk in
his law. [11] And they forgot his benefits,
and his miracles which he had shewed
them; [12] the miracles which he wrought
before their fathers, in the land of Egypt,
in the plain of Tanes. [13] He clave the sea,
and led them through: he made the wa-
ters to stand as in a bottle. [14] And he
guided them with a cloud by day, and
all the night with a light of fire. [15] He
clave a rock in the wilderness, and made
them drink as in a great deep. [16] And
he brought water out of the rock, and
caused waters to flow down as rivers.

[17] And they sinned yet more against
him; they provoked the Most High in
the wilderness. [18] And they tempted
God in their hearts, in asking meat for
the desire of their souls. [19] They spoke
also against God, and said, Will God be
able to prepare a table in the wilderness?
[20] Forasmuch as he smote the rock, and
the waters flowed, and the torrents ran
abundantly; will he be able also to give
bread, or prepare a table for his people?

[21] Therefore God heard, and was pro-
voked: and fire was kindled in Jacob, and
wrath went up against Israel. [22] Because
they believed not in God, and trusted not
in his salvation. [23] Yet he commanded
the clouds from above, and opened the
doors of heaven, [24] and rained upon them
manna to eat, and gave them the bread of
heaven. [25] Man ate angels' bread; he sent
them provision to the full.

[26] He removed the south wind from
heaven; and by his might he brought in
the south-west wind. [27] And he rained
upon them flesh like dust, and feathered
birds like the sand of the seas. [28] And
they fell into the midst of their camp,
round about their tents. [29] So they ate,
and were completely filled; and he gave
them their desire.

[30] They were not disappointed of their
desire: but when their food was yet in
their mouth, [31] then the indignation of
God rose up against them, and slew the
fattest of them, and overthrew the choice
men of Israel.

[32] In the midst of all this they sinned
yet more, and believed not his miracles.

77:1 Gr. understanding. **77:8** Or, faithfully secured.

33 And their days were consumed in vanity, and their years with anxiety.
34 When he slew them, they sought him: and they returned and called betimes upon God. 35 And they remembered that God was their helper, and the most high God was their redeemer. 36 Yet they loved him only with their mouth, and lied to him with their tongue. 37 For their heart was not right with him, neither were they steadfast in his covenant.
38 But he is compassionate, and will forgive their sins, and will not destroy them: yea, he will frequently turn away his wrath, and will not kindle all his anger.[a] 39 And he remembered that they are flesh; a wind that passes away, and returns not.
40 How often did they provoke him in the wilderness, and anger him in a dry land! 41 Yea, they turned back, and tempted God, and provoked the Holy One of Israel. 42 They remembered not his hand, the day in which he delivered them from the hand of the oppressor. 43 How he had wrought his signs in Egypt, and his wonders in the field of Tanes: 44 and had changed their rivers into blood; and their streams, that they should not drink.[b] 45 He sent against them the dog-fly, and it devoured them; and the frog, and it spoiled them. 46 And he gave their fruit to the canker worm, and their labours to the locust. 47 He killed their vines with hail, and their sycamores with frost. 48 And he gave up their cattle to hail, and their substance to the fire. 49 He sent out against them the fury of his anger, wrath, and indignation, and affliction, a message by evil angels. 50 He made a way for his wrath; he spared not their souls from death, but consigned their cattle to death; 51 and smote every first-born in the land of Egypt; the first-fruits of their labours in the tents of Cham. 52 And he removed his people like sheep; he led them as a flock in the wilderness. 53 And he guided them with hope, and they feared not: but the sea covered their enemies. 54 And he brought them in to the mountain of his sanctuary, this mountain which his right hand had purchased. 55 And he cast out the nations from before them, and made them to inherit by a line of inheritance, and made the tribes of Israel to dwell in their tents.
56 Yet they tempted and provoked the most high God, and kept not his testimonies. 57 And they turned back, and broke covenant, even as also their fathers: they became like a crooked bow. 58 And they provoked him with their high places, and moved him to jealousy with their graven images.
59 God heard and lightly regarded them, and greatly despised Israel.[c] 60 And he rejected the tabernacle of Selom, his tent where he dwelt among men. 61 And he gave their strength into captivity, and their beauty into the enemy's hand. 62 And he gave his people to the sword; and disdained his inheritance.[d] 63 Fire devoured their young men; and their virgins mourned not. 64 Their priests fell by the sword; and their widows shall not be wept for.
65 So God awaked as one out of sleep, and as a mighty man who has been heated with wine. 66 And he smote his enemies in the hinder parts: he brought on them a perpetual reproach.
67 And he rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; 68 but chose the tribe of Juda, the mount Sion which he loved. 69 And he built his sanctuary as the place of unicorns; he founded it for ever on the earth. 70 He chose David also his servant, and took him up from the flocks of sheep. 71 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheri-

77:38 Gr. be propitious, or, merciful to. **77:44** Gr. rains, or, showers. **77:59** Lit. overlooked them. See Acts 17. 30. **77:62** Gr. shut up.

tance. [72] So he tended them in the innocency of his heart; and guided them by the skilfulness of his hands.

78 A Psalm for Asaph.
O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits. [2] They have given the dead bodies of thy servants to be food for the birds of the sky, the flesh of thy holy ones for the wild beasts of the earth. [3] They have shed their blood as water, round about Jerusalem; and there was none to bury them. [4] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

[5] How long, O God? wilt thou be angry for ever? shall thy jealousy burn like fire? [6] Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms which have not called upon thy name. [7] For they have devoured Jacob, and laid his place waste.

[8] Remember not our old transgressions; let thy tender mercies speedily prevent us; for we are greatly impoverished. [9] Help us, O God our Saviour; for the glory of thy name, O God, deliver us; and be merciful to our sins, for thy name's sake. [10] Lest haply they should say among the heathen, Where is their God? and let the avenging of thy servants' blood that has been shed be known among the heathen before our eyes.

[11] Let the groaning of the prisoners come in before thee; according to the greatness of thine arm preserve the sons of the slain ones.[a] [12] Repay to our neighbours sevenfold into their bosom their reproach, with which they have reproached thee, O God. [13] For we are thy people and the sheep of thy pasture; we will give thee thanks for ever; we will declare thy praise throughout all generations.

79 For the end, for alternate strains, a testimony for Asaph, a Psalm concerning the Assyrian.[b]

[2] Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself; [3] before Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us. [4] Turn us, O God, and cause thy face to shine; and we shall be delivered.

[5] O Eternal God of hosts, how long art thou angry with the prayer of thy servant? [6] Thou wilt feed us with bread of tears; and wilt cause us to drink tears by measure. [7] Thou hast made us a strife to our neighbours; and our enemies have mocked at us. [8] Turn us, O Eternal God of hosts, and cause thy face to shine; and we shall be saved. Pause.

[9] Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it. [10] Thou madest a way before it, and didst cause its roots to strike, and the land was filled with it. [11] Its shadow covered the mountains, and its shoots equalled the goodly cedars.[c] [12] It sent forth its branches to the sea, and its shoots to the river. [13] Wherefore hast thou broken down its hedge, while all that pass by the way pluck it? [14] The boar out of the wood has laid it waste, and the wild beast has devoured it.

[15] O God of hosts, turn, we pray thee: look on us from heaven, and behold and visit this vine; [16] and restore that which thy right hand has planted: and look on the son of man whom thou didst strengthen for thyself. [17] It is burnt with fire and dug up: they shall perish at the rebuke of thy presence.[d] [18] Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

[19] So will we not depart from thee: thou shalt quicken us, and we will call upon thy name. [20] Turn us, O Eternal God of

78:11 i. e. men appointed to die. **79:1** See Ps. 44, and 68, titles. **79:11** Gr. Cedars of God, see Gen. 30. 8; Jon. 3. 3; Acts 7. 20. **79:17** Gr. See Ps. 20. 9.

hosts, and make thy face to shine; and we shall be saved.

80 For the end, a Psalm for Asaph, concerning the wine-presses.[a]

[2] Rejoice ye in God our helper; shout aloud to the God of Jacob. [3] Take a psalm, and produce the timbrel, the pleasant psaltery with the harp. [4] Blow the trumpet at the new moon, in the glorious day of your feast.[b]

[5] For this is an ordinance for Israel, and a statute of the God of Jacob. [6] He made it to be a testimony in Joseph, when he came forth out of the land of Egypt: he heard a language which he understood not.[c]

[7] He removed his back from burdens: his hands slaved in making the baskets. [8] Thou didst call upon me in trouble, and I delivered thee; I heard thee in the secret place of the storm: I proved thee at the water of Strife. Pause.[d] [9] Hear, my people, and I will speak to thee, O Israel; and I will testify to thee: if thou wilt hearken to me; [10] there shall be no new god in thee; neither shalt thou worship a strange god. [11] For I am the Eternal thy God, that brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. [12] But my people hearkened not to my voice; and Israel gave no heed to me. [13] So I let them go after the ways of their own hearts: they will go on in their own ways.

[14] If my people had hearkened to me, if Israel had walked in my ways, [15] I should have put down their enemies very quickly, and should have laid my hand upon those that afflicted them. [16] God's enemies should have lied to him: but their time shall be for ever.[e] [17] And he fed them with the fat of wheat; and satisfied them with honey out of the rock.

81 A Psalm for Asaph.

God stands in the assembly of gods; and in the midst of them will judge gods.

[2] How long will ye judge unrighteously, and accept the persons of sinners? Pause. [3] Judge the orphan and poor: do justice to the low and needy.[f] [4] Rescue the needy, and deliver the poor out of the hand of the sinner.

[5] They know not, nor understand; they walk on in darkness: all the foundations of the earth shall be shaken. [6] I have said, Ye are gods; and all of you children of the Most High. [7] But ye die as men, and fall as one of the princes.

[8] Arise, O God, judge the earth: for thou shalt inherit all nations.

82 A Song of a Psalm for Asaph.

O God, who shall be compared to thee? be not silent, neither be still, O God.

[3] For behold, thine enemies have made a noise; and they that hate thee have lifted up the head. [4] Against thy people they have craftily imagined a device, and have taken counsel against thy saints. [5] They have said, Come, and let us utterly destroy them out of the nation; and let the name of Israel be remembered no more at all. [6] For they have taken counsel together with one consent: they have made a confederacy against thee; [7] even the tents of the Idumeans, and the Ismaelites; Moab, and the Agarenes; [8] Gebal, and Ammon, and Amalec; the Philistines also, with them that dwell at Tyre. [9] Yea, Assur too is come with them: they have become a help to the children of Lot. Pause.

[10] Do thou to them as to Madiam, and to Sisera; as to Jabin at the brook of Kison. [11] They were utterly destroyed at Aendor: they became as dung for the earth. [12] Make their princes as Oreb and Zeb, and Zebee and Salmana; even all their princes: [13] who said, Let us take

80:1 Alex. David. **80:4** Alex. our. **80:6** Gr. him, sc. Israel. **80:8** Lit. contradiction. **80:16** sc. of the others. **81:3** Gr. justify. **82:13** Alex. sanctuary.

to ourselves the altar of God as an inheritance.[a] [14] O my God, make them as a wheel; as stubble before the face of the wind. [15] As fire which shall burn up a wood, as the flame may consume the mountains; [16] so shalt thou persecute them with thy tempest, and trouble them in thine anger. [17] Fill their faces with dishonour; so shall they seek thy name, O God. [18] Let them be ashamed and troubled for evermore; yea, let them be confounded and destroyed. [19] And let them know that thy name is God; that thou alone art Most High over all the earth.

83 For the end, a Psalm for the sons of Core, concerning the wine-presses.

[2] How amiable are thy tabernacles, O God of hosts! [3] My soul longs, and faints for the courts of God: my heart and my flesh have exulted in the living God. [4] Yea, the sparrow has found himself a home, and the turtle-dove a nest for herself, where she may lay her young, even thine altars, O God of hosts, my King, and my God.

[5] Blessed are they that dwell in thy house: they will praise thee evermore. Pause. [6] Blessed is the man whose help is of thee, O God; in his heart he has purposed to go up [7] the valley of weeping, to the place which he has appointed, for there the law-giver will grant blessings. [8] They shall go from strength to strength: the God of gods shall be seen in Sion.

[9] O Eternal God of hosts, hear my prayer: hearken, O God of Jacob. Pause. [10] Behold, O God our defender, and look upon the face of thine anointed. [11] For one day in thy courts is better than thousands. I would rather be an abject in the house of God, than dwell in the tents of sinners. [12] For God loves mercy and truth: God will give grace and glory: God will not withhold good things from them that walk in innocence. [13] O God of hosts, blessed is the man that trusts in thee.

84 For the end, a Psalm for the sons of Core.

[2] O God, thou hast taken pleasure in thy land: thou hast turned back the captivity of Jacob. [3] Thou hast forgiven thy people their transgressions; thou hast covered all their sins. Pause. [4] Thou hast caused all thy wrath to cease: thou hast turned from thy fierce anger.

[5] Turn us, O God of our salvation, and turn thine anger away from us. [6] Wouldest thou be angry with us for ever? or wilt thou continue thy wrath from generation to generation? [7] O God, thou wilt turn and quicken us; and thy people shall rejoice in thee. [8] Shew us thy mercy, O God, and grant us thy salvation.

[9] I will hear what the Eternal God will say concerning me: for he shall speak peace to his people, and to his saints, and to those that turn their heart toward him. [10] Moreover his salvation is near them that fear him; that glory may dwell in our land. [11] Mercy and truth are met together: righteousness and peace have kissed each other. [12] Truth has sprung out of the earth; and righteousness has looked down from heaven. [13] For God will give goodness; and our land shall yield her fruit. [14] Righteousness shall go before him; and shall set his steps in the way.

85 A Prayer of David.

God, incline thine ear, and hearken to me; for I am poor and needy. [2] Preserve my soul, for I am holy; save thy servant, O God, who hopes in thee. [3] Pity me, O God: for to thee will I cry all the day. [4] Rejoice the soul of thy servant: for to thee, O God, have I lifted up my soul. [5] For thou, O God, art kind, and gentle; and plenteous in mercy to all that call upon thee. [6] Give ear to my prayer, O God; and attend to the voice of my supplication. [7] In the day of my trouble I cried to thee: for thou didst hear me.

[8] There is none like to thee, O God,

among the gods; and there are no works like to thy works. [9] All nations whom thou hast made shall come, and shall worship before thee, O God; and shall glorify thy name. [10] For thou art great, and doest wonders: thou art the only and the great God. [11] Guide me, O God, in thy way, and I will walk in thy truth: let my heart rejoice, that I may fear thy name. [12] I will give thee thanks, O Eternal my God, with all my heart; and I will glorify thy name for ever. [13] For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.

[14] O God, transgressors have risen up against me, and an assembly of violent men have sought my life; and have not set thee before them. [15] But thou, O Eternal God, art compassionate and merciful, long-suffering, and abundant in mercy and true. [16] Look thou upon me, and have mercy upon me: give thy strength to thy servant, and save the son of thine handmaid. [17] Establish with me a token for good; and let them that hate me see it and be ashamed; because thou, O God, hast helped me, and comforted me.

86 A Psalm of a Song for the sons of Core.

His foundations are in the holy mountains. [2] God loves the gates of Sion, more than all the tabernacles of Jacob. [3] Glorious things have been spoken of thee, O city of God. Pause.

[4] I will make mention of Raab and Babylon to them that know me: behold also the Philistines, and Tyre, and the people of the Ethiopians: these were born there. [5] A man shall say, Sion is my mother; and such a man was born in her; and the Highest himself has founded her. [6] God shall recount it in the writing of the people, and of these princes that were born in her. Pause.[a] [7] The dwelling of all within thee is as the dwelling of those that rejoice.

87 A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Æman the Israelite.[b]

[2] O Eternal God of my salvation, I have cried by day and in the night before thee. [3] Let my prayer come in before thee; incline thine ear to my supplication, O God.

[4] For my soul is filled with troubles, and my life has drawn nigh to Hades. [5] I have been reckoned with them that go down to the pit; I became as a man without help; [6] free among the dead, as the slain ones cast out, who sleep in the tomb; whom thou rememberest no more; and they are rejected from thy hand.[c] [7] They laid me in the lowest pit, in dark places, and in the shadow of death. [8] Thy wrath has pressed heavily upon me, and thou hast brought upon me all thy billows. Pause. [9] Thou hast removed my acquaintance far from me; they have made me an abomination to themselves; I have been delivered up, and have not gone forth. [10] Mine eyes are dimmed from poverty; but I cried to thee, O God, all the day; I spread forth my hands to thee.

[11] Wilt thou work wonders for the dead? or shall physicians raise them up, that they shall praise thee?[d] [12] Shall any one declare thy mercy in the tomb? and thy truth in destruction? [13] Shall thy wonders be known in darkness? and thy righteousness in a forgotten land? [14] But I cried to thee, O God; and in the morning shall my prayer prevent thee.

[15] Wherefore, O God, dost thou reject my prayer, and turn thy face away from me?[e] [16] I am poor and in troubles from my youth; and having been exalted, I was brought low and into despair.[f] [17] Thy wrath has passed over me; and thy terrors have greatly disquieted me. [18] They compassed me like water; all the day they beset me together. [19] Thou hast

86:6 Gr. have been in her. **87:1** Gr. understanding. **87:6** Alex. om. ἐῤῥιμμένοι, cast out. **87:11** See Heb. **87:15** Heb. and Alex. soul. **87:16** See 2 Cor. 4. 8.

put far from me every friend, and mine acquaintances because of my wretchedness.[a]

88 A Psalm of instruction for Ætham the Israelite.

[2] I will sing of thy mercies, O God, for ever: I will declare thy truth with my mouth to all generations. [3] For thou hast said, Mercy shall be built up for ever: thy truth shall be established in the heavens. [4] I made a covenant with my chosen ones, I sware unto David my servant. [5] I will establish thy seed for ever, and build up thy throne to all generations. Pause.[b]

[6] The heavens shall declare thy wonders, O God; and thy truth in the assembly of the saints. [7] For who in the heavens shall be compared to God? and who shall be likened to God among the sons of God?[c] [8] God is glorified in the council of the saints; great and terrible toward all that are round about him. [9] O Eternal God of hosts, who is like to thee? thou art mighty, O God, and thy truth is round about thee. [10] Thou rulest the power of the sea; and thou calmest the tumult of its waves. [11] Thou hast brought down the proud as one that is slain; and with the arm of thy power thou hast scattered thine enemies. [12] The heavens are thine, and the earth is thine: thou hast founded the world, and the fulness of it. [13] Thou hast created the north and the west: Thabor and Hermon shall rejoice in thy name.[d] [14] Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted. [15] Justice and judgment are the establishment of thy throne: mercy and truth shall go before thy face.

[16] Blessed is the people that knows the joyful sound: they shall walk, O God, in the light of thy countenance. [17] And in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. [18] For thou art the boast of their strength; and in thy good pleasure shall our horn be exalted, [19] for our help is of God; and of the Holy One of Israel, our king.

[20] Then thou spokest in vision to thy children, and saidst, I have laid help on a mighty one; I have exalted one chosen out of my people. [21] I have found David my servant; I have anointed him by my holy mercy.[e] [22] For my hand shall support him; and mine arm shall strengthen him. [23] The enemy shall have no advantage against him; and the son of transgression shall not hurt him again. [24] And I will hew down his foes before him, and put to flight those that hate him. [25] But my truth and my mercy shall be with him; and in my name shall his horn be exalted. [26] And I will set his hand in the sea, and his right hand in the rivers. [27] He shall call upon me, saying, Thou art my Father, my God, and the helper of my salvation. [28] And I will make him my firstborn, higher than the kings of the earth. [29] I will keep my mercy for him for ever, and my covenant shall be firm with him. [30] And I will establish his seed for ever and ever, and his throne as the days of heaven.

[31] If his children should forsake my law, and walk not in my judgments; [32] if they should profane my ordinances, and not keep my commandments; [33] I will visit their transgressions with a rod, and their sins with scourges. [34] But my mercy I will not utterly remove from him, nor wrong my truth. [35] Neither will I by any means profane my covenant; and I will not make void the things that proceed out of my lips. [36] Once have I sworn by my holiness, that I will not lie to David. [37] His seed shall endure for ever, and his throne as the sun before me; [38] and as the moon that is established for ever, and as the faithful witness in heaven. Pause.

[39] But thou hast cast off and set at nought, thou hast rejected thine

87:19 Alex. friend and neighbour. **88:5** Gr. prepare. **88:7** Gr. clouds. **88:13** Gr. sea. **88:21** Heb. and Alex. oil, see Ps. 91. 10.

anointed. [40] Thou hast overthrown the covenant of thy servant; thou hast profaned his sanctuary, casting it to the ground. [41] Thou hast broken down all his hedges; thou hast made his strong holds a terror. [42] All that go by the way have spoiled him: he is become a reproach to his neighbours. [43] Thou hast exalted the right hand of his enemies; thou hast made all his enemies to rejoice. [44] Thou hast turned back the help of his sword, and hast not helped him in the battle. [45] Thou hast deprived him of glory: thou hast broken down his throne to the ground.[a] [46] Thou hast shortened the days of his throne: thou hast poured shame upon him. Pause.[b]

[47] How long, O God, wilt thou turn away, for ever? shall thine anger flame out as fire? [48] Remember what my being is: for hast thou created all the sons of men in vain? [49] What man is there who shall live, and not see death? shall any one deliver his soul from the hand of Hades? Pause. [50] Where are thine ancient mercies, O God, which thou swarest to David in thy truth? [51] Remember, O God, the reproach of thy servants, which I have borne in my bosom, even the reproach of many nations; [52] wherewith thine enemies have reviled, O God: wherewith they have reviled the recompence of thine anointed. [53] Blessed be God for ever. So be it, so be it.

89 A Prayer of Moses the man of God. Lord, thou hast been our refuge in all generations. [2] Before the mountains existed, and before the earth and the world were formed, even from age to age, Thou art. [3] Turn not man back to his low place, whereas thou saidst, Return, ye sons of men? [4] For a thousand years in thy sight are as the yesterday which is past, and as a watch in the night. [5] Years shall be vanity to them: let the morning pass away as grass.[c] [6] In the morning let it flower, and pass away: in the evening let it droop, let it be withered and dried up. [7] For we have perished in thine anger, and in thy wrath we have been troubled. [8] Thou hast set our transgressions before thee: our age is in the light of thy countenance. [9] For all our days are gone, and we have passed away in thy wrath: our years have spun out their tale as a spider.[d] [10] As for the days of our years, in them are seventy years; and if men should be in strength, eighty years: and the greater part of them would be labour and trouble; for weakness overtakes us, and we shall be chastened.[e] [11] Who knows the power of thy wrath? [12] and who knows how to number his days because of the fear of thy wrath? So manifest thy right hand, and those that are instructed in wisdom in the heart.

[13] Return, O God, how long? and be intreated concerning thy servants. [14] We have been satisfied in the morning with thy mercy; and we did exult and rejoice: [15] let us rejoice in all our days, in return for the days wherein thou didst afflict us, the years wherein we saw evil. [16] And look upon thy servants, and upon thy works; and guide their children. [17] And let the brightness of the Eternal our God be upon us: and do thou direct for us the works of our hands.[f g]

88:45 Gr. purification. **88:46** Alex. time. **89:5** Gr. their vanities or rejections. **89:9** Gr. mediated. **89:10** Or, what is more than these. **89:17** Or, prosper. **89:17** Alex. + yea, prosper thou the work of our hands. **90:6** See ver 3.

90 Praise of a Song, by David.
He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven. [2] He shall say to God, Thou art my helper and my refuge: my God; I will hope in him. [3] For he shall deliver thee from the snare of the hunters, from every troublesome matter. [4] He shall overshadow thee with his shoulders, and thou shalt trust under his wings: his truth shall cover thee with a shield. [5] Thou shalt not be afraid of terror by night; nor of the arrow flying by day; [6] nor of the evil thing that walks in darkness; nor of calamity, and the evil spirit at noon-day.[a] [7] A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. [8] Only with thine eyes shalt thou observe and see the reward of sinners.

[9] For thou, O God, art my hope: thou, my soul, hast made the Most High thy refuge. [10] No evils shall come upon thee, and no scourge shall draw nigh to thy dwelling. [11] For he shall give his angels charge concerning thee, to keep thee in all thy ways. [12] They shall bear thee up on their hands, lest at any time thou dash thy foot against a stone. [13] Thou shalt tread on the asp and basilisk: and thou shalt trample on the lion and dragon.

[14] For he has hoped in me, and I will deliver him: I will protect him, because he has known my name. [15] He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him. [16] I will satisfy him with length of days, and shew him my salvation.

91 A Psalm of a Song for the Sabbath-day.
[2] It is a good thing to give thanks to God, and to sing praises to thy name, O thou Most High; [3] to proclaim thy mercy in the morning, and thy truth by night, [4] on a psaltery of ten strings, with a song on the harp. [5] For thou, O God, hast made me glad with thy work: and in the operations of thy hands will I exult.

[6] How have thy works been magnified, O God! thy thoughts are very deep. [7] A foolish man will not know, and a senseless man will not understand this. [8] When the sinners spring up as the grass, and all the workers of iniquity have watched; it is that they may be utterly destroyed for ever.[b] [9] But thou, O God, art most high for ever.

[10] For, behold, thine enemies shall perish; and all the workers of iniquity shall be scattered.[c] [11] But my horn shall be exalted as the horn of a unicorn; and mine old age with rich mercy.[d] [12] And mine eye has seen mine enemies, and mine ear shall hear the wicked that rise up against me.

[13] The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus. [14] They that are planted in the house of God shall flourish in the courts of our God. [15] Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare[e] [16] that the Eternal my God is righteous, and there is no iniquity in him.

91:8 Perhaps, 'come to light'. **91:10** Alex. + for behold thine enemies, O God, as in Heb. **91:11** Alex. oil. See Ps. 88. 20. **91:15** Gr. fat. **92:1** Alex. the sabbath-day. **92:3** Alex. + the floods will lift up their waves. See Heb. **92:4** q. d. in answer to. **92:5** Gr. to length of days.

92 For the day before the Sabbath, when the land was first inhabited, the praise of a Song by David.[a]

God reigns; he has clothed himself with honour: God has clothed and girded himself with strength; for he has established the world, which shall not be moved. 2 Thy throne is prepared of old: thou art from everlasting. 3 The rivers have lifted up, O God, the rivers have lifted up their voices,[b] 4 at the voices of many waters: the billows of the sea are wonderful: God is wonderful in high places.[c] 5 Thy testimonies are made very sure: holiness becomes thine house, O God, for ever.[d]

93 A Psalm of David for the fourth day of the week.

The Eternal is a God of vengeance; the God of vengeance has declared himself.[e] 2 Be thou exalted, thou that judgest the earth: render a reward to the proud.

3 How long shall sinners, O God, how long shall sinners boast? 4 They will utter and speak unrighteousness; all the workers of iniquity will speak so. 5 They have afflicted thy people, O God, and hurt thine heritage. 6 They have slain the widow and fatherless, and murdered the stranger. 7 And they said, God shall not see, neither shall the God of Jacob understand.

8 Understand now, ye simple among the people; and ye fools, at length be wise. 9 He that planted the ear, does he not hear? or he that formed the eye, does not he perceive? 10 He that chastises the heathen, shall not he punish, even he that teaches man knowledge? 11 God knows the thoughts of men, that they are vain.

12 Blessed is the man whomsoever thou shalt chasten, O God, and shalt teach him out of thy law; 13 to give him rest from evil days, until a pit be digged for the sinful one. 14 For God will not cast off his people, neither will he forsake his inheritance; 15 until righteousness return to judgment, and all the upright in heart shall follow it. Pause.

16 Who will rise up for me against the transgressors? or who will stand up with me against the workers of iniquity? 17 If God had not helped me, my soul had almost sojourned in Hades. 18 If I said, My foot has been moved; 19 thy mercy, O God, helped me. O God, according to the multitude of my griefs within my heart, thy consolations have soothed my soul.[f]

20 Shall the throne of iniquity have fellowship with thee, which frames mischief by an ordinance? 21 They will hunt for the soul of the righteous, and condemn innocent blood. 22 But God was my refuge; and my God the helper of my hope. 23 And he will recompense to them their iniquity and their wickedness: the Eternal our God shall utterly destroy them.

94 The praise of a Song by David.

Come, let us exult in God; let us make a joyful noise to God our Saviour.[g] 2 Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms. 3 For God is a great God, and a great king over all gods: for God will not cast off his people.[h] 4 For the ends of the earth are in his hands; and the heights of the mountains are his. 5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come, let us worship and fall down before him; and weep before God that made us. 7 For he is our God; and we are the people of his pasture, and the sheep of his hand. 8 To-day, if ye will hear his voice, harden not your hearts, as in the provocation, according to the day of irritation in the wilderness:[i] 9 where your fathers tempted me, proved me, and saw my works. 10 Forty years was I grieved with this generation, and said, They do always err in their heart, and they have

93:1 Gr. plural, bis. **93:19** Lit. 'have loved'. Alex. ἠὐφπαναν, 'have gladdened'. **94:1** Gr. unto. **94:3** Heb. and Alex. omit this clause. See Ps. 93. 14. **94:8** Note, πειρασμοῦ is the reading of several editions.

not known my ways. [11] So I sware in my wrath, They shall not enter into my rest.

95 When the house was built after the Captivity, a Song by David.

Sing to God a new song; sing to God, all the earth. [2] Sing to God, bless his name: proclaim his salvation from day to day. [3] Publish his glory among the Gentiles, his wonderful works among all people.

[4] For God is great, and greatly to be praised: he is terrible above all gods. [5] For all the gods of the heathen are devils: but God made the heavens. [6] Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.

[7] Bring to God, ye families of the Gentiles, bring to God glory and honour. [8] Bring to God the glory becoming his name: take offerings, and go into his courts. [9] Worship God in his holy court: let all the earth tremble before him. [10] Say among the heathen, God reigns: for he has established the world so that it shall not be moved: he shall judge the people in righteousness. [11] Let the heavens rejoice, and the earth exult; let the sea be moved, and the fulness of it. [12] The plains shall rejoice, and all things in them: then shall all the trees of the wood exult before the presence of God: [13] for he comes, for he comes to judge the earth; he shall judge the world in righteousness, and the people with his truth.

96 For David, when his land is established.

God reigns, let the earth exult, let many islands rejoice.

[2] Cloud and darkness are round about him; righteousness and judgment are the establishment of his throne. [3] Fire shall go before him, and burn up his enemies round about. [4] His lightnings appeared to the world; the earth saw, and trembled. [5] The mountains melted like wax at the presence of God, at the presence of God of the whole earth. [6] The heavens have declared his righteousness, and all the people have seen his glory.

[7] Let all that worship graven images be ashamed, who boast of their idols; worship him, all ye his angels.

[8] Sion heard and rejoiced; and the daughters of Judea exulted, because of thy judgments, O God. [9] For thou art God most high over all the earth; thou art greatly exalted above all gods.

[10] Ye that love God, hate evil; God preserves the souls of his saints; he shall deliver them from the hand of sinners. [11] Light is sprung up for the righteous, and gladness for the upright in heart. [12] Rejoice in God, ye righteous; and give thanks for a remembrance of his holiness.

97 A Psalm of David.

Sing to God a new song; for God has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.

[2] God has made known his salvation, he has revealed his righteousness in the sight of the nations. [3] He has remembered his mercy to Jacob, and his truth to the house of Israel; all the ends of the earth have seen the salvation of our God.

[4] Shout to God, all the earth; sing, and exult, and sing psalms. [5] Sing to God with a harp, with a harp, and the voice of a psalm. [6] With trumpets of metal, and the sound of a trumpet of horn make a joyful noise to God before the king. [7] Let the sea be moved, and the fulness of it; the world, and they that dwell in it. [8] The rivers shall clap their hands together; the mountains shall exult.[a] [9] For he is come to judge the earth; he shall judge the world in righteousness, and the nations in uprightness.

97:8 Alex. + before God, for he comes.

98 A Psalm of David.
God reigns;—let the people rage; it is
he that sits upon the cherubs, let the
earth be moved. [2] God is great in Sion,
and is high over all the people. [3] Let them
give thanks to thy great name; for it is
terrible and holy. [4] And the king's hon-
our loves judgment; thou hast prepared
equity, thou hast wrought judgment and
justice in Jacob.[a] [5] Exalt ye the Eternal
our God, and worship at his footstool; for
he is holy.

[6] Moses and Aaron among his priests,
and Samuel among them that call upon
his name; they called upon God, and he
heard them. [7] He spoke to them in a pil-
lar of cloud; they kept his testimonies,
and the ordinances which he gave them.
[8] O Eternal our God, thou heardest them;
O God, thou becamest propitious to
them, though thou didst take vengeance
on all their devices. [9] Exalt ye the Eternal
our God, and worship at his holy moun-
tain; for the Eternal our God is holy.

99 A Psalm for Thanksgiving.
Make a joyful noise to God, all the
earth. [2] Serve God with gladness;
come before his presence with exultation.
[3] Know that the Eternal he is God; he
made us, and not we ourselves; we are
his people, and the sheep of his pasture.
[4] Enter into his gates with thanksgiving,
and his courts with hymns; give thanks
to him, praise his name. [5] For God is
good, his mercy is for ever; and his truth
endures to generation and generation.

100 A Psalm of David.
I will sing to thee, O God, of mercy
and judgment; I will sing a psalm, [2] and
I will be wise in a blameless way. When
wilt thou come to me? I walked in the
innocence of my heart, in the midst of
my house. [3] I have not set before mine
eyes any unlawful thing; I have hated
transgressors. [4] A perverse heart has not
cleaved to me; I have not known an evil
man, forasmuch as he turns away from
me. [5] Him that privily speaks against his
neighbour, him have I driven from me:
he that is proud in look and insatiable in
heart,—with him I have not eaten. [6] Mine
eyes shall be upon the faithful of the land,
that they may dwell with me: he that
walked in a perfect way, the same min-
istered to me. [7] The proud doer dwelt
not in the midst of my house; the un-
just speaker prospered not in my sight.
[8] Early did I slay all the sinners of the
land, that I might destroy out of the city
of God all that work iniquity.

101 A Prayer for the Poor; when he
is deeply afflicted, and pours
out his supplication before God.

[2] Hear my prayer, O God, and let my
cry come to thee. [3] Turn not away thy face
from me: in the day when I am afflicted,
incline thine ear to me: in the day when
I shall call upon thee, speedily hear me.

[4] For my days have vanished like
smoke, and my bones have been parched
like a stick. [5] I am blighted like grass,
and my heart is dried up; for I have for-
gotten to eat my bread. [6] By reason of
the voice of my groaning, my bone has
cleaved to my flesh. [7] I have become like
a pelican of the wilderness; [8] I have be-
come like an owl in a ruined house. I
have watched, and am become as a spar-
row dwelling alone on a roof. [9] All the
day long mine enemies have reproached
me; and they that praised me have sworn
against me. [10] For I have eaten ashes as it
were bread, and mingled my drink with

98:4 Gr. equities.

weeping; [11] because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down.

[12] My days have declined like a shadow; and I am withered like grass. [13] But thou, God, endurest for ever, and thy memorial to generation and generation. [14] Thou shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come. [15] For thy servants have taken pleasure in her stones, and they shall pity her dust. [16] So the nations shall fear thy name, O God, and all kings thy glory.

[17] For God shall build up Sion, and shall appear in his glory.[a] [18] He has had regard to the prayer of the lowly, and has not despised their petition. [19] Let this be written for another generation; and the people that shall be created shall praise God. [20] For he has looked out from the height of his sanctuary; God looked upon the earth from heaven; [21] to hear the groaning of the fettered ones, to loosen the sons of the slain; [22] to proclaim the name of God in Sion, and his praise in Jerusalem; [23] when the people are gathered together, and the kings, to serve God.

[24] He answered him in the way of his strength: tell me the fewness of my days. [25] Take me not away in the midst of my days: thy years are through all generations. [26] In the beginning thou, O God, didst lay the foundation of the earth; and the heavens are the works of thine hands.[b] [27] They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed. [28] But thou art the same, and thy years shall not fail. [29] The children of thy servants shall dwell securely, and their seed shall prosper for ever.[c]

102 A Psalm of David.

Bless God, O my soul; and all that is within me, bless his holy name. [2] Bless God, O my soul, and forget not all his praises: [3] who forgives all thy transgressions, who heals all thy diseases; [4] who redeems thy life from corruption; who crowns thee with mercy and compassion; [5] who satisfies thy desire with good things: so that thy youth shall be renewed like that of the eagle.

[6] God executes mercy and judgment for all that are injured. [7] He made known his ways to Moses, his will to the children of Israel. [8] God is compassionate and pitiful, long-suffering, and full of mercy. [9] He will not be always angry; neither will he be wrathful for ever. [10] He has not dealt with us according to our sins, nor recompensed us according to our iniquities. [11] For as the heaven is high above the earth, God has so increased his mercy toward them that fear him. [12] As far as the east is from the west, so far has he removed our transgressions from us. [13] As a father pities his children, God pities them that fear him. [14] For he knows our frame: remember that we are dust.

[15] As for man, his days are as grass; as a flower of the field, so shall he flourish. [16] For the wind passes over it, and it shall not be; and it shall know its place no more. [17] But the mercy of God is from generation to generation upon them that fear him, and his righteousness to children's children; [18] to them that keep his covenant, and remember his commandments to do them.

[19] God has prepared his throne in the heaven; and his kingdom rules over all. [20] Bless God, all ye his angels, mighty in strength, who perform his bidding, ready to hearken to the voice of his words. [21] Bless God, all ye his hosts; ye ministers of his that do his will. [22] Bless God, all his works, in every place of his dominion: bless God, O my soul.

101:17 Or, then shall be. **101:26** Gr. plural. **101:29** Or, be directed aright.

103 A Psalm of David.
Bless God, O my soul. O Eternal
my God, thou art very great; thou hast
clothed thyself with praise and honour:
2 who dost robe thyself with light as with
a garment; spreading out the heaven as a
curtain. 3 Who covers his chambers with
waters; who makes the clouds his char-
iot; who walks on the wings of the wind.
4 Who makes his angels spirits, and his
ministers a flaming fire.

5 Who establishes the earth on her sure
foundation: it shall not be moved for
ever. 6 The deep, as it were a garment,
is his covering: the waters shall stand
on the hills.[a] 7 At thy rebuke they shall
flee; at the voice of thy thunder they shall
be alarmed. 8 They go up to the moun-
tains, and down to the plains, to the
place which thou hast founded for them.
9 Thou hast set a bound which they shall
not pass, neither shall they turn again to
cover the earth.

10 He sends forth his fountains among
the valleys: the waters shall run between
the mountains. 11 They shall give drink
to all the wild beasts of the field: the wild
asses shall take of them to quench their
thirst. 12 By them shall the birds of the
sky lodge: they shall utter a voice out
of the midst of the rocks. 13 He waters
the mountains from his chambers: the
earth shall be satisfied with the fruit of
thy works.

14 He makes grass to grow for the cat-
tle, and green herb for the service of
men, to bring bread out of the earth;
15 and wine makes glad the heart of man,
to make his face cheerful with oil: and
bread strengthens man's heart. 16 The
trees of the plain shall be full of sap;
even the cedars of Libanus which he has
planted. 17 There the sparrows will build
their nests; and the house of the heron
takes the lead among them. 18 The high
mountains are a refuge for the stags, and
the rock for the rabbits.

19 He appointed the moon for seasons:
the sun knows his going down. 20 Thou
didst make darkness, and it was night; in
it all the wild beasts of the forest will be
abroad: 21 even young lions roaring for
prey, and to seek meat for themselves
from God. 22 The sun arises, and they
shall be gathered together, and shall lie
down in their dens. 23 Man shall go forth
to his work, and to his labour till evening.

24 How great are thy works, O God! in
wisdom hast thou wrought them all: the
earth is filled with thy creation. 25 So
is this great and wide sea: there are
things creeping innumerable, small an-
imals and great. 26 There go the ships;
and this dragon whom thou hast made
to play in it. 27 All wait upon thee, to give
them their food in due season. 28 When
thou hast given it them, they will gather
it; and when thou hast opened thine
hand, they shall all be filled with good.
29 But when thou hast turned away thy
face, they shall be troubled: thou wilt
take away their breath, and they shall fail,
and return to their dust. 30 Thou shalt
send forth thy Spirit, and they shall be
created; and thou shalt renew the face of
the earth.

31 Let the glory of God be for ever: God
shall rejoice in his works; 32 who looks
upon the earth, and makes it tremble;
who touches the mountains, and they
smoke. 33 I will sing to God while I live;
I will sing praise to my God while I ex-
ist. 34 Let my meditation be sweet to him:
and I will rejoice in God. 35 Let the sin-
ners fail from off the earth, and transgres-
sors, so that they shall be no more. Bless
God, O my soul.

103:6 Or, above.

104 Alleluia.
Give thanks to God, and call upon his name; declare his works among the heathen. [2] Sing to him, yea, sing praises to him: tell forth all his wonderful works. [3] Glory in his holy name: let the heart of them that seek God rejoice. [4] Seek ye God, and be strengthened; seek his face continually. [5] Remember his wonderful works that he has done; his wonders, and the judgments of his mouth; [6] ye seed of Abraam, his servants, ye children of Jacob, his chosen ones.

[7] He is the Eternal our God; his judgments are in all the earth. [8] He has remembered his covenant for ever, the word which he commanded for a thousand generations: [9] which he established as a covenant to Abraam, and he remembered his oath to Isaac. [10] And he established it to Jacob for an ordinance, and to Israel for an everlasting covenant; [11] saying, To thee will I give the land of Chanaan, the line of your inheritance: [12] when they were few in number, very few, and sojourners in it. [13] And they went from nation to nation, and from one kingdom to another people. [14] He suffered no man to wrong them; and he rebuked kings for their sakes: [15] saying, Touch not my anointed ones; and do my prophets no harm. [16] Moreover he called for a famine upon the land; he broke the whole support of bread.

[17] He sent a man before them; Joseph was sold for a slave. [18] They hurt his feet with fetters; his soul passed into iron,[ab] [19] until the time that his cause came on; the word of God tried him as fire. [20] The king sent and loosed him; even the prince of the people, and let him go free. [21] He made him master over his house, and ruler of all his substance; [22] to chastise his rulers at his pleasure, and to teach his elders wisdom.

[23] Israel also came into Egypt, and Jacob sojourned in the land of Cham. [24] And he increased his people greatly, and made them stronger than their enemies. [25] And he turned their heart to hate his people, to deal craftily with his servants. [26] He sent forth Moses his servant, and Aaron whom he had chosen.

[27] He established among them his signs, and his wonders in the land of Cham. [28] He sent forth darkness, and made it dark; yet they rebelled against his words.[c] [29] He turned their waters into blood, and slew their fish. [30] Their land produced frogs abundantly, in the chambers of their kings. [31] He spoke, and the dog-fly came, and lice in all their coasts. [32] He turned their rain into hail, and sent flaming fire in their land. [33] And he smote their vines and their fig-trees; and broke every tree of their coast. [34] He spoke, and the locust came, and caterpillars innumerable, [35] and devoured all the grass in their land, and devoured the fruit of their ground. [36] He smote also every first-born of their land, the first-fruits of all their labour. [37] And he brought them out with silver and gold; and there was not a feeble one among their tribes. [38] Egypt rejoiced at their departing; for the fear of them fell upon them. [39] He spread out a cloud for a covering to them, and fire to give them light by night. [40] They asked, and the quail came, and he satisfied them with the bread of heaven. [41] He clave the rock, and the waters flowed; rivers ran in dry places.

[42] For he remembered his holy word, which he promised to Abraam his servant. [43] And he brought out his people with exultation, and his chosen with joy; [44] and gave them the lands of the heathen; and they inherited the labours of the people; [45] that they might keep his ordinances, and diligently seek his law.

104:18 Gr. humbled. **104:18** Or, his body, see Heb. **104:28** Gr. embittered.

105 Alleluia.
Give thanks to God; for he is good:
for his mercy endures for ever. [2] Who
shall tell the mighty acts of God? who
shall cause all his praises to be heard?
[3] Blessed are they that keep judgment,
and do righteousness at all times.

[4] Remember us, O God, with the favour
thou hast to thy people: visit us with thy
salvation; [5] that we may behold the good
of thine elect, that we may rejoice in the
gladness of thy nation, that we may glory
with thine inheritance.

[6] We have sinned with our fathers, we
have transgressed, we have done unright-
eously. [7] Our fathers in Egypt under-
stood not thy wonders, and remembered
not the multitude of thy mercy; but pro-
voked him as they went up by the Red
Sea. [8] Yet he saved them for his name's
sake, that he might cause his mighty
power to be known. [9] And he rebuked
the Red Sea, and it was dried up: so he
led them through the deep as through
the wilderness. [10] And he saved them out
of the hand of them that hated them, and
redeemed them out of the hand of the en-
emy. [11] The water covered those that op-
pressed them: there was not one of them
left. [12] Then they believed his words, and
celebrated his praise. [13] They made haste,
they forgot his works; they waited not
for his counsel. [14] And they lusted ex-
ceedingly in the wilderness, and tempted
God in the dry land. [15] And he gave them
their request, and sent fulness into their
souls.

[16] They provoked Moses also in the
camp, and Aaron the holy one of God.
[17] The earth opened and swallowed up
Dathan, and closed upon the congrega-
tion of Abiron. [18] And a fire was kindled
in their congregation, and a flame burnt
up the sinners.

[19] And they made a calf in Choreb,
and worshipped the graven image, [20] and
they changed their glory into the simil-
itude of a calf that feeds on grass.
[21] They forgot God that saved them,
who had wrought great deeds in Egypt;
[22] wondrous works in the land of Cham,
and terrible things at the Red Sea. [23] So
he said that he would have destroyed
them, had not Moses his chosen stood be-
fore him in the breach, to turn him away
from the fierceness of his anger, so that
he should not destroy them.

[24] Moreover they set at nought the de-
sirable land, and believed not his word.
[25] And they murmured in their tents:
they hearkened not to the voice of God.
[26] So he lifted up his hand against them,
to cast them down in the wilderness;
[27] and to cast down their seed among the
nations, and to scatter them in the coun-
tries.

[28] They were joined also to Beelphegor,
and ate the sacrifices of the dead. And
they provoked him with their devices;
[29] and destruction was multiplied among
them. [30] Then Phinees stood up, and
made atonement: and the plague ceased.
[31] And it was counted to him for right-
eousness, to all generations for ever.

[32] They provoked him also at the water
of Strife, and Moses was hurt for their
sakes; [33] for they provoked his spirit, and
he spoke unadvisedly with his lips.[a]

[34] They destroyed not the nations
which God told them to destroy; [35] but
were mingled with the heathen, and
learned their works. [36] And they served
their graven images; and it became an
offence to them. [37] And they sacrificed
their sons and their daughters to devils,
[38] and shed innocent blood, the blood of
their sons and daughters, whom they
sacrificed to the idols of Chanaan; and
the land was defiled with blood,[b] [39] and
was polluted with their works; and they
went a whoring with their own devices.

[40] So God was very angry with his
people, and he abhorred his inheri-
tance. [41] And he delivered them into

105:33 Or, gave commandment. **105:38** Or, murderously defiled.

the hands of their enemies; and they
that hated them ruled over them. [42] And
their enemies oppressed them, and they
were brought down under their hands.
[43] Many a time he delivered them; but
they provoked him by their counsel, and
they were brought low by their iniquities.
[44] Yet God looked upon their affliction,
when he heard their petition. [45] And he
remembered his covenant, and repented
according to the multitude of his mercy.
[46] And he caused them to be pitied in the
sight of all who carried them captive.

[47] Save us, O Eternal our God, and
gather us from among the heathen,
that we may give thanks to thy holy
name, that we may glory in thy praise.
[48] Blessed be the Eternal God of Israel
from everlasting and to everlasting; and
all the people shall say, Amen, Amen.

106 Alleluia.
Give thanks to God, for he is good; for
his mercy endures for ever. [2] Let them
say so who have been redeemed by God,
whom he has redeemed from the hand
of the enemy; [3] and gathered them out
of the countries, from the east, and west,
and north, and south.[a]

[4] They wandered in the wilderness in
a dry land; they found no way to a city
of habitation. [5] Hungry and thirsty, their
soul fainted in them. [6] Then they cried
to God in their affliction, and he deliv-
ered them out of their distresses. [7] And
he guided them into a straight path, that
they might go to a city of habitation.

[8] Let them acknowledge to God his
mercies, and his wonderful works to the
children of men. [9] For he satisfies the
empty soul, and fills the hungry soul
with good things, [10] even them that sit in
darkness and the shadow of death, fet-
tered in poverty and iron; [11] because they
rebelled against the words of God, and
provoked the counsel of the Most High.[b]
[12] So their heart was brought low with
troubles; they were weak, and there was
no helper. [13] Then they cried to God in
their affliction, and he saved them out of
their distresses. [14] And he brought them
out of darkness and the shadow of death,
and broke their bonds asunder.

[15] Let them acknowledge to God his
mercies, and his wonders to the children
of men. [16] For he broke to pieces the
brazen gates, and crushed the iron bars.

[17] He helped them out of the way of
their iniquity; for they were brought low
because of their iniquities.[c] [18] Their soul
abhorred all meat; and they drew near
to the gates of death. [19] Then they cried
to God in their affliction, and he saved
them out of their distresses. [20] He sent
his word, and healed them, and deliv-
ered them out of their destructions.

[21] Let them acknowledge to God his
mercies, and his wonderful works to the
children of men. [22] And let them offer to
him the sacrifice of praise, and proclaim
his works with exultation.

[23] They that go down to the sea in ships,
doing business in many waters; [24] these
men have seen the works of God, and his
wonders in the deep. [25] He speaks, and
the stormy wind arises, and its waves
are lifted up. [26] They go up to the heav-
ens, and go down to the depths; their
soul melts because of troubles. [27] They
are troubled, they stagger as a drunk-
ard, and all their wisdom is swallowed
up. [28] Then they cry to God in their afflic-
tion, and he brings them out of their dis-
tresses. [29] And he commands the storm,
and it is calmed into a gentle breeze, and
its waves are still. [30] And they are glad,
because they are quiet; and he guides
them to their desired haven.

[31] Let them acknowledge to God his
mercies, and his wonderful works to the
children of men. [32] Let them exalt him
in the congregation of the people, and
praise him in the seat of the elders.

106:3 Gr. sea. **106:11** Gr. embittered the oracles. **106:17** see the Hebrew. **106:33** Gr. waters. **106:33** Gr. thirst.

[33] He turns rivers into a desert, and streams of water into a dry land;[ab] [34] a fruitful land into saltness, for the wickedness of them that dwell in it. [35] He turns a wilderness into pools of water, and a dry land into streams of water. [36] And there he causes the hungry to dwell, and they establish for themselves cities of habitation. [37] And they sow fields, and plant vineyards, and they yield fruit of increase. [38] And he blesses them, and they multiply exceedingly, and he diminishes not the number of their cattle. [39] Again they become few, and are brought low, by the pressure of evils and pain. [40] Contempt is poured upon their princes, and he causes them to wander in a desert and trackless land. [41] But he helps the poor out of poverty, and makes him families as a flock. [42] The upright shall see and rejoice; and all iniquity shall stop her mouth. [43] Who is wise, and will observe these things, and understand the mercies of God?

107 Song of a Psalm by David.
[2] O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory. [3] Awake, psaltery and harp; I will awake early. [4] I will give thanks to thee, O God, among the people; I will sing praise to thee among the Gentiles. [5] For thy mercy is great above the heavens, and thy truth reaches to the clouds. [6] Be thou exalted, O God, above the heavens; and thy glory above all the earth. [7] That thy beloved ones may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary; [8] I will be exalted, and will divide Sicima, and will measure out the valley of tents. [9] Galaad is mine; and Manasses is mine; and Ephraim is the help of mine head; Judas is my king; [10] Moab is the caldron of my hope; over Idumea will I cast my sandal; the Philistines are made subject to me.

[11] Who will bring me into the fortified city? or who will guide me to Idumea? [12] Wilt not thou, O God, who hast rejected us? and wilt not thou, O God, go forth with our hosts? [13] Give us help from tribulation: for vain is the help of man. [14] Through God we shall do valiantly; and he will bring to nought our enemies.[c]

108 For the end, a Psalm of David.
O God, pass not over my praise in silence; [2] for the mouth of the sinner and the mouth of the crafty man have been opened against me: they have spoken against me with a crafty tongue. [3] And they have compassed me with words of hatred; and fought against me without a cause. [4] Instead of loving me, they falsely accused me: but I continued to pray.[d] [5] And they rewarded me evil for good, and hatred for my love.

[6] Set thou a sinner against him; and let the devil stand at his right hand.[e] [7] When he is judged, let him go forth condemned: and let his prayer become sin. [8] Let his days be few: and let another take his office of overseer. [9] Let his children be orphans, and his wife a widow. [10] Let his children wander without a dwelling-place, and beg: let them be cast out of their habitations. [11] Let his creditor exact all that belongs to him: and let strangers spoil his labours. [12] Let him have no helper; neither let there be any one to have compassion on his fatherless children. [13] Let his children be given up to utter destruction: in one generation let his name be blotted out. [14] Let the iniquity of his fathers be remembered before God; and let not the sin of his mother be blotted out. [15] Let them be before God continually; and let their memorial be blotted out from the earth.

[16] Because he remembered not to shew mercy, but persecuted the needy and poor man, and that to slay him that was pricked in the heart. [17] He loved cursing also, and it shall come upon him; and he

107:14 Gr. work power. **108:4** Or, in return for my love. **108:6** Or, the accuser.

took not pleasure in blessing, so it shall be removed far from him. [18] Yea, he put on cursing as a garment, and it is come as water into his bowels, and as oil into his bones. [19] Let it be to him as a garment which he puts on, and as a girdle with which he girds himself continually. [20] This is the dealing of God with those who falsely accuse me, and of them that speak evil against my soul.

[21] But thou, O Eternal God, deal mercifully with me, for thy name's sake: for thy mercy is good. [22] Deliver me, for I am poor and needy; and my heart is troubled within me. [23] I am removed as a shadow in its going down: I am tossed up and down like locusts. [24] My knees are weakened through fasting, and my flesh is changed by reason of the want of oil. [25] I became also a reproach to them: when they saw me they shook their heads.

[26] Help me, O Eternal my God; and save me according to thy mercy. [27] And let them know that this is thy hand; and that thou, God, hast wrought it. [28] Let them curse, but thou shalt bless: let them that rise up against me be ashamed, but let thy servant rejoice. [29] Let those that falsely accuse me be clothed with shame, and let them cover themselves with their shame as with a mantle. [30] I will give thanks to God abundantly with my mouth; and in the midst of many I will praise him. [31] For he stood on the right hand of the poor, to save me from them that persecute my soul.

109

A Psalm of David.

[1] God shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. [3] With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.[a] [4] God sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec. [5] God at thy right hand has dashed in pieces kings in the day of his wrath. [6] He shall judge among the nations, he shall fill up the number of corpses, he shall crush the heads of many on the earth. [7] He shall drink of the brook in the way; therefore shall he lift up the head.

110

Alleluia.

I will give thee thanks, O God, with my whole heart, in the council of the upright, and in the congregation. [2] The works of God are great, sought out according to all his will.[b] [3] His work is worthy of thanksgiving and honour: and his righteousness endures for ever and ever. [4] He has caused his wonderful works to be remembered: God is merciful and compassionate. [5] He has given food to them that fear him: he will remember his covenant for ever. [6] He has declared to his people the power of his works, to give them the inheritance of the heathen. [7] The works of his hands are truth and judgment: all his commandments are sure: [8] established for ever and ever, done in truth and uprightness. [9] He sent redemption to his people: he commanded his covenant for ever: holy and fearful is his name. [10] The fear of God is the beginning of wisdom, and all that act accordingly have a good understanding; his praise endures for ever and ever.[c]

109:3 Or, holiness, i. e. holy things. **110:2** Comp. Gr. with Heb. **110:10** Or, sum.

111 Alleluia.
Blessed is the man that fears God:
he will delight greatly in his commandments. [2] His seed shall be mighty in the
earth: the generation of the upright shall
be blessed. [3] Glory and riches shall be
in his house; and his righteousness endures for evermore. [4] To the upright light
has sprung up in darkness: he is pitiful, and merciful, and righteous. [5] The
good man is he that pities and lends:
he will direct his affairs with judgment.
[6] For he shall not be moved for ever; the
righteous shall be in everlasting remembrance. [7] He shall not be afraid of any evil
report: his heart is ready to trust in God.
[8] His heart is established, he shall not
fear, till he shall see his desire upon his
enemies. [9] He has dispersed abroad; he
has given to the poor; his righteousness
endures for evermore: his horn shall be
exalted with honour. [10] The sinner shall
see and be angry, he shall gnash his teeth,
and consume away: the desire of the sinner shall perish.

112 Alleluia.
Praise God, ye servants of his, praise
the name of God. [2] Let the name of God
be blessed, from this present time and for
ever. [3] From the rising of the sun to his
setting, the name of God is to be praised.
[4] God is high above all the nations; his
glory is above the heavens. [5] Who is as
the Eternal our God? who dwells in the
high places, [6] and yet looks upon the low
things in heaven, and on the earth: [7] who
lifts up the poor from the earth, and
raises up the needy from the dunghill;
[8] to set him with princes, even with the
princes of his people: [9] who settles the
barren woman in a house, as a mother rejoicing over children.

113 Alleluia.
At the going forth of Israel from Egypt,
of the house of Jacob from a barbarous
people, [2] Judea became his sanctuary,
and Israel his dominion.[a] [3] The sea saw
and fled: Jordan was turned back. [4] The
mountains skipped like rams, and the
hills like lambs.

[5] What ailed thee, O sea, that thou
fleddest? and thou Jordan, that thou
wast turned back? [6] Ye mountains, that
ye skipped like rams, and ye hills, like
lambs? [7] The earth trembled at the presence of God, at the presence of the God of
Jacob; [8] who turned the rock into pools of
water, and the flint into fountains of water.[b]

[9] Not to us, O God, not to us, but to thy
name give glory, because of thy mercy
and thy truth; [10] lest at any time the nations should say, Where is their God?
[11] But our God has done in heaven and
on earth, whatsoever he has pleased.

[12] The idols of the nations are silver and
gold, the works of men's hands. [13] They
have a mouth, but they cannot speak;
they have eyes, but they cannot see:[c]
[14] they have ears, but they cannot hear;
they have noses, but they cannot smell;
[15] they have hands, but they cannot handle; they have feet, but they cannot walk:
they cannot speak through their throat.
[16] Let those that make them become like
to them, and all who trust in them.

[17] The house of Israel trusts in God:
he is their helper and defender. [18] The
house of Aaron trusts in God: he is their
helper and defender. [19] They that fear
God trust in God: he is their helper and
defender.

[20] God has remembered us, and blessed
us: he has blessed the house of Israel, he
has blessed the house of Aaron. [21] He has
blessed them that fear God, both small
and great. [22] God add blessings to you
and to your children.[d] [23] Blessed are ye

113:2 Or, consecrated thing. **113:8** Gr. sharp rock. **113:13** Gr. will not. **113:22** Or, increase you. **113:24** Gr. sing.

of God, who made the heaven and the earth.

24 The heaven of heavens belongs to God: but he has given the earth to the sons of men.[a] 25 The dead shall not praise thee, O God, nor any that go down to Hades. 26 But we, the living, will bless God, from henceforth and for ever.

114 Alleluia.
I am well pleased, because God will hearken to the voice of my supplication. 2 Because he has inclined his ear to me, therefore will I call upon him while I live. 3 The pangs of death compassed me; the dangers of hell found me: I found affliction and sorrow. 4 Then I called on the name of God: O God, deliver my soul.

5 God is merciful and righteous; yea, our God has pity. 6 God preserves the simple: I was brought low, and he delivered me.[b]

7 Return to thy rest, O my soul; for God has dealt bountifully with thee. 8 For he has delivered my soul from death, mine eyes from tears, and my feet from falling. 9 I shall be well-pleasing before God in the land of the living.

115 Alleluia.
2 And I said in mine amazement, Every man is a liar.

3 What shall I render to God for all the things wherein he has rewarded me? 4 I will take the cup of salvation, and call upon the name of God. 4 I will pay my vows to God, in the presence of all his people.

6 Precious in the sight of God is the death of his saints. 7 O God, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst my bonds asunder. 8 I will offer to thee the sacrifice of praise, and will call upon the name of God. 9 I will pay my vows unto God, in the presence of all his people, 10 in the courts of God's house, in the midst of thee, Jerusalem.

116 Alleluia.
2 For his mercy has been abundant toward us: and the truth of God endures for ever.

117 Alleluia.
Give thanks to God; for he is good: for his mercy endures for ever. 2 Let now the house of Israel say, that he is good: for his mercy endures for ever. 3 Let now the house of Aaron say, that he is good: for his mercy endures for ever. 4 Let now all that fear God say, that he is good: for his mercy endures for ever.

5 I called on God out of affliction: and he hearkened to me, so as to bring me into a wide place. 6 God is my helper; and I will not fear what man shall do to me. 7 God is my helper; and I shall see my desire upon mine enemies. 8 It is better to trust in God than to trust in man. 9 It is better to hope in God, than to hope in princes.

10 All nations compassed me about: but in the name of God I repulsed them. 11 They completely compassed me about: but in the name of God I repulsed them. 12 They compassed me about as bees do a honeycomb, and they burst into flame as fire among thorns: but in the name of God I repulsed them. 13 I was thrust, and sorely shaken, that I might fall: but God helped me.

14 God is my strength and my song, and is become my salvation. 15 The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of God has wrought mightily. 16 The right hand of God has exalted me: the right hand of God has wrought powerfully. 17 I shall not die, but live, and recount the works of God. 18 God has chastened me sore: but he has not given me up to death.

19 Open to me the gates of righteousness: I will go into them, and give praise to God. 20 This is the gate of God: the righteous shall enter by it. 21 I will give

114:6 Gr. infants.

thanks to thee; because thou hast heard me, and art become my salvation. [22] The stone which the builders rejected, the same is become the head of the corner. [23] This has been done of God; and it is wonderful in our eyes. [24] This is the day which God has made: let us exult and rejoice in it. [25] O God, save now: O God, send now prosperity. [26] Blessed is he that comes in the name of God: we have blessed you out of the house of God.

[27] God is God, and he has shined upon us: celebrate the feast with thick branches, binding the victims even to the horns of the altar.[a] [28] Thou art my God, and I will give thee thanks: thou art my God, and I will exalt thee. I will give thanks to thee, for thou hast heard me, and art become my salvation. [29] Give thanks to God; for he is good: for his mercy endures for ever.

118 Alleluia.

Blessed are the blameless in the way, who walk in the law of God. [2] Blessed are they that search out his testimonies: they will diligently seek him with the whole heart. [3] For they that work iniquity have not walked in his ways. [4] Thou hast commanded us diligently to keep thy precepts. [5] O that my ways were directed to keep thine ordinances. [6] Then shall I not be ashamed, when I have respect to all thy commandments. [7] I will give thee thanks with uprightness of heart, when I have learnt the judgments of thy righteousness. [8] I will keep thine ordinances: O forsake me not greatly.

[9] Wherewith shall a young man direct his way? by keeping thy words. [10] With my whole heart have I diligently sought thee: cast me not away from thy commandments. [11] I have hidden thine oracles in my heart, that I might not sin against thee. [12] Blessed art thou, O God: teach me thine ordinances. [13] With my lips have I declared all the judgments of thy mouth. [14] I have delighted in the way of thy testimonies, as much as in all riches. [15] I will meditate on thy commandments, and consider thy ways. [16] I will meditate on thine ordinances: I will not forget thy words.

[17] Render a recompence to thy servant: so shall I live, and keep thy words. [18] Unveil thou mine eyes, and I shall perceive wondrous things out of thy law. [19] I am a stranger in the earth: hide not thy commandments from me. [20] My soul has longed exceedingly for thy judgments at all times. [21] Thou hast rebuked the proud: cursed are they that turn aside from thy commandments. [22] Remove from me reproach and contempt; for I have sought out thy testimonies. [23] For princes sat and spoke against me: but thy servant was meditating on thine ordinances. [24] For thy testimonies are my meditation, and thine ordinances are my counsellors.

[25] My soul has cleaved to the ground; quicken thou me according to thy word. [26] I declared my ways, and thou didst hear me; teach me thine ordinances. [27] Instruct me in the way of thine ordinances; and I will meditate on thy wondrous works. [28] My soul has slumbered for sorrow; strengthen thou me with thy words. [29] Remove from me the way of iniquity; and be merciful to me by thy law.[b] [30] I have chosen the way of truth; and have not forgotten thy judgments. [31] I have cleaved to thy testimonies, O God; put me not to shame. [32] I ran the way of thy commandments, when thou didst enlarge my heart.

[33] Teach me, O God, the way of thine ordinances, and I will seek it out continually.[c] [34] Instruct me, and I will search out thy law, and will keep it with my whole heart. [35] Guide me in the path of thy commandments; for I have delighted in it. [36] Incline mine heart to

117:27 Possibly, the multitude, q. d. cœtu frequenti. **118:29** q. d. in teaching me thy law. **118:33** sc. as a lawgiver.

thy testimonies, and not to covetousness.
37 Turn away mine eyes that I may not
behold vanity: quicken thou me in thy
way. 38 Confirm thine oracle to thy ser-
vant, that he may fear thee. 39 Take away
my reproach which I have feared: for thy
judgments are good. 40 Behold, I have de-
sired thy commandments: quicken me in
thy righteousness.

41 And let thy mercy come upon me,
O God; even thy salvation, according to
thy word. 42 And so I shall render an an-
swer to them that reproach me: for I have
trusted in thy words. 43 And take not the
word of truth utterly out of my mouth;
for I have hoped in thy judgments. 44 So
shall I keep thy law continually, for ever
and ever. 45 I walked also at large: for I
sought out thy commandments. 46 And
I spoke of thy testimonies before kings,
and was not ashamed. 47 And I med-
itated on thy commandments, which I
loved exceedingly.[a] 48 And I lifted up
my hands to thy commandments which
I loved; and I meditated in thine ordi-
nances.

49 Remember thy words to thy servant,
wherein thou hast made me hope. 50 This
has comforted me in mine affliction: for
thine oracle has quickened me. 51 The
proud have transgressed exceedingly;
but I swerved not from thy law. 52 I re-
membered thy judgments of old, O God;
and was comforted. 53 Despair took hold
upon me, because of the sinners who for-
sake thy law. 54 Thine ordinances were
my songs in the place of my sojourning.
55 I remembered thy name, O God, in the
night, and kept thy law. 56 This I had,
because I diligently sought thine ordi-
nances.

57 Thou art my portion, O God: I said
that I would keep thy law. 58 I besought
thy favour with my whole heart: have
mercy upon me according to thy word.[b]
59 I thought on thy ways, and turned my
feet to thy testimonies. 60 I prepared my-
self, (and was not terrified,) to keep thy
commandments. 61 The snares of sinners
entangled me: but I forgot not thy law.
62 At midnight I arose, to give thanks to
thee for the judgments of thy righteous-
ness. 63 I am a companion of all them that
fear thee, and of them that keep thy com-
mandments. 64 O God, the earth is full of
thy mercy: teach me thine ordinances.

65 Thou hast wrought kindly with thy
servant, O God, according to thy word.
66 Teach me kindness, and instruction,
and knowledge: for I have believed thy
commandments. 67 Before I was afflicted,
I transgressed; therefore have I kept thy
word. 68 Good art thou, O God; there-
fore in thy goodness teach me thine ordi-
nances. 69 The injustice of the proud has
been multiplied against me: but I will
search out thy commandments with all
my heart. 70 Their heart has been curdled
like milk; but I have meditated on thy
law. 71 It is good for me that thou hast
afflicted me; that I might learn thine ordi-
nances. 72 The law of thy mouth is better
to me than thousands of gold and silver.

73 Thy hands have made me, and fash-
ioned me: instruct me, that I may learn
thy commandments. 74 They that fear
thee will see me and rejoice: for I have
hoped in thy words. 75 I know, O God,
that thy judgments are righteousness,
and that thou in truthfulness hast af-
flicted me. 76 Let, I pray thee, thy mercy
be to comfort me, according to thy word
to thy servant. 77 Let thy compassions
come to me, that I may live: for thy law
is my meditation. 78 Let the proud be
ashamed; for they transgressed against
me unjustly: but I will meditate in thy
commandments. 79 Let those that fear
thee, and those that know thy testi-
monies, turn to me. 80 Let mine heart be
blameless in thine ordinances, that I may
not be ashamed.

81 My soul faints for thy salvation: I
have hoped in thy words. 82 Mine eyes

118:47 Or, exercised myself in. **118:58** Gr. presence, or, countenance.

failed in waiting for thy word, saying, When wilt thou comfort me? [83] For I am become as a bottle in the frost: yet I have not forgotten thine ordinances. [84] How many are the days of thy servant? when wilt thou execute judgment for me on them that persecute me? [85] Transgressors told me idle tales; but not according to thy law, O God. [86] All thy commandments are truth; they persecuted me unjustly; help thou me. [87] They nearly made an end of me in the earth; but I forsook not thy commandments. [88] Quicken me according to thy mercy; so shall I keep the testimonies of thy mouth.

[89] Thy word, O God, abides in heaven for ever. [90] Thy truth endures to all generations; thou hast founded the earth, and it abides. [91] The day continues by thy arrangement; for all things are thy servants. [92] Were it not that thy law is my meditation, then I should have perished in mine affliction. [93] I will never forget thine ordinances; for with them thou hast quickened me. [94] I am thine, save me; for I have sought out thine ordinances. [95] Sinners laid wait for me to destroy me; but I understood thy testimonies. [96] I have seen an end of all perfection; but thy commandment is very broad.

[97] How I have loved thy law, O God! it is my meditation all the day. [98] Thou hast made me wiser than mine enemies in thy commandment; for it is mine for ever. [99] I have more understanding than all my teachers; for thy testimonies are my meditation. [100] I understand more than the aged; because I have sought out thy commandments. [101] I have kept back my feet from every evil way, that I might keep thy words. [102] I have not declined from thy judgments; for thou hast instructed me.[a]

[103] How sweet are thine oracles to my throat! more so than honey to my mouth! [104] I gain understanding by thy commandments: therefore I have hated every way of unrighteousness.

[105] Thy law is a lamp to my feet, and a light to my paths. [106] I have sworn and determined to keep the judgments of thy righteousness. [107] I have been very greatly afflicted, O God: quicken me, according to thy word. [108] Accept, I pray thee, O God, the freewill-offerings of my mouth, and teach me thy judgments. [109] My soul is continually in thine hands; and I have not forgotten thy law.[b] [110] Sinners spread a snare for me; but I erred not from thy commandments. [111] I have inherited thy testimonies for ever; for they are the joy of my heart. [112] I have inclined my heart to perform thine ordinances for ever, in return for thy mercies.[c]

[113] I have hated transgressors; but I have loved thy law. [114] Thou art my helper and my supporter; I have hoped in thy words. [115] Depart from me, ye evildoers; for I will search out the commandments of my God. [116] Uphold me according to thy word, and quicken me; and make me not ashamed of my expectation. [117] Help me, and I shall be saved; and I will meditate in thine ordinances continually. [118] Thou hast brought to nought all that depart from thine ordinances; for their inward thought is unrighteous. [119] I have reckoned all the sinners of the earth as transgressors; therefore have I loved thy testimonies. [120] Penetrate my flesh with thy fear; for I am afraid of thy judgments.

[121] I have done judgment and justice; deliver me not up to them that injure me. [122] Receive thy servant for good: let not the proud accuse me falsely. [123] Mine eyes have failed for thy salvation, and for the word of thy righteousness. [124] Deal with thy servant according to thy mercy, and teach me thine ordinances. [125] I am thy servant; instruct me, and I shall know thy testimonies. [126] It is time for God

118:102 That is, as a lawgiver. **118:109** Heb. and Alex. my. **118:112** See Heb.

to work: they have utterly broken thy law. [127] Therefore have I loved thy commandments more than gold, or the topaz. [128] Therefore I directed myself according to all thy commandments: I have hated every unjust way.

[129] Thy testimonies are wonderful: therefore my soul has sought them out. [130] The manifestation of thy words will enlighten, and instruct the simple. [131] I opened my mouth, and drew breath: for I earnestly longed after thy commandments. [132] Look upon me and have mercy upon me, after the manner of them that love thy name. [133] Order my steps according to thy word: and let not any iniquity have dominion over me. [134] Deliver me from the false accusation of men: so will I keep thy commandments. [135] Cause thy face to shine upon thy servant: and teach me thine ordinances. [136] Mine eyes have been bathed in streams of water, because I kept not thy law.

[137] Righteous art thou, O God, and upright are thy judgments. [138] Thou hast commanded righteousness and perfect truth, as thy testimonies. [139] Thy zeal has quite wasted me: because mine enemies have forgotten thy words. [140] Thy word has been very fully tried; and thy servant loves it. [141] I am young and despised: yet I have not forgotten thine ordinances. [142] Thy righteousness is an everlasting righteousness, and thy law is truth. [143] Afflictions and distresses found me: but thy commandments were my meditation. [144] Thy testimonies are an everlasting righteousness: instruct me, and I shall live.

[145] I cried with my whole heart; hear me, O God: I will search out thine ordinances. [146] I cried to thee; save me, and I will keep thy testimonies. [147] I arose before the dawn, and cried: I hoped in thy words. [148] Mine eyes prevented the dawn, that I might meditate on thine oracles. [149] Hear my voice, O God, according to thy mercy; quicken me according to thy judgment. [150] They have drawn nigh who persecuted me unlawfully; and they are far removed from thy law. [151] Thou art near, O God; and all thy ways are truth.[a] [152] I have known of old concerning thy testimonies, that thou hast founded them for ever.[b]

[153] Look upon mine affliction, and rescue me; for I have not forgotten thy law. [154] Plead my cause, and ransom me: quicken me because of thy word. [155] Salvation is far from sinners: for they have not searched out thine ordinances. [156] Thy mercies, O God, are many: quicken me according to thy judgment. [157] Many are they that persecute me and oppress me: but I have not declined from thy testimonies. [158] I beheld men acting foolishly, and I pined away; for they kept not thine oracles. [159] Behold, I have loved thy commandments, O God: quicken me in thy mercy. [160] The beginning of thy words is truth; and all the judgments of thy righteousness endure for ever.

[161] Princes persecuted me without a cause, but my heart feared because of thy words. [162] I will exult because of thine oracles, as one that finds much spoil. [163] I hate and abhor unrighteousness; but I love thy law. [164] Seven times in a day have I praised thee because of the judgments of thy righteousness. [165] Great peace have they that love thy law: and there is no stumbling-block to them. [166] I waited for thy salvation, O God, and have loved thy commandments. [167] My soul has kept thy testimonies, and loved them exceedingly. [168] I have kept thy commandments and thy testimonies; for all my ways are before thee, O God.

[169] Let my supplication come near before thee, O God; instruct me according to thine oracle. [170] Let my petition come in before thee, O God; deliver me according to thine oracle. [171] Let my lips utter a

118:151 Alex. ἐντολαί, commands. **118:152** Gr. of.

hymn, when thou shalt have taught me
thine ordinances. [172] Let my tongue ut-
ter thine oracles; for all thy command-
ments are righteous. [173] Let thine hand
be prompt to save me; for I have chosen
thy commandments. [174] I have longed af-
ter thy salvation, O God; and thy law
is my meditation. [175] My soul shall live,
and shall praise thee; and thy judgments
shall help me. [176] I have gone astray like
a lost sheep; seek thy servant; for I have
not forgotten thy commandments.

119 A Song of Degrees.
In mine affliction I cried to God, and he
hearkened to me. [2] Deliver my soul, O
God, from unjust lips, and from a deceit-
ful tongue.

[3] What should be given to thee, and
what should be added to thee, for thy
crafty tongue? [4] Sharpened weapons of
the mighty, with coals of the desert.

[5] Woe is me, that my sojourning is pro-
longed; I have tabernacled among the
tents of Kedar.[a] [6] My soul has long been a
sojourner; [7] I was peaceable among them
that hated peace; when I spoke to them,
they warred against me without a cause.

120 A Song of Degrees.
I lifted up mine eyes to the mountains,
whence my help shall come. [2] My help
shall come from God, who made the
heaven and the earth. [3] Let not thy foot
be moved; and let not thy keeper slum-
ber. [4] Behold, he that keeps Israel shall
not slumber nor sleep. [5] God shall keep
thee: God is thy shelter upon thy right
hand. [6] The sun shall not burn thee by
day, neither the moon by night. [7] May
God preserve thee from all evil: God
shall keep thy soul. [8] God shall keep
thy coming in, and thy going out, from
henceforth and even for ever.

121 A Song of Degrees.
I was glad when they said to me, Let us
go into the house of God. [2] Our feet stood
in thy courts, O Jerusalem. [3] Jerusalem is
built as a city whose fellowship is com-
plete. [4] For thither the tribes went up, the
tribes of God, as a testimony for Israel, to
give thanks unto the name of God. [5] For
there are set thrones for judgment, even
thrones for the house of David.

[6] Pray now for the peace of Jerusalem:
and let there be prosperity to them that
love thee.[b] [7] Let peace, I pray, be within
thine host, and prosperity in thy palaces.
[8] For the sake of my brethren and my
neighbours, I have indeed spoken peace
concerning thee. [9] Because of the house
of the Eternal our God, I have diligently
sought thy good.

122 A Song of Degrees.
Unto thee who dwellest in heaven have
I lifted up mine eyes. [2] Behold, as the
eyes of servants are directed to the hands
of their masters, and as the eyes of a
maid-servant to the hands of her mis-
tress; so our eyes are directed to the Eter-
nal our God, until he have mercy upon
us. [3] Have pity upon us, O God, have
pity upon us: for we are exceedingly
filled with contempt. [4] Yea, our soul has
been exceedingly filled with it: let the re-
proach be to them that are at ease, and
contempt to the proud.[c]

123 A Song of Degrees.
If it had not been that God was among
us, let Israel now say; [2] if it had not been
that God was among us, when men rose
up against us; [3] verily they would have
swallowed us up alive, when their wrath
was kindled against us: [4] verily the water
would have drowned us, our soul would
have gone under the torrent. [5] Yea, our
soul would have gone under the over-
whelming water.

[6] Blessed be God, who has not given
us for a prey to their teeth. [7] Our soul

119:5 Heb. משך. **121:6** Or, ask Jerusalem how it is with her. **122:4** Or, we are the reproach of them that are at ease.

has been delivered as a sparrow from the snare of the fowlers: the snare is broken, and we are delivered. [8] Our help is in the name of God, who made heaven and earth.

124 A Song of Degrees.
They that trust in God shall be as mount Sion: he that dwells in Jerusalem shall never be moved. [2] The mountains are round about her, and so God is round about his people, from henceforth and even for ever. [3] For God will not allow the rod of sinners to be upon the lot of the righteous; lest the righteous should stretch forth their hands to iniquity.

[4] Do good, O God, to them that are good, and to them that are upright in heart. [5] But them that turn aside to crooked ways God will lead away with the workers of iniquity: but peace shall be upon Israel.[a]

125 A Song of Degrees.
When God turned the captivity of Sion, we became as comforted ones. [2] Then was our mouth filled with joy, and our tongue with exultation: then would they say among the Gentiles, [3] God has done great things among them. God has done great things for us, we became joyful.

[4] Turn, O God, our captivity, as the streams in the south. [5] They that sow in tears shall reap in joy. [6] They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them.

126 A Song of Degrees.
Except God build the house, they that build labour in vain: except God keep the city, the watchman watches in vain. [2] It is vain for you to rise early: ye rise up after resting, ye that eat the bread of grief; while he gives sleep to his beloved.

[3] Behold, the inheritance of God, children, the reward of the fruit of the womb. [4] As arrows in the hand of a mighty man; so are the children of those who were outcasts. [5] Blessed is the man who shall satisfy his desire with them: they shall not be ashamed when they shall speak to their enemies in the gates.

127 A Song of Degrees.
Blessed are all they that fear God; who walk in his ways. [2] Thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.[b] [3] Thy wife shall be as a fruitful vine on the sides of thy house: thy children as young olive-plants round about thy table.

[4] Behold, thus shall the man be blessed that fears God. [5] May God bless thee out of Sion; and mayest thou see the prosperity of Jerusalem all the days of thy life. [6] And mayest thou see thy children's children. Peace be upon Israel.

128 A Song of Degrees.
Many a time have they warred against me from my youth, let Israel now say: [2] Many a time have they warred against me from my youth: and yet they prevailed not against me. [3] The sinners wrought upon my back: they prolonged their iniquity.[c] [4] The righteous God has cut asunder the necks of sinners.

[5] Let all that hate Sion be put to shame and turned back. [6] Let them be as the grass of the house-tops, which withers before it is plucked up. [7] Wherewith the reaper fills not his hand, nor he that makes up the sheaves, his bosom. [8] Neither do they that go by say, The blessing of God be upon you: we have

124:5 Or, let peace be. **127:2** Alex. fruits of thy labours. **128:3** שיך iniquity, easily read for שוכה a furrow. **129:4** Or, propitiation. **129:4** See Gen. 31. 53.

blessed you in the name of God.

129 A Song of Degrees.
Out of the depths have I cried to thee,
O God. [2] O God, hearken to my voice; let
thine ears be attentive to the voice of my
supplication. [3] If thou, O God, shouldest
mark iniquities, O God, who shall stand?
[4] For with thee is forgiveness: for thy
name's sake[ab] [5] have I waited for thee, O
God, my soul has waited for thy word.
[6] My soul has hoped in God; from the
morning watch till night. [7] Let Israel
hope in God: for with God is mercy, and
with him is plenteous redemption. [8] And
he shall redeem Israel from all his iniqui-
ties.

130 A Song of Degrees.[c]
O God, my heart is not exalted, neither
have mine eyes been haughtily raised:
neither have I exercised myself in great
matters, nor in things too wonderful for
me. [2] I shall have sinned if I have not been
humble, but have exalted my soul: ac-
cording to the relation of a weaned child
to his mother, so wilt thou recompense
my soul. [3] Let Israel hope in God, from
henceforth and for ever.

131 A Song of Degrees.
O God, remember David, and all his
meekness: [2] how he sware to God, and
vowed to the God of Jacob, saying, [3] I will
not go into the tabernacle of my house; I
will not go up to the couch of my bed;[d]
[4] I will not give sleep to mine eyes, nor
slumber to mine eyelids, nor rest to my
temples, [5] until I find a place for God, a
tabernacle for the God of Jacob. [6] Behold,
we heard of it in Ephratha; we found it
in the fields of the wood. [7] Let us enter
into his tabernacles: let us worship at the
place where his feet stood.
[8] Arise, O God, into thy rest; thou, and
the ark of thine holiness. [9] Thy priests
shall clothe themselves with righteous-
ness; and thy saints shall exult. [10] For the
sake of thy servant David turn not away
the face of thine anointed.
[11] God sware in truth to David, and he
will not annul it, saying, Of the fruit of
thy body will I set a king upon thy throne.
[12] If thy children will keep my covenant,
and these my testimonies which I shall
teach them, their children also shall sit
upon thy throne for ever. [13] For God
has elected Sion, he has chosen her for
a habitation for himself, saying, [14] This is
my rest for ever: here will I dwell; for I
have chosen it. [15] I will surely bless her
provision: I will satisfy her poor with
bread. [16] I will clothe her priests with
salvation; and her saints shall greatly ex-
ult. [17] There will I cause to spring up a
horn to David: I have prepared a lamp
for mine anointed. [18] His enemies will
I clothe with shame; but upon himself
shall my holiness flourish.[e]

132 A Song of Degrees.[f]
See now! what is so good, or what
so pleasant, as for brethren to dwell to-
gether? [2] It is as ointment on the head,
that ran down to the beard, even the
beard of Aaron; that ran down to the
fringe of his clothing. [3] As the dew of
Aermon, that comes down on the moun-
tains of Sion: for there God commanded
the blessing, even life for ever.

133 A Song of Degrees.
Behold now, bless ye God, all the ser-
vants of God, who stand in the house of
God, in the courts of the house of our
God. [2] Lift up your hands by night in the
sanctuaries, and bless God.[g] [3] May God,
who made heaven and earth, bless thee
out of Sion.

130:1 Alex. + 'for David.' **131:3** Gr. if I shall, etc. Hebraism. **131:18** See Ps. 88. 39. **132:1** Alex. + 'for David.' **133:2** Or, to the holy places.

134 Alleluia.
Praise ye the name of God; praise God, ye his servants, [2] who stand in the house of God, in the courts of the house of our God. [3] Praise ye God; for God is good: sing praises to his name; for it is good.

[4] For God has chosen Jacob for himself, and Israel for his peculiar treasure. [5] For I know that God is great, and our God is above all gods; [6] all that God willed, he did in heaven, and on the earth, in the sea, and in all deeps. [7] Who brings up clouds from the extremity of the earth: he has made lightnings for the rain: he brings winds out of his treasures. [8] Who smote the first-born of Egypt, both of man and beast. [9] He sent signs and wonders into the midst of thee, O Egypt, on Pharao, and on all his servants. [10] Who smote many nations, and slew mighty kings; [11] Seon king of the Amorites, and Og king of Basan, and all the kingdoms of Chanaan: [12] and gave their land for an inheritance, an inheritance to Israel his people.

[13] O God, thy name endures for ever, and thy memorial to all generations. [14] For God shall judge his people, and comfort himself concerning his servants. [15] The idols of the heathen are silver and gold, the works of men's hands. [16] They have a mouth, but they cannot speak; they have eyes, but they cannot see; [17] they have ears, but they cannot hear; for there is no breath in their mouth. [18] Let those who make them be made like to them; and all those who trust in them.

[19] O house of Israel, bless ye God: O house of Aaron, bless ye God: [20] O house of Levi, bless ye God: ye that fear God, bless God. [21] Blessed in Sion be God, who dwells in Jerusalem.

135 Alleluia.
Give thanks to God: for he is good: for his mercy endures for ever. [2] Give thanks to the God of gods: for his mercy endures for ever. [3] Give thanks to God of rulers: for his mercy endures for ever.

[4] To him who alone has wrought great wonders: for his mercy endures for ever. [5] To him who made the heavens by understanding; for his mercy endures for ever. [6] To him who established the earth on the waters; for his mercy endures for ever. [7] To him who alone made great lights; for his mercy endures for ever. [8] The sun to rule the day; for his mercy endures for ever. [9] The moon and the stars to rule the night; for his mercy endures for ever.

[10] To him who smote Egypt with their first-born; for his mercy endures for ever. [11] And brought Israel out of the midst of them; for his mercy endures for ever: [12] with a strong hand, and a high arm: for his mercy endures for ever. [13] To him who divided the Red Sea into parts: for his mercy endures for ever: [14] and brought Israel through the midst of it: for his mercy endures for ever: [15] and overthrew Pharao and his host in the Red Sea: for his mercy endures for ever. [16] To him who led his people through the wilderness: for his mercy endures for ever.

[17] To him who smote great kings: for his mercy endures for ever: [18] and slew mighty kings; for his mercy endures for ever: [19] Seon king of the Amorites: for his mercy endures for ever: [20] and Og king of Basan: for his mercy endures for ever: [21] and gave their land for an inheritance: for his mercy endures for ever: [22] even an inheritance to Israel his servant: for his mercy endures for ever.

[23] For God remembered us in our low estate; for his mercy endures for ever: [24] and redeemed us from our enemies; for his mercy endures for ever. [25] Who gives food to all flesh; for his mercy en-

136:1 Alex. omits. **136:2** Gr. organs, or, instruments.

dures for ever. 26 Give thanks to the God of heaven; for his mercy endures for ever.

136 For David, a Psalm of Jeremias.[a] By the rivers of Babylon, there we sat; and wept when we remembered Sion. 2 We hung our harps on the willows in the midst of it.[b] 3 For there they that had taken us captive asked of us the words of a song; and they that had carried us away asked a hymn, saying, Sing us one of the songs of Sion.

4 How should we sing God's song in a strange land?[c] 5 If I forget thee, O Jerusalem, let my right hand forget its skill. 6 May my tongue cleave to my throat, if I do not remember thee; if I do not prefer Jerusalem as the chief of my joy.

7 Remember, O God, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to its foundations.[d] 8 Wretched daughter of Babylon! blessed shall he be who shall reward thee as thou hast rewarded us. 9 Blessed shall he be who shall seize and dash thine infants against the rock.

137 A Psalm for David, of Aggæus and Zacharias.

I will give thee thanks, O God, with my whole heart; and I will sing psalms to thee before the angels; for thou hast heard all the words of my mouth. 2 I will worship toward thy holy temple, and give thanks to thy name, on account of thy mercy and thy truth; for thou hast magnified thy holy name above every thing. 3 In whatsoever day I shall call upon thee, hear me speedily; thou shalt abundantly provide me with thy power in my soul. 4 Let all the kings of the earth, O God, give thanks unto thee; for they have heard all the words of thy mouth. 5 And let them sing in the ways of God; for great is the glory of God.

6 For God is high, and yet regards the lowly; and he knows high things from afar off. 7 Though I should walk in the midst of affliction, thou wilt quicken me; thou hast stretched forth thine hands against the wrath of mine enemies, and thy right hand has saved me. 8 O God, thou shalt recompense them on my behalf: thy mercy, O God, endures for ever: overlook not the works of thine hands.

138 For the end, a Psalm of David.[e] O God, thou hast proved me, and known me. 2 Thou knowest my down-sitting and mine up-rising: thou understandest my thoughts long before.[f] 3 Thou hast traced my path and my bed, and hast foreseen all my ways.[g] 4 For there is no unrighteous word in my tongue: behold, O God, thou hast known all things, 5 the last and the first: thou hast fashioned me, and laid thine hand upon me.

6 The knowledge of thee is too wonderful for me; it is very difficult, I cannot attain to it. 7 Whither shall I go from thy Spirit? and whither shall I flee from thy presence? 8 If I should go up to heaven, thou art there: if I should go down to hell, thou art present. 9 If I should spread my wings to fly straight forward, and sojourn at the extremity of the sea, it would be vain,[h] 10 for even there thy hand would guide me, and thy right hand would hold me. 11 When I said, Surely the darkness will cover me; even the night was light in my luxury.[i] 12 For darkness will not be darkness with thee; but night will be light as day: as its darkness, so shall its light be to thee. 13 For thou, O God, hast possessed my reins; thou hast helped me from my mother's womb. 14 I will give thee thanks; for thou art fearfully wondrous; wondrous are thy works; and my soul knows it well. 15 My bones which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth. 16 Thine eyes saw my unwrought substance, and all men

136:4 Gr. on. **136:7** Gr. empty, empty. **138:1** Alex. + of Zacharias in the dispersion. **138:2** Gr. from afar. **138:3** q. d. of rushes, lit. rush. **138:9** Alex. κατ᾽ ὄρθον, toward the dawn. **138:11** Comp. Heb.

shall be written in thy book; they shall be formed by day, though there should for a time be no one among them.

17 But thy friends, O God, have been greatly honoured by me; their rule has been greatly strengthened. 18 I will number them, and they shall be multiplied beyond the sand; I awake, and am still with thee.

19 Oh that thou wouldest slay the wicked, O God; depart from me, ye men of blood. 20 For thou wilt say concerning their thought, that they shall take thy cities in vain. 21 Have I not hated them, O God, that hate thee? and wasted away because of thine enemies? 22 I have hated them with perfect hatred; they were counted my enemies. 23 Prove me, O God, and know my heart; examine me, and know my paths; 24 and see if there is any way of iniquity in me, and lead me in an everlasting way.

139 For the end, a Psalm of David.
2 Rescue me, O God, from the evil man; deliver me from the unjust man. 3 Who have devised injustice in their hearts; all the day they prepared war. 4 They have sharpened their tongue as the tongue of a serpent; the poison of asps is under their lips. Pause. 5 Keep me, O God, from the hand of the sinner; rescue me from unjust men; who have purposed to overthrow my goings. 6 The proud have hid a snare for me, and have stretched out ropes for snares for my feet; they set a stumbling-block for me near the path. Pause.

7 I said to God, Thou art my God; hearken, O God, to the voice of my supplication. 8 O Eternal God, the strength of my salvation; thou hast screened my head in the day of battle. 9 Deliver me not, O God, to the sinner, according to my desire: they have devised mischief against me; forsake me not, lest they should be exalted. Pause.

10 As for the head of them that compass me, the mischief of their lips shall cover them. 11 Coals of fire shall fall upon them on the earth; and thou shalt cast them down in afflictions: they shall not bear up under them. 12 A talkative man shall not prosper on the earth: evils shall hunt the unrighteous man to destruction. 13 I know that God will maintain the cause of the poor, and the right of the needy ones.[a] 14 Surely the righteous shall give thanks to thy name: the upright shall dwell in thy presence.

140 A Psalm of David.
O God, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee. 2 Let my prayer be set forth before thee as incense; the lifting up of my hands as an evening sacrifice. 3 Set a watch, O God, on my mouth, and a strong door about my lips.[b] 4 Incline not my heart to evil things, to employ pretexts for sins, with men who work iniquity: and let me not unite with their choice ones.[cde] 5 The righteous shall chasten me with mercy, and reprove me: but let not the oil of the sinner anoint my head: for yet shall my prayer also be in their pleasures.[f]

6 Their mighty ones have been swallowed up near the rock: they shall hear my words, for they are sweet. 7 As a lump of earth is crushed upon the ground, our bones have been scattered by the mouth of the grave. 8 For mine eyes are to thee, O Eternal God: I have hoped in thee; take not away my life. 9 Keep me from the snare which they have set for me, and from the stumbling-blocks of them that work iniquity. 10 Sinners shall fall by their own net: I am alone until I shall escape.

139:13 Gr. singular. **140:3** Lit. a door of fortification. **140:4** Gr. pretend pretences. **140:4** Gr. in. **140:4** Gr. I will not. **140:5** q. d. lest I be injured by them.

141 A Psalm of instruction for David, when he was in the cave,—a Prayer.

[2] I cried to God with my voice; with my voice I made supplication to God. [3] I will pour out before him my supplication: I will declare before him mine affliction. [4] When my spirit was fainting within me, then thou knewest my paths; in the very way wherein I was walking, they hid a snare for me. [5] I looked on my right hand, and behold, for there was none that noticed me; refuge failed me; and there was none that cared for my soul. [6] I cried unto thee, O God, and said, Thou art my hope, my portion in the land of the living. [7] Attend to my supplication, for I am brought very low; deliver me from them that persecute me; for they are stronger than I. [8] Bring my soul out of prison, that I may give thanks to thy name, O God; the righteous shall wait for me, until thou recompense me.

142 A Psalm of David, when his son pursued him.

O God, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness. [2] And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

[3] For the enemy has persecuted my soul; he has brought my life down to the ground; he has made me to dwell in a dark place, as those that have been long dead. [4] Therefore my spirit was grieved in me; my heart was troubled within me. [5] I remembered the days of old; and I meditated on all thy doings: yea, I meditated on the works of thine hands. [6] I spread forth my hands to thee; my soul thirsts for thee, as a dry land. Pause.

[7] Hear me speedily, O God; my spirit has failed; turn not away thy face from me, else I shall be like to them that go down to the pit. [8] Cause me to hear thy mercy in the morning; for I have hoped in thee; make known to me, O God, the way wherein I should walk; for I have lifted up my soul to thee. [9] Deliver me from mine enemies, O God; for I have fled to thee for refuge. [10] Teach me to do thy will; for thou art my God; thy good Spirit shall guide me in the straight way.[a] [11] Thou shalt quicken me, O God, for thy name's sake; in thy righteousness thou shalt bring my soul out of affliction. [12] And in thy mercy thou wilt destroy mine enemies, and wilt destroy all those that afflict my soul; for I am thy servant.

143 A Psalm of David concerning Goliad.

Blessed be the Eternal my God, who instructs my hands for battle, and my fingers for war. [2] My mercy, and my refuge; my helper, and my deliverer; my protector, in whom I have trusted; who subdues my people under me.

[3] God, what is man, that thou art made known to him? or the son of man, that thou takest account of him? [4] Man is like to vanity: his days pass as a shadow.

[5] O God, bow thy heavens, and come down: touch the mountains, and they shall smoke. [6] Send lightning, and thou shalt scatter them: send forth thine arrows, and thou shalt discomfit them. [7] Send forth thine hand from on high; rescue me, and deliver me out of great waters, out of the hand of strange children;[b] [8] whose mouth has spoken vanity, and their right hand is a right hand of iniquity.

[9] O God, I will sing a new song to thee: I will play to thee on a psaltery of ten strings. [10] Even to him who gives salvation to kings: who redeems his servant David from the hurtful sword.[c] [11] Deliver me, and rescue me from the hand of strange children, whose mouth has spoken vanity, and their right hand is a right hand of iniquity; [12] whose children are as plants, strengthened in their youth: their daughters are beautiful, sumptu-

142:10 Alex. as Heb. 'land of uprightness.' **143:7** Gr. many. **143:10** Or, victory.

ously adorned after the similitude of a temple. [13] Their garners are full, and bursting with one kind of store after another; their sheep are prolific, multiplying in their streets. [14] Their oxen are fat: there is no falling down of a hedge, nor going out, nor cry in their folds.[a] [15] Men bless the people to whom this lot belongs, but blessed is the people whose God is God.

144 David's Psalm of praise.
I will exalt thee, my God, my king; and I will bless thy name for ever and ever.[b] [2] Every day will I bless thee, and I will praise thy name for ever and ever.[c] [3] God is great, and greatly to be praised; and there is no end of his greatness. [4] Generation after generation shall praise thy works, and tell of thy power. [5] And they shall speak of the glorious majesty of thy holiness, and recount thy wonders. [6] And they shall speak of the power of thy terrible acts; and recount thy greatness. [7] They shall utter the memory of the abundance of thy goodness, and shall exult in thy righteousness.

[8] God is compassionate, and merciful; long-suffering, and abundant in mercy. [9] God is good to those that wait on him; and his compassions are over all his works. [10] Let all thy works, O God, give thanks to thee; and let thy saints bless thee. [11] They shall speak of the glory of thy kingdom, and talk of thy dominion; [12] to make known to the sons of men thy power, and the glorious majesty of thy kingdom. [13] Thy kingdom is an everlasting kingdom, and thy dominion endures through all generations.[d e] [13] God is faithful in his words, and holy in all his works.

[14] God supports all that are falling, and sets up all that are broken down. [15] The eyes of all wait upon thee; and thou givest them their food in due season. [16] Thou openest thine hands, and fillest every living thing with pleasure. [17] God is righteous in all his ways, and holy in all his works.

[18] God is near to all that call upon him, to all that call upon him in truth. [19] He will perform the desire of them that fear him: and he will hear their supplication, and save them. [20] God preserves all that love him: but all sinners he will utterly destroy. [21] My mouth shall speak the praise of God: and let all flesh bless his holy name for ever and ever.

145 Alleluia, a Psalm of Aggæus and Zacharias.
My soul, praise God. [2] While I live will I praise God: I will sing praises to my God as long as I exist. [3] Trust not in princes, nor in the children of men, in whom there is no safety. [4] His breath shall go forth, and he shall return to his earth; in that day all his thoughts shall perish.

[5] Blessed is he whose helper is the God of Jacob, whose hope is in the Eternal his God: [6] who made heaven, and earth, the sea, and all things in them: who keeps truth for ever: [7] who executes judgment for the wronged: who gives food to the hungry. God looses the fettered ones: [8] God gives wisdom to the blind:

God sets up the broken down: God loves the righteous: God preserves the strangers; [9] he will relieve the orphan and widow: but will utterly remove the way of sinners. [10] God shall reign for ever, even thy God, O Sion, to all generations.

143:14 Or, habitations. **144:1** Lit. to the age, and to the age of the age. **144:2** Lit. to the age, and to the age of the age. **144:13** Gr. a kingdom of all ages. **144:13** Gr. in every generation and generation.

146 Alleluia, a Psalm of Aggæus and Zacharias.

Praise ye God: for psalmody is a good thing; let praise be sweetly sung to our God. [2] God builds up Jerusalem; and he will gather together the dispersed of Israel. [3] He heals the broken in heart, and binds up their wounds. [4] He numbers the multitudes of stars; and calls them all by names. [5] Great is our God, and great is his strength; and his understanding is infinite. [6] God lifts up the meek; but brings sinners down to the ground.

[7] Begin the song with thanksgiving to God; sing praises on the harp to our God: [8] who covers the heaven with clouds, who prepares rain for the earth, who causes grass to spring up on the mountains, [and green herb for the service of men;][a] [9] and gives to cattle their food, and to the young ravens that call upon him. [10] He will not take pleasure in the strength of a horse; neither is he well-pleased with the legs of a man. [11] God takes pleasure in them that fear him, and in all that hope in his mercy.

147 Alleluia, a Psalm of Aggæus and Zacharias.[b]

Praise God, O Jerusalem; praise thy God, O Sion. [2] For he has strengthened the bars of thy gates; he has blessed thy children within thee. [3] He makes thy borders peaceful, and fills thee with the flour of wheat.[c] [4] He sends his oracle to the earth: his word will run swiftly. [5] He gives snow like wool: he scatters the mist like ashes. [6] Casting forth his ice like morsels: who shall stand before his cold? [7] He shall send out his word, and melt them: he shall blow with his wind, and the waters shall flow. [8] He sends his word to Jacob, his ordinances and judgments to Israel. [9] He has not done so to any other nation; and he has not shewn them his judgments.[d]

148 Alleluia, a Psalm of Aggæus and Zacharias.

Praise ye God from the heavens: praise him in the highest. [2] Praise ye him, all his angels: praise ye him, all his hosts. [3] Praise him, sun and moon: praise him, all ye stars and light. [4] Praise him, ye heavens of heavens, and the water that is above the heavens. [5] Let them praise the name of God: for he spoke, and they were made; he commanded, and they were created. [6] He has established them for ever, even for ever and ever: he has made an ordinance, and it shall not pass away.

[7] Praise God from the earth, ye serpents, and all deeps. [8] Fire, hail, snow, ice, stormy wind; the things that perform his word. [9] Mountains, and all hills; fruitful trees, and all cedars: [10] wild beasts, and all cattle; reptiles, and winged birds: [11] kings of the earth, and all peoples; princes, and all judges of the earth: [12] young men and virgins, old men with youths: [13] let them praise the name of God: for his name only is exalted; his praise is above the earth and heaven, [14] and he shall exalt the horn of his people, there is a hymn for all his saints, even of the children of Israel, a people who draw near to him.[e]

149 Alleluia.

Sing to God a new song: his praise is in the assembly of the saints. [2] Let Israel rejoice in him that made him; and let the children of Sion exult in their king. [3] Let them praise his name in the dance: let them sing praises to him with timbrel and psaltery. [4] For God takes pleasure in his people; and will exalt the meek with salvation.

[5] The saints shall rejoice in glory; and shall exult on their beds. [6] The high praises of God shall be in their throat, and two-edged swords in their hands;[f] [7] to execute vengeance on the nations,

146:8 See Ps 103. 14. **147:1** In the original text, the following verses are numbered 12 to 20. **147:3** Lit. fat of wheat. **147:9** Gr. every. **148:14** Or, who is the praise of. **149:6** Gr. exaltations, q. d. extollings.

and punishments among the peoples;
8 to bind their kings with fetters, and
their nobles with manacles of iron; 9 to
execute on them the judgment written:
this honour have all his saints.[a]

150 Alleluia.
Praise God in his holy places: praise
him in the firmament of his power.
2 Praise him on account of his mighty
acts: praise him according to his abun-
dant greatness. 3 Praise him with the
sound of a trumpet: praise him with
psaltery and harp. 4 Praise him with tim-
brel and dance: praise him with stringed
instruments and the organ. 5 Praise him
with melodious cymbals: praise him
with loud cymbals. 6 Let every thing that
has breath praise God.

151 This Psalm is a genuine one of
David, though supernumerary,
composed when he fought in single com-
bat with Goliad.[b]

I was small among my brethren, and
youngest in my father's house: I tended
my father's sheep. 2 My hands formed
a musical instrument, and my fingers
tuned a psaltery. 3 And who shall tell my
Master? God himself, he himself hears.
4 He sent forth his angel, and took me
from my father's sheep, and he anointed
me with the oil of his anointing. 5 My
brothers were handsome and tall; but
God did not take pleasure in them. 6 I
went forth to meet the Philistine; and he
cursed me by his idols. 7 But I drew his
own sword, and beheaded him, and re-
moved reproach from the children of Is-
rael.

149:9 Gr. inscribed, sc. in the scripture. **151:1** Alex. Goliath.

PROVERBS

1 The Proverbs of Solomon son of David, who reigned in Israel; [2] to know wisdom and instruction, and to perceive words of understanding; [3] to receive also hard sayings, and to understand true justice, and how to direct judgment;[a] [4] that he might give subtlety to the simple, and to the young man discernment and understanding.[b] [5] For by the hearing of these a wise man will be wiser, and the man of understanding will gain direction; [6] and will understand a parable, and a dark speech; the sayings of the wise also, and riddles.

[7] The fear of God is the beginning of wisdom; and there is good understanding to all that practise it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction.[c] [8] Hear, my son, the instruction of thy father, and reject not the rules of thy mother. [9] For thou shalt receive for thine head a crown of graces, and a chain of gold round thy neck.

[10] My son, let not ungodly men lead thee astray, neither consent thou to them. [11] If they should exhort thee, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth: [12] and let us swallow him alive, as Hades would, and remove the memorial of him from the earth: [13] let us seize on his valuable property, and let us fill our houses with spoils: [14] but do thou cast in thy lot with us, and let us all provide a common purse, and let us have one pouch: [15] go not in the way with them, but turn aside thy foot from their paths:[d] [17] for nets are not without cause spread for birds. [18] For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. [19] These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life.

[20] Wisdom sings aloud in passages, and in the broad places speaks boldly. [21] And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, [22] So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs. [23] Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech.

[24] Since I called, and ye did not hearken; and I spoke at length, and ye gave no heed; [25] but ye set at nought my counsels, and disregarded my reproofs; [26] therefore I also will laugh at your destruction; and I will rejoice against you when ruin comes upon you: [27] yea when dismay suddenly comes upon you, and your overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin shall come upon you. [28] For it shall be that when ye call upon me, I will not hearken to you: wicked men shall seek me, but shall not find me. [29] For they hated wisdom, and did not choose the word of God: [30] neither would they attend to

1:3 Gr. turnings, q. d. knotty words. See Heb. **1:4** Or, discretion. **1:7** Or, sum, or, top. **1:15** For ver 16, see Appendix.

my counsels, but derided my reproofs. [31] Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. [32] For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. [33] But he that hearkens to me shall dwell in confidence, and shall rest securely from all evil.[a]

2 My son, if thou wilt receive the utterance of my commandment, and hide it with thee; [2] thine ear shall hearken to wisdom; thou shalt also apply thine heart to understanding, and shalt apply it to the instruction of thy son.

[3] For if thou shalt call to wisdom, and utter thy voice for understanding; [4] and if thou shalt seek it as silver, and search diligently for it as for treasures; [5] then shalt thou understand the fear of God, and find the knowledge of God.

[6] For God gives wisdom; and from his presence come knowledge and understanding, [7] and he treasures up salvation for them that walk uprightly: he will protect their way; [8] that he may guard the righteous ways: and he will preserve the way of them that fear him. [9] Then shalt thou understand righteousness, and judgment; and shalt direct all thy course aright.[b]

[10] For if wisdom shall come into thine understanding, and discernment shall seem pleasing to thy soul, [11] good counsel shall guard thee, and holy understanding shall keep thee; [12] to deliver thee from the evil way, and from the man that speaks nothing faithfully.

[13] Alas for those who forsake right paths, to walk in ways of darkness; [14] who rejoice in evils, and delight in wicked perverseness; [15] whose paths are crooked, and their courses winding;[c] [16] to remove thee far from the straight way, and to estrange thee from a righteous purpose. My son, let not evil counsel overtake thee, [17] of her who has forsaken the instruction of her youth, and forgotten the covenant of God. [18] For she has fixed her house near death, and guided her wheels near Hades with the giants.[d] [19] None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the years of life.[e] [20] For had they gone in good paths, they would have found the paths of righteousness easy.[f] [21] For the upright shall dwell in the earth, and the holy shall be left behind in it. [22] The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

3 My son, forget not my laws; but let thine heart keep my words: [2] for length of existence, and years of life, and peace, shall they add to thee. [3] Let not mercy and truth forsake thee; but bind them about thy neck: [4] so shalt thou find favour: and do thou provide things honest in the sight of God, and of men.[gh]

[5] Trust in God with all thine heart; and be not exalted in thine own wisdom. [6] In all thy ways acquaint thyself with her, that she may rightly direct thy paths.[i] [7] Be not wise in thine own conceit; but fear God, and depart from all evil. [8] Then shall there be health to thy body, and good keeping to thy bones.

[9] Honour God with thy just labours, and give him the first of thy fruits of righteousness: [10] that thy storehouses may be completely filled with corn, and that thy presses may burst forth with wine.

[11] My son, despise not the chastening of God; nor faint when thou art rebuked of him: [12] for whom God loves, he rebukes, and scourges every son whom he receives.

[13] Blessed is the man who has found wisdom, and the mortal who knows pru-

1:33 Gr. hope. See Ps. 16. **2:9** Lit. all good a les. **2:15** Lit. wheel tracks. Compare Heb. 12. 13. **2:18** See Heb. **2:19** Singular variation from Heb. **2:20** Gr. smooth. **3:4** Alex. + 'and write them on the table of thine heart.' **3:4** See Rom. 12. 17. **3:6** Gr. divide. See 2 Tim 2. 13.

dence. [14] For it is better to traffic for her, than for treasures of gold and silver. [15] And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value. [16] For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: [16] out of her mouth proceeds righteousness, and she carries law and mercy upon her tongue. [17] Her ways are good ways, and all her paths are peaceful. [18] She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on God.

[19] God by wisdom founded the earth, and by prudence he prepared the heavens. [20] By understanding were the depths broken up, and the clouds dropped water.

[21] My son, let them not pass from thee, but keep my counsel and understanding:[a] [22] that thy soul may live, and that there may be grace round thy neck; [22] and it shall be health to thy flesh, and safety to thy bones: [23] that thou mayest go confidently in peace in all thy ways, and that thy foot may not stumble. [24] For if thou rest, thou shalt be undismayed; and if thou sleep, thou shalt slumber sweetly.[b] [25] And thou shalt not be afraid of alarm coming upon thee, neither of approaching attacks of ungodly men. [26] For God shall be over all thy ways, and shall establish thy foot that thou be not moved.

[27] Forbear not to do good to the poor, whensoever thy hand may have power to help him. [28] Say not, Come back another time, to-morrow I will give; while thou art able to do him good: for thou knowest not what the next day will bring forth. [29] Devise not evil against thy friend, living near thee and trusting in thee.

[30] Be not ready to quarrel with a man without a cause, lest he do thee some harm.

[31] Procure not the reproaches of bad men, neither do thou covet their ways. [32] For every transgressor is unclean before God; neither does he sit among the righteous. [33] The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. [34] God resists the proud; but he gives grace to the humble.[c] [35] The wise shall inherit glory; but the ungodly have exalted their own dishonour.

4 Hear, ye children, the instruction of a father, and attend to know understanding. [2] For I give you a good gift; forsake ye not my law. [3] For I also was a son obedient to my father, and loved in the sight of my mother: [4] who spoke and instructed me, saying, Let our speech be fixed in thine heart, keep our commandments, forget them not: [5] and do not neglect the speech of my mouth.[d] [6] And forsake it not, and it shall cleave to thee: love it, and it shall keep thee. [8] Secure it, and it shall exalt thee: honour it, that it may embrace thee;[e] [9] that it may give unto thy head a crown of graces, and may cover thee with a crown of delight.

[10] Hear, my son, and receive my words; and the years of thy life shall be increased, that the resources of thy life may be many. [11] For I teach thee the ways of wisdom; and I cause thee to go in right paths.[f] [12] For when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not be distressed. [13] Take hold of my instruction; let it not go,—but keep it for thyself for thy life.

[14] Go not in the ways of the ungodly, neither covet the ways of transgressors. [15] In whatever place they shall pitch their camp, go not thither; but turn from them,

3:21 See Heb. 2. 1. **3:24** Gr. sit down. **3:34** See 1 Pet. 5. 5. **4:5** See Appendix - Alexandrian codex has: "Get wisdom, get understanding, forget not, nor decline from the words of my mouth." **4:8** Lit. dig a trench about her, see Heb. **4:11** Gr. wheel-tracks, see chap 2. 18; Heb. 12. 13.

and pass away. [16] For they cannot sleep, unless they have done evil: their sleep is taken away, and they rest not. [17] For these live upon the bread of ungodliness, and are drunken with wine of transgression. [18] But the ways of the righteous shine like light; they go on and shine, until the day be fully come.[a] [19] But the ways of the ungodly are dark; they know not how they stumble.

[20] My son, attend to my speech; and apply thine ear to my words: [21] that thy fountains may not fail thee; keep them in thine heart. [22] For they are life to those that find them, and health to all their flesh.[b] [23] Keep thine heart with the utmost care; for out of these are the issues of life. [24] Remove from thee a froward mouth, and put far away from thee unjust lips. [25] Let thine eyes look right on, and let thine eyelids assent to just things. [26] Make straight paths for thy feet, and order thy ways aright. [27] Turn not aside to the right hand nor to the left, but turn away thy foot from an evil way: [27] [for God knows the ways on the right hand, but those on the left are crooked:][c] [27] and he will make thy ways straight, and will guide thy steps in peace.

5 My son, attend to my wisdom, and apply thine ear to my words; [2] that thou mayest keep good understanding, and the discretion of my lips gives thee a charge.

Give no heed to a worthless woman; [3] for honey drops from the lips of a harlot, who for a season pleases thy palate: [4] but afterwards thou wilt find her more bitter than gall, and sharper than a two-edged sword.[d] [5] For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established. [6] For she goes not upon the paths of life; but her ways are slippery, and not easily known.

[7] Now then, my son, hear me, and make not my words of none effect. [8] Remove thy way far from her; draw not near to the doors of her house: [9] lest thou give away thy life to others, and thy substance to the merciless: [10] lest strangers be filled with thy strength, and thy labours come into the houses of strangers; [11] and thou repent at last, when the flesh of thy body is consumed, [12] and thou shalt say, How have I hated instruction, and my heart avoided reproofs! [13] I heard not the voice of him that instructed me, and taught me, neither did I apply mine ear.[e] [14] I was almost in all evil in the midst of the congregation and assembly.

[15] Drink waters out of thine own vessels, and out of thine own springing wells. [16] Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets. [17] Let them be only thine own, and let no stranger partake with thee. [18] Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth. [19] Let thy loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased. [20] Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own. [21] For the ways of a man are before the eyes of God, and he looks on all his paths. [22] Iniquities ensnare a man, and every one is bound in the chains of his own sins. [23] Such a man dies with the uninstructed; and he is cast forth from the abundance of his own substance, and has perished through folly.

4:18 Gr. order itself aright. **4:22** Or, healing. **4:27** Heb. omits. **5:4** Gr. a more bitter thing. **5:13** Alex. omits 'not.'

6 My son, if thou become surety for thy friend, thou shalt deliver thine hand to an enemy. [2] For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. [3] My son, do what I command thee, and deliver thyself; for on thy friend's account thou art come into the power of evil men: faint not, but stir up even thy friend for whom thou art become surety. [4] Give not sleep to thine eyes, nor slumber with thine eyelids; [5] that thou mayest deliver thyself as a doe out of the toils, and as a bird out of a snare.

[6] Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he. [7] For whereas he has no husbandry, nor any one to compel him, and is under no master, [8] he prepares food for himself in the summer, and lays by abundant store in harvest. [8] Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work; [8] whose labours kings and private men use for health, and she is desired and respected by all: [8] though weak in body, she is advanced by honouring wisdom.[a] [9] How long wilt thou lie, O sluggard? and when wilt thou awake out of sleep? [10] Thou sleepest a little, and thou restest a little, and thou slumberest a short time, and thou foldest thine arms over thy breast a little. [11] Then poverty comes upon thee as an evil traveller, and want as a swift courier: [11] but if thou be diligent, thine harvest shall arrive as a fountain, and poverty shall flee away as a bad courier.

[12] A foolish man and a transgressor goes in ways that are not good. [13] And the same winks with the eye, and makes a sign with his foot, and teaches with the beckonings of his fingers. [14] His perverse heart devises evils: at all times such a one causes troubles to a city. [15] Therefore his destruction shall come suddenly; overthrow and irretrievable ruin.[b]

[16] For he rejoices in all things which God hates, and he is ruined by reason of impurity of soul. [17] The eye of the haughty, a tongue unjust, hands shedding the blood of the just; [18] and a heart devising evil thoughts, and feet hastening to do evil,—are hateful to God. [19] An unjust witness kindles falsehoods, and brings on quarrels between brethren.[c]

[20] My son, keep the laws of thy father, and reject not the ordinances of thy mother: [21] but bind them upon thy soul continually, and hang them as a chain about thy neck. [22] Whensoever thou walkest, lead this along and let it be with thee; and when thou sleepest let it keep thee; that it may talk with thee when thou wakest. [23] For the commandment of the law is a lamp and a light; a way of life; reproof also and correction: [24] to keep thee continually from a married woman, and from the calumny of a strange tongue.

[25] Let not the desire of beauty overcome thee, neither be thou caught by thine eyes, neither be captivated with her eyelids. [26] For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men. [27] Shall any one bind fire in his bosom, and not burn his garments? [28] or will any one walk on coals of fire, and not burn his feet? [29] So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her. [30] It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul: [31] but if he should be taken, he shall repay sevenfold, and shall deliver himself by giving all his goods. [32] But the adulterer through want of sense procures destruction to his soul. [33] He endures both pain and disgrace, and his reproach shall never be wiped off. [34] For the soul of her husband is full of jealousy: he will not spare in the day of vengeance. [35] He will not forego his en-

6:8 Gr. strength. **6:15** Comp. Heb. **6:19** Gr sends forth judgments.

mity for any ransom: neither will he be reconciled for many gifts.

7 My son, keep my words, and hide with thee my commandments. [1] My son, honour God, and thou shalt be strong; and fear none but him: [2] keep my commandments, and thou shalt live; and keep my words as the pupils of thine eyes. [3] And bind them on thy fingers, and write them on the table of thine heart.

[4] Say that wisdom is thy sister, and gain prudence as an acquaintance for thyself; [5] that she may keep thee from the strange and wicked woman, if she should assail thee with flattering words.

[6] For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding, [7] passing by the corner in the passages near her house,[a] [8] and speaking, in the dark of the evening, [9] when there happens to be the stillness of night and of darkness: [10] and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter. [11] And she is fickle, and debauched, and her feet abide not at home. [12] For at one time she wanders without, and at another time she lies in wait in the streets, at every corner. [13] Then she caught him, and kissed him, and with an impudent face said to him, [14] I have a peace-offering; to-day I pay my vows: [15] therefore I came forth to meet thee, desiring thy face; and I have found thee. [16] I have spread my bed with sheets, and I have covered it with double tapestry from Egypt. [17] I have sprinkled my couch with saffron, and my house with cinnamon. [18] Come, and let us enjoy love until the morning; come, and let us embrace in love. [19] For my husband is not at home, but is gone on a long journey, [20] having taken in his hand a bundle of money: after many days he will return to his house.

[21] So with much converse she prevailed on him to go astray, and with the snares of her lips she forced him from the right path. [22] And he followed her, being gently led on, and that as an ox is led to the slaughter, and as a dog to bonds, or as a hart shot in the liver with an arrow: [23] and he hastens as a bird into a snare, not knowing that he is running for his life.

[24] Now then, my son, hearken to me, and attend to the words of my mouth. [25] Let not thine heart turn aside to her ways:[b] [26] for she has wounded and cast down many, and those whom she has slain are innumerable. [27] Her house is the way of hell, leading down to the chambers of death.[c]

8 Thou shalt proclaim wisdom, that understanding may be obedient to thee. [2] For she is on lofty eminences, and stands in the midst of the ways. [3] For she sits by the gates of princes, and sings in the entrances, saying, [4] You, O men, I exhort; and utter my voice to the sons of men. [5] O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge.[d] [6] Hearken to me; for I will speak solemn truths; and will produce right sayings from my lips. [7] For my throat shall meditate truth; and false lips are an abomination before me. [8] All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. [9] They are all evident to those that understand, and right to those that find knowledge. [10] Receive instruction, and not silver; and knowledge rather than tried gold. [11] For wisdom is better than precious stones; and no valuable substance is of equal worth with it.

[12] I wisdom have dwelt with counsel and knowledge, and I have called upon understanding. [13] The fear of God hates unrighteousness, and insolence,

7:7 Gr. of. **7:25** Alex. + 'and stray not in her paths.' **7:27** Gr. ways. **8:5** For the use of ἄκατος and πανοῦργος in this book, see Appendix.

and pride, and the ways of wicked men;
and I hate the perverse ways of bad men.
14 Counsel and safety are mine: prudence
is mine, and strength is mine. 15 By
me kings reign, and princes decree jus-
tice. 16 By me nobles become great, and
monarchs by me rule over the earth. 17 I
love those that love me; and they that
seek me shall find me.

18 Wealth and glory belong to me; yea,
abundant possessions and righteous-
ness. 19 It is better to have my fruit than
to have gold and precious stones; and my
produce is better than choice silver. 20 I
walk in ways of righteousness, and am
conversant with the paths of judgment;
21 that I may divide substance to them
that love me, and may fill their treasures
with good things. 21 If I declare to you the
things that daily happen, I will remem-
ber also to recount the things of old.

22 God made me the beginning of his
ways for his works. 23 He established
me before time was in the beginning, be-
fore he made the earth:[a] 24 even before
he made the depths; before the fountains
of water came forth: 25 before the moun-
tains were settled, and before all hills,
he begets me. 26 God made countries
and uninhabited tracts, and the highest
inhabited parts of the world. 27 When
he prepared the heaven, I was present
with him; and when he prepared his
throne upon the winds:[b] 28 and when
he strengthened the clouds above; and
when he secured the fountains of the
earth: 29 and when he strengthened the
foundations of the earth:[c] 30 I was by him,
suiting myself to him, I was that wherein
he took delight; and daily I rejoiced in his
presence continually.[d] 31 For he rejoiced
when he had completed the world, and
rejoiced among the children of men.

32 Now then, my son, hear me: blessed
is the man who shall hearken to me, and
the mortal who shall keep my ways;[e]
34 watching daily at my doors, waiting at
the posts of my entrances. 35 For my out-
goings are the outgoings of life, and in
them is prepared favour from God. 36 But
they that sin against me act wickedly
against their own souls: and they that
hate me love death.

9 Wisdom has built a house for herself,
and set up seven pillars. 2 She has
killed her beasts; she has mingled her
wine in a bowl, and prepared her table.
3 She has sent forth her servants, calling
with a loud proclamation to the feast,
saying, 4 Whoso is foolish, let him turn
aside to me: and to them that want un-
derstanding she says, 5 Come, eat of my
bread, and drink wine which I have min-
gled for you.

6 Leave folly, that ye may reign for ever;
and seek wisdom, and improve under-
standing by knowledge.[f] 7 He that re-
proves evil men shall get dishonour to
himself; and he that rebukes an ungodly
man shall disgrace himself. 8 Rebuke not
evil men, lest they should hate thee: re-
buke a wise man, and he will love thee.
9 Give an opportunity to a wise man, and
he will be wiser: instruct a just man, and
he will receive more instruction. 10 The
fear of God is the beginning of wisdom,
and the counsel of saints is understand-
ing:[g] 10 for to know the law is the char-
acter of a sound mind. 11 For in this way
thou shalt live long, and years of thy life
shall be added to thee.

12 Son, if thou be wise for thyself, thou
shalt also be wise for thy neighbours;
and if thou shouldest prove wicked, thou
alone wilt bear the evil. 12 He that stays
himself upon falsehoods, attempts to
rule the winds, and the same will pur-
sue birds in their flight:[h] 12 for he has
forsaken the ways of his own vineyard,
and he has caused the axles of his own

8:23 Gr. before the age. **8:27** Or, marked out. **8:29** See Appendix. **8:30** Or, arranging all things. **8:32** appendix has Alexandrine text as: "And blessed are they that keep my ways." **9:6** Alex. + 'that ye may live.' **9:10** Or, summit. **9:12** Heb. — to beginning of verse 13.

husbandry to go astray; [12] and he goes through a dry desert, and a land appointed to drought, and he gathers barrenness with his hands.

[13] A foolish and bold woman, who knows not modesty, comes to want a morsel. [14] She sits at the doors of her house, on a seat openly in the streets, [15] calling to passers by, and to those that are going right on their ways; [16] saying, Whoso is most senseless of you, let him turn aside to me; and I exhort those that want prudence, saying, [17] Take and enjoy secret bread, and the sweet water of theft.

[18] But he knows that mighty men die by her, and he falls in with a snare of hell. [18] But hasten away, delay not in the place, neither fix thine eye upon her: [18] for thus shalt thou go through strange water; [18] but do thou abstain from strange water, and drink not of a strange fountain, [18] that thou mayest live long, and years of life may be added to thee.

10 A wise son makes his father glad: but a foolish son is a grief to his mother. [2] Treasures shall not profit the lawless: but righteousness shall deliver from death. [3] God will not famish a righteous soul: but he will overthrow the life of the ungodly.

[4] Poverty brings a man low: but the hands of the vigorous make rich. [4] A son who is instructed shall be wise, and shall use the fool for a servant. [5] A wise son is saved from heat: but a lawless son is blighted of the winds in harvest.

[6] The blessing of God is upon the head of the just: but untimely grief shall cover the mouth of the ungodly. [7] The memory of the just is praised; but the name of the ungodly man is extinguished. [8] A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness. [9] He that walks simply, walks confidently; but he that perverts his ways shall be known. [10] He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker. [11] There is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly.

[12] Hatred stirs up strife; but affection covers all that do not love strife. [13] He that brings forth wisdom from his lips smites the fool with a rod.[a] [14] The wise will hide discretion; but the mouth of the hasty draws near to ruin. [15] The wealth of rich men is a strong city; but poverty is the ruin of the ungodly. [16] The works of the righteous produce life; but the fruits of the ungodly produce sins. [17] Instruction keeps the right ways of life; but instruction unchastened goes astray.

[18] Righteous lips cover enmity; but they that utter railings are most foolish. [19] By a multitude of words thou shalt not escape sin; but if thou refrain thy lips thou wilt be prudent. [20] The tongue of the just is tried silver; but the heart of the ungodly shall fail. [21] The lips of the righteous know sublime truths: but the foolish die in want. [22] The blessing of God is upon the head of the righteous; it enriches him, and grief of heart shall not be added to it.

[23] A fool does mischief in sport; but wisdom brings forth prudence for a man.[b]

[24] The ungodly is engulphed in destruction; but the desire of the righteous is acceptable. [25] When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. [26] As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it. [27] The fear of God adds length of days: but the years of the ungodly shall be shortened. [28] Joy rests long with the righteous: but the hope of the ungodly shall perish. [29] The fear of God is a strong hold of the saints: but ruin comes to them that work wickedness.

10:13 Lit. heartless man, Hebraism. **10:23** Gr. laughter.

30 The righteous shall never fail: but
the ungodly shall not dwell in the earth.
31 The mouth of the righteous drops wis-
dom: but the tongue of the unjust shall
perish. 32 The lips of just men drop grace:
but the mouth of the ungodly is perverse.
11 False balances are an abomination
before God: but a just weight
is acceptable unto him. 2 Wherever
pride enters, there will be also dis-
grace: but the mouth of the lowly med-
itates wisdom.[a] 3 When a just man dies
he leaves regret: but the destruction
of the ungodly is speedy, and causes
joy.[bc] 5 Righteousness traces out blame-
less paths: but ungodliness encounters
unjust dealing.[d]
6 The righteousness of upright men de-
livers them: but transgressors are caught
in their own destruction. 7 At the death
of a just man his hope does not perish:
but the boast of the ungodly perishes. 8 A
righteous man escapes from a snare, and
the ungodly man is delivered up in his
place. 9 In the mouth of ungodly men is a
snare to citizens: but the understanding
of righteous men is prosperous. 10 In the
prosperity of righteous men a city pros-
pers:[e] 11 but by the mouths of ungodly
men it is overthrown.
12 A man void of understanding sneers
at his fellow citizens: but a sensible man
is quiet. 13 A double-tongued man dis-
closes the secret counsels of an assembly:
but he that is faithful in spirit conceals
matters.[f] 14 They that have no guidance
fall like leaves: but in much counsel there
is safety.[g]
15 A bad man does harm wherever he
meets a just man: and he hates the sound
of safety. 16 A gracious wife brings glory
to her husband: but a woman hating
righteousness is a theme of dishonour.
The slothful come to want: but the dili-
gent support themselves with wealth.[hi]
17 A merciful man does good to his own
soul: but the merciless destroys his own
body.
18 An ungodly man performs unright-
eous works: but the seed of the right-
eous is a reward of truth. 19 A righteous
son is born for life: but the persecution
of the ungodly ends in death. 20 Perverse
ways are an abomination to God: but
all they that are blameless in their ways
are acceptable to him. 21 He that unjustly
strikes hands shall not be unpunished:
but he that sows righteousness shall re-
ceive a faithful reward. 22 As an orna-
ment in a swine's snout, so is beauty to
an ill-minded woman. 23 All the desire of
the righteous is good: but the hope of the
ungodly shall perish.
24 There are some who scatter their
own, and make it more: and there are
some also who gather, yet have less.[j]
25 Every sincere soul is blessed: but a pas-
sionate man is not graceful. 26 May he
that hoards corn leave it to the nation:
but blessing be on the head of him that
gives it. 27 He that devises good counsels
seeks good favour: but as for him that
seeks after evil, evil shall overtake him.
28 He that trusts in wealth shall fall; but
he that helps righteous men shall rise.[k]
29 He that deals not graciously with his
own house shall inherit the wind; and
the fool shall be servant to the wise man.
30 Out of the fruit of righteousness grows
a tree of life; but the souls of transgres-
sors are cut off before their time. 31 If the
righteous scarcely be saved, where shall
the ungodly and the sinner appear?[l]

11:2 See Appendix. **11:3** the Alexandrine text reads: "The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them." **11:3** Comp. Heb. **11:5** Gr. right divides. **11:10** See Appendix which gives the Alexandrine text as: "[note - Part of verse 10.]— but at the destruction of the wicked there is exultation." **11:13** See chap 20. 27. **11:14** Or, governance. **11:16** Gr. raises. **11:16** Gr. manly. **11:24** Gr. diminished. **11:28** See 1 Tim. 5. 8. **11:31** See 1 Pet. **12:2** Or. better is he, etc.

12 He that loves instruction loves sense, but he that hates reproofs is a fool. [2] He that has found favour with God is made better; but a transgressor shall be passed over in silence.[a] [3] A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up. [4] A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband.

[5] The thoughts of the righteous are true judgments; but ungodly men devise deceits.

[6] The words of ungodly men are crafty; but the mouth of the upright shall deliver them. [7] When the ungodly is overthrown, he vanishes away; but the houses of the just remain. [8] The mouth of an understanding man is praised by a man; but he that is dull of heart is had in derision. [9] Better is a man in dishonour serving himself, than one honouring himself and wanting bread.

[10] A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful. [11] He that tills his own land shall be satisfied with bread; but they that pursue vanities are void of understanding. [11] He that enjoys himself in banquets of wine, shall leave dishonour in his own strong holds.

[12] The desires of the ungodly are evil; but the roots of the godly are firmly set. [13] For the sin of his lips a sinner falls into snares; but a righteous man escapes from them. [13] He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls. [14] The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him. [15] The ways of fools are right in their own eyes; but a wise man hearkens to counsels. [16] A fool declares his wrath the same day; but a prudent man hides his own disgrace. [17] A righteous man declares the open truth; but an unjust witness is deceitful.

[18] Some wound as they speak, like swords; but the tongues of the wise heal. [19] True lips establish testimony; but a hasty witness has an unjust tongue. [20] There is deceit in the heart of him that imagines evil; but they that love peace shall rejoice. [21] No injustice will please a just man; but the ungodly will be filled with mischief. [22] Lying lips are an abomination to God; but he that deals faithfully is accepted with him. [23] An understanding man is a throne of wisdom; but the heart of fools shall meet with curses.

[24] The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey. [25] A terrible word troubles the heart of a righteous man; but a good message rejoices him. [26] A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray. [27] A deceitful man shall catch no game; but a blameless man is a precious possession.[b] [28] In the ways of righteousness is life; but the ways of those that remember injuries lead to death.

13 A wise son is obedient to his father: but a disobedient son will be destroyed. [2] A good man shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time. [3] He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself. [4] Every slothful man desires, but the hands of the active are diligent. [5] A righteous man hates an unjust word: but an ungodly man is ashamed, and will have no confidence.[c] [7] There are some who, having nothing, enrich themselves: and there are some who bring themselves down in the midst of much wealth.

[8] A man's own wealth is the ransom of his life: but the poor endures not threat-

12:27 Gr. pure. **13:5** See Appendix for Alexandrine text shown as: "Righteousness preserves the simple in the way, but sin makes worthless the ungodly." **13:8** Or, comes not in for.

ening.[a] [9] The righteous always have light: but the light of the ungodly is quenched. [9] Crafty souls go astray in sins: but just men pity, and are merciful. [10] A bad man does evil with insolence: but they that are judges of themselves are wise. [11] Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and lends. [12] Better is he that begins to help heartily, than he that promises and leads another to hope: for a good desire is a tree of life. [13] He that slights a matter shall be slighted of it: but he that fears the commandment has health of soul. [13] To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright.

[14] The law of the wise is a fountain of life: but the man void of understanding shall die by a snare. [15] Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorners tend to destruction.

[16] Every prudent man acts with knowledge: but the fool displays his own mischief. [17] A rash king shall fall into mischief: but a wise messenger shall deliver him. [18] Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured. [19] The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge. [20] If thou walkest with wise men thou shalt be wise: but he that walks with fools shall be known. [21] Evil shall pursue sinners; but good shall overtake the righteous. [22] A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just. [23] The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly.

[24] He that spares the rod hates his son: but he that loves, carefully chastens him. [25] A just man eats and satisfies his soul: but the souls of the ungodly are in want.

14 Wise women build houses: but a foolish one digs hers down with her hands. [2] He that walks uprightly fears God; but he that is perverse in his ways shall be dishonoured. [3] Out of the mouth of fools comes a rod of pride; but the lips of the wise preserve them. [4] Where no oxen are, the cribs are clean; but where there is abundant produce, the strength of the ox is apparent. [5] A faithful witness does not lie; but an unjust witness kindles falsehoods. [6] Thou shalt seek wisdom with bad men, and shalt not find it; but discretion is easily available with the prudent.

[7] All things are adverse to a foolish man; but wise lips are the weapons of discretion. [8] The wisdom of the prudent will understand their ways; but the folly of fools leads astray. [9] The houses of transgressors will need purification; but the houses of the just are acceptable.[b]

[10] If a man's mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride.[c] [11] The houses of ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand. [12] There is a way which seems to be right with men, but the ends of it reach to the depth of hell.[d] [13] Grief mingles not with mirth; and joy in the end comes to grief. [14] A stout-hearted man shall be filled with his own ways; and a good man with his own thoughts.[e] [15] The simple believes every word: but the prudent man betakes himself to after-thought. [16] A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor. [17] A passionate man acts inconsiderately; but a sensible man bears up under many things.

[18] Fools shall have mischief for their

14:9 Gr. shall owe. See Job 6. 21. **14:10** Or, heart be sensitive. **14:12** Gr. come. **14:14** Lit. bold-hearted.

portion; but the prudent shall take fast hold of understanding. [19] Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous. [20] Friends will hate poor friends; but the friends of the rich are many. [21] He that dishonours the needy sins: but he that has pity on the poor is most blessed. [22] They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good. [23] With every one who is careful there is abundance: but the pleasure-taking and indolent shall be in want. [24] A prudent man is the crown of the wise: but the occupation of fools is evil.

[25] A faithful witness shall deliver a soul from evil: but a deceitful man kindles falsehoods. [26] In the fear of God is strong confidence: and he leaves his children a support. [27] The commandment of God is a fountain of life; and it causes men to turn aside from the snare of death.

[28] In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince. [29] A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish. [30] A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones. [31] He that oppresses the needy provokes his Maker: but he that honours him has pity upon the poor. [32] The ungodly shall be driven away in his wickedness: but he who is secure in his own holiness is just.[a]

[33] There is wisdom in the good heart of a man: but in the heart of fools it is not discerned. [34] Righteousness exalts a nation: but sins diminish tribes. [35] An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

15 Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger. [2] The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things.

[3] The eyes of God behold both the evil and the good in every place. [4] The wholesome tongue is a tree of life, and he that keeps it shall be filled with understanding.[bc] [5] A fool scorns his father's instruction: but he that keeps his commandments is more prudent. In abounding righteousness is great strength: but the ungodly shall utterly perish from the earth.[d]

[6] In the houses of the righteous is much strength: but the fruits of the ungodly shall perish. [7] The lips of the wise are bound by discretion: but the hearts of the foolish are not safe. [8] The sacrifices of the ungodly are an abomination to God; but the prayers of them that walk honestly are acceptable with him. [9] The ways of an ungodly man are an abomination to God; but he loves those that follow after righteousness. [10] The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully.

[11] Hell and destruction are manifest to God; how shall not also be the hearts of men? [12] An uninstructed person will not love those that reprove him; neither will he associate with the wise. [13] When the heart rejoices the countenance is cheerful; but when it is in sorrow, the countenance is sad. [14] An upright heart seeks discretion; but the mouth of the uninstructed will experience evils.

[15] The eyes of the wicked are always looking for evil things; but the good are always quiet. [16] Better is a small portion with the fear of God, than great treasures without the fear of God. [17] Better is an entertainment of herbs with friendliness and kindness, than a feast of calves,

14:32 Comp. Heb. **15:4** Gr. the healing of the tongue. **15:4** Gr. spirit. **15:5** Gr. with the roots wholly torn up. **15:18** Gr. future.

with enmity. [18] A passionate man stirs up strife; but he that is slow to anger appeases even a rising one.[a] [18] A man slow to anger will extinguish quarrels; but an ungodly man rather stirs them up. [19] The ways of sluggards are strewn with thorns; but those of the diligent are made smooth. [20] A wise son gladdens his father; but a foolish son sneers at his mother. [21] The ways of a foolish man are void of sense; but a wise man proceeds on his way aright. [22] They that honour not councils put off deliberation; but counsel abides in the hearts of counsellors.

[23] A bad man will by no means attend to counsel; neither will he say anything seasonable, or good for the common weal.[b]

[24] The thoughts of the wise are ways of life, that he may turn aside and escape from hell. [25] God pulls down the houses of scorners; but he establishes the border of the widow. [26] An unrighteous thought is abomination to God; but the sayings of the pure are held in honour. [27] A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. [27] [By alms and by faithful dealings sins are purged away;] but by the fear of God every one departs from evil.[c]

[28] The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. [28] The ways of righteous men are acceptable with God; and through them even enemies become friends. [29] God is far from the ungodly; but he hearkens to the prayers of the righteous. [29] Better are small receipts with righteousness, than abundant fruits with unrighteousness.

[29] Let the heart of a man think justly, that his steps may be rightly ordered of God. [30] The eye that sees rightly rejoices the heart; and a good report fattens the bones. [32] He that rejects instruction hates himself; but he that minds reproofs loves his soul. [33] The fear of God is instruction and wisdom; and the highest honour will correspond therewith.

16 All the works of the humble man are manifest with God; but the ungodly shall perish in an evil day. [5] Every one that is proud in heart is unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless. [7] The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices. [8] He that seeks God shall find knowledge with righteousness: and they that rightly seek him shall find peace. [9] All the works of God are done with righteousness; and the ungodly man is kept for the evil day.

[10] There is an oracle upon the lips of a king; and his mouth shall not err in judgment. [11] The poise of the balance is righteousness with God; and his works are righteous measures. [12] An evil-doer is an abomination to a king; for the throne of rule is established by righteousness. [13] Righteous lips are acceptable to a king; and he loves right words. [14] The anger of a king is a messenger of death; but a wise man will pacify him. [15] The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain. [16] The brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver.[d] [17] The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth.

[18] Pride goes before destruction, and folly before a fall. [19] Better is a meek-spirited man with lowliness, than one who divides spoils with the proud.[e] [20] He who is skilful in business finds

15:23 Or, obey. **15:27** Observe, this is not in the Heb. nor any such doctrine. **16:16** Or, Abodes. Comp. Heb. See Luke 13. 35. **16:19** Or, affliction.

good: but he that trusts in God is most blessed. 21 Men call the wise and understanding evil: but they that are pleasing in speech shall hear more. 22 Understanding is a fountain of life to its possessors; but the instruction of fools is evil. 23 The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge. 24 Good words are honeycombs, and the sweetness thereof is a healing of the soul.

25 There are ways that seem to be right to a man, but the end of them looks to the depth of hell. 26 A man who labours, labours for himself, and drives from him his own ruin. 27 But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself, and treasures fire on his own lips. 28 A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends. 29 A transgressor tries to ensnare friends, and leads them in ways that are not good.

30 And the man that fixes his eyes devises perverse things, and marks out with his lips all evils: he is a furnace of wickedness. 31 Old age is a crown of honour, but it is found in the ways of righteousness.[a] 32 A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city. 33 All evils come upon the ungodly into their bosoms; but all righteous things come of God.

17 Better is a morsel with pleasure in peace, than a house full of many good things and unjust sacrifices, with strife. 2 A wise servant shall have rule over foolish masters, and shall divide portions among brethren. 3 As silver and gold are tried in a furnace, so are choice hearts with God. 4 A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips. 5 He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy.

6 Children's children are the crown of old men; and their fathers are the glory of children. 6 The faithful has the whole world full of wealth; but the faithless not even a farthing. 7 Faithful lips will not suit a fool; nor lying lips a just man. 8 Instruction is to them that use it a gracious reward: and whithersoever it may turn, it shall prosper. 9 He that conceals injuries seeks love; but he that hates to hide them separates friends and kindred.[b] 10 A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. 11 Every bad man stirs up strifes: but God will send out against him an unmerciful messenger.

12 Care may befall a man of understanding; but fools will meditate evils. 13 Whoso rewards evil for good, evil shall not be removed from his house. 14 Rightful rule gives power to words; but sedition and strife precede poverty. 15 He that pronounces the unjust just, and the just unjust, is unclean and abominable with God. 16 Why has the fool wealth? for a senseless man will not be able to purchase wisdom. 16 He that exalts his own house seeks ruin; and he that turns aside from instruction shall fall into mischiefs. 17 Have thou a friend for every time, and let brethren be useful in dis-

16:31 Gr. boasting. **17:9** Comp. Heb. **17:20** Or, meets not with good men.

tress; for on this account are they born.
18 A foolish man applauds and rejoices
over himself, as he also that becomes
surety would make himself responsible
for his own friends.
19 A lover of sin rejoices in strifes; 20 and
the hard-hearted man comes not in for
good. A man of a changeful tongue will
fall into mischiefs;[a] 21 and the heart of a
fool is grief to its possessor. A father re-
joices not over an uninstructed son; but a
wise son gladdens his mother. 22 A glad
heart promotes health; but the bones of
a sorrowful man dry up. 23 The ways of
a man who unjustly receives gifts in his
bosom do not prosper; and an ungodly
man perverts the ways of righteousness.
24 The countenance of a wise man is sen-
sible; but the eyes of a fool go to the ends
of the earth. 25 A foolish son is a cause of
anger to his father, and grief to her that
bore him.
26 It is not right to punish a righteous
man, nor is it holy to plot against right-
eous princes. 27 He that forbears to ut-
ter a hard word is discreet, and a patient
man is wise. 28 Wisdom shall be imputed
to a fool who asks after wisdom: and he
who holds his peace shall seem to be sen-
sible.

18 A man who wishes to separate
from friends seeks excuses; but at
all times he will be liable to reproach. 2 A
senseless man feels no need of wisdom,
for he is rather led by folly. 3 When an
ungodly man comes into a depth of evils,
he despises them; but dishonour and re-
proach come upon him. 4 A word in the
heart of a man is a deep water, and a river
and fountain of life spring forth. 5 It is
not good to accept the person of the un-
godly, nor is it holy to pervert justice in
judgment.
6 The lips of a fool bring him into trou-
bles, and his bold mouth calls for death.
7 A fool's mouth is ruin to him, and his
lips are a snare to his soul. 8 Fear casts
down the slothful; and the souls of the
effeminate shall hunger. 9 A man who
helps not himself by his labour is brother
of him that ruins himself. 10 The name
of God is of great strength; and the right-
eous running to it are exalted.[b] 11 The
wealth of a rich man is a strong city; and
its glory casts a broad shadow. 12 Before
ruin a man's heart is exalted, and before
honour it is humble. 13 Whoso answers a
word before he hears a cause, it is folly
and reproach to him. 14 A wise servant
calms a man's anger; but who can endure
a faint-hearted man? 15 The heart of the
sensible man purchases discretion; and
the ears of the wise seek understanding.
16 A man's gift enlarges him, and seats
him among princes.[c] 17 A righteous man
accuses himself at the beginning of his
speech, but when he has entered upon
the attack, the adversary is reproved.[d]
18 A silent man quells strifes, and de-
termines between great powers. 19 A
brother helped by a brother is as a strong
and high city; and is as strong as a well-
founded palace. 20 A man fills his belly
with the fruits of his mouth; and he shall
be satisfied with the fruits of his lips.
21 Life and death are in the power of the
tongue; and they that rule it shall eat
the fruits thereof. 22 He that has found
a good wife has found favours, and has
received gladness from God. 22 [He that
puts away a good wife, puts away a good
thing, and he that keeps an adulteress is
foolish and ungodly.][ef]

18:10 Gr. having run. **18:16** See Ps. 118. 32. **18:17** Comp. Mark 14. ult. and margin, with 2 Tim. 4. 14-17. **18:22** Heb. omits this verse. **18:22** Gr. plural.

19 The folly of a man spoils his ways:
and he blames God in his heart.
[4] Wealth acquires many friends; but the
poor is deserted even of the friend he
has. [5] A false witness shall not be un-
punished, and he that accuses unjustly
shall not escape. [6] Many court the favour
of kings; but every bad man becomes a
reproach to another man. [7] Every one
who hates his poor brother shall also be
far from friendship. Good understand-
ing will draw near to them that know it,
and a sensible man will find it. He that
does much harm perfects mischief; and
he that uses provoking words shall not
escape.
[8] He that procures wisdom loves him-
self; and he that keeps wisdom shall find
good. [9] A false witness shall not be un-
punished; and whosoever shall kindle
mischief shall perish by it. [10] Delight
does not suit a fool, nor is it seemly
if a servant should begin to rule with
haughtiness. [11] A merciful man is long-
suffering; and his triumph overtakes
transgressors.[a] [12] The threatening of a
king is like the roaring of a lion; but as
dew on the grass, so is his favour.
[13] A foolish son is a disgrace to his fa-
ther: vows paid out of the hire of a harlot
are not pure. [14] Fathers divide house and
substance to their children: but a wife is
suited to a man by God. [15] Cowardice
possesses the effeminate man; and the
soul of the sluggard shall hunger.[b] [16] He
that keeps the commandment keeps his
own soul; but he that despises his ways
shall perish. [17] He that has pity on the
poor lends to God; and he will rec-
ompense to him according to his gift.
[18] Chasten thy son, for so he shall be hope-
ful; and be not exalted in thy soul to
haughtiness. [19] A malicious man shall be
severely punished, and if he commit in-
jury, he shall also lose his life.
[20] Hear, son, the instruction of thy fa-
ther, that thou mayest be wise at thy lat-
ter end. [21] There are many thoughts in
a man's heart; but the counsel of God
abides for ever. [22] Mercy is a fruit to a
man: and a poor man is better than a rich
liar. [23] The fear of God is life to a man:
and he shall lodge without fear in places
where knowledge is not seen.[c] [24] He that
unjustly hides his hands in his bosom,
will not even bring them up to his mouth.
[25] When a pestilent character is scourged,
a simple man is made wiser: and if thou
reprove a wise man, he will understand
discretion.
[26] He that dishonours his father, and
drives away his mother, shall be dis-
graced and shall be exposed to reproach.
[27] A son who ceases to attend to the in-
struction of a father will cherish evil de-
signs. [28] He that becomes surety for a
foolish child will despise the ordinance:
and the mouth of ungodly men shall
drink down judgments. [29] Scourges are
preparing for the intemperate, and pun-
ishments likewise for fools.

20 Wine is an intemperate thing, and
strong drink full of violence: but
every fool is entangled with them. [2] The
threat of a king differs not from the rage
of a lion; and he that provokes him sins
against his own soul. [3] It is a glory to
a man to turn aside from railing; but
every fool is entangled with such mat-
ters. [4] A sluggard when reproached is
not ashamed: so also he who borrows
corn in harvest.
[5] Counsel in a man's heart is deep wa-
ter; but a prudent man will draw it out.
[6] A man is valuable, and a merciful man
precious: but it is hard to find a faith-
ful man. [7] He that walks blameless in
justice, shall leave his children blessed.
[8] Whenever a righteous king sits on the
throne, no evil thing can stand before his
presence. [9] Who will boast that he has a
pure heart? or who will boldly say that

19:11 Gr. boasting comes upon. **19:15** Or, keeps down. **19:23** Or, 'but he that is without fear (sc. of God) shall dwell' etc.

he is pure from sins? [9] The lamp of him that reviles father or mother shall be put out, and his eyeballs shall see darkness.

[9] A portion hastily gotten at first shall not be blessed in the end. [9] Say not, I will avenge myself on my enemy; but wait on God, that he may help thee.

[10] A large and small weight, and divers measures, are even both of them unclean before God; and so is he that makes them.[a] [11] A youth when in company with a godly man, will be restrained in his devices, and then his way will be straight. [12] The ear hears, and the eye sees: even both of them are God's work. [13] Love not to speak ill, lest thou be cut off: open thine eyes, and be filled with bread.

[23] A double weight is an abomination to God; and a deceitful balance is not good in his sight. [24] A man's goings are directed of God: how then can a mortal understand his ways? [25] It is a snare to a man hastily to consecrate some of his own property: for in that case repentance comes after vowing. [26] A wise king utterly crushes the ungodly, and will bring a wheel upon them.

[27] The spirit of man is a light of God, who searches the inmost parts of the belly.[b] [28] Mercy and truth are a guard to a king, and will surround his throne with righteousness. [29] Wisdom is an ornament to young men; and grey hairs are the glory of old men. [30] Bruises and contusions befall bad men; and plagues shall come into the inward parts of their belly.

21 As a rush of water, so is the king's heart in God's hand: he turns it whithersoever he may desire to point out. [2] Every man seems to himself righteous; but God directs the hearts. [3] To do justly and to speak truth, are more pleasing to God than the blood of sacrifices. [4] A high-minded man is stout-hearted in his pride; and the lamp of the wicked is sin. [6] He that gathers treasures with a lying tongue pursues vanity on to the snares of death. [7] Destruction shall lodge with the ungodly; for they refuse to do justly. [8] To the froward God sends froward ways; for his works are pure and right. [9] It is better to dwell in a corner on the housetop, than in plastered rooms with unrighteousness, and in an open house.[c] [10] The soul of the ungodly shall not be pitied by any man. [11] When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge. [12] A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.

[13] He that stops his ears from hearing the poor, himself also shall cry, and there shall be none to hear him. [14] A secret gift calms anger: but he that forbears to give stirs up strong wrath. [15] It is the joy of the righteous to do judgment: but a holy man is abominable with evil-doers. [16] A man that wanders out of the way of righteousness, shall rest in the congregation of giants.[d] [17] A poor man loves mirth, loving wine and oil in abundance; [18] and a transgressor is the abomination of a righteous man.[e] [19] It is better to dwell in a wilderness than with a quarrelsome and talkative and passionate woman. [20] A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. [21] The way of righteousness and mercy will find life and glory. [22] A wise man assaults strong cities, and demolishes the fortress in which the ungodly

20:10 Gr. double. **20:27** Comp. chap 11. 13. **21:9** Gr. in the open air. **21:16** Heb. Rephaim. see Appendix. Note on 2 Kings 5. 18. **21:18** Gr. 'off-scouring;' perhaps 'ransom,' q. d. that which cleans. **21:27** Or, unlawfully.

trusted. [23] He that keeps his mouth and his tongue keeps his soul from trouble.

[24] A bold and self-willed and insolent man is called a pest: and he that remembers injuries is a transgressor. [25] Desires kill the sluggard; for his hands do not choose to do anything. [26] An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. [27] The sacrifices of the ungodly are abomination to God, for they offer them wickedly.[a] [28] A false witness shall perish; but an obedient man will speak cautiously. [29] An ungodly man impudently withstands with his face; but the upright man himself understands his ways.[b] [30] There is no wisdom, there is no courage, there is no counsel against the ungodly. [31] A horse is prepared for the day of battle; but help is of God.

22 A fair name is better than much wealth, and good favour is above silver and gold. [2] The rich and the poor meet together; but God made them both. [3] An intelligent man seeing a bad man severely punished is himself instructed, but fools pass by and are punished. [4] The fear of God is the offspring of wisdom, and wealth, and glory, and life. [5] Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them. [7] The rich will rule over the poor, and servants will lend to their own masters.

[8] He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. [8] God loves a cheerful and liberal man; but a man shall fully prove the folly of his works.[c] [9] He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. [9] He that gives liberally secures victory and honour; but he takes away the life of them that possess them. [10] Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all.

[11] God loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips. [12] But the eyes of God preserve discretion; but the transgressor despises wise words. [13] The sluggard makes excuses, and says, There is a lion in the ways, and murderers in the streets. [14] The mouth of a transgressor is a deep pit; and he that is hated of God shall fall into it. [14] Evil ways are before a man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way. [15] Folly is attached to the heart of a child, but the rod and instruction are then far from him.

[16] He that oppresses the poor, increases his own substance, yet gives to the rich so as to make it less.

[17] Incline thine ear to the words of wise men: hear also my word, and apply thine heart, [18] that thou mayest know that they are good: and if thou lay them to heart, they shall also gladden thee on thy lips. [19] That thy hope may be in God, and he may make thy way known to thee. [20] And do thou too repeatedly record them for thyself on the table of thine heart, for counsel and knowledge. [21] I therefore teach thee truth, and knowledge good to hear; that thou mayest answer words of truth to them that question thee.[d]

[22] Do no violence to the poor, for he is needy: neither dishonour the helpless man in the gates. [23] For God will plead his cause, and thou shalt deliver thy soul in safety.

[24] Be not companion to a furious man; neither lodge with a passionate man: [25] lest thou learn of his ways, and get snares to thy soul.

[26] Become not surety from respect of a man's person. [27] For if those have not whence to give compensation, they

21:29 See Alex. ungodly. **22:8** See 2 Cor. 9. 7. Compare Heb. **22:21** See 1 Pet. 3. 15. **22:28** Gr. eternal.

will take the bed that is under thee.
28 Remove not the old landmarks, which
thy fathers placed.[a]
29 It is fit that an observant man and one
diligent in his business should attend on
kings, and not attend on slothful men.
23 If thou sit to sup at the table of
a prince, consider attentively the
things set before thee: 2 and apply thine
hand, knowing that it behoves thee to
prepare such meats: but if thou art very
insatiable, 3 desire not his provisions; for
these belong to a false life.
4 If thou art poor, measure not thyself
with a rich man; but refrain thyself in thy
wisdom. 5 If thou shouldest fix thine eye
upon him, he will disappear; for wings
like an eagle's are prepared for him, and
he returns to the house of his master.
6 Sup not with an envious man, neither
desire thou his meats: 7 so he eats and
drinks as if any one should swallow a
hair, and do not bring him in to thyself,
nor eat thy morsel with him: 8 for he will
vomit it up, and spoil thy fair words.
9 Say nothing in the ears of a fool,
lest at any time he sneer at thy wise
words. 10 Remove not the ancient land-
marks; and enter not upon the posses-
sion of the fatherless: 11 for God is their
redeemer; he is mighty, and will plead
their cause with thee. 12 Apply thine
heart to instruction, and prepare thine
ears for words of discretion.
13 Refrain not from chastening a child;
for if thou beat him with the rod, he shall
not die. 14 For thou shalt beat him with
the rod, and shalt deliver his soul from
death.
15 Son, if thy heart be wise, thou shalt
also gladden my heart; 16 and thy lips
shall converse with my lips, if they be
right. 17 Let not thine heart envy sinners:
but be thou in the fear of God all the day.
18 For if thou shouldest keep these things,
thou shalt have posterity; and thine hope
shall not be removed.
19 Hear, my son, and be wise, and
rightly direct the thoughts of thine heart.
20 Be not a wine-bibber, neither continue
long at feasts, and purchases of flesh:
21 for every drunkard and whoremonger
shall be poor; and every sluggard shall
clothe himself with tatters and ragged
garments.
22 Hearken, my son, to thy father which
begot thee, and despise not thy mother
because she is grown old. 24 A righteous
father brings up his children well; and
his soul rejoices over a wise son. 25 Let
thy father and thy mother rejoice over
thee, and let her that bore thee be glad.
26 My son, give me thine heart, and let
thine eyes observe my ways. 27 For a
strange house is a vessel full of holes; and
a strange well is narrow. 28 For such a one
shall perish suddenly; and every trans-
gressor shall be cut off.
29 Who has woe? who trouble? who
has quarrels? and who vexations and
disputes? who has bruises without a
cause? whose eyes are livid? 30 Are not
those of them that stay long at wine? are
not those of them that haunt the places
where banquets are? Be not drunk with
wine; but converse with just men, and
converse with them openly.[b] 31 For if
thou shouldest set thine eyes on bowls
and cups, thou shalt afterwards go more
naked than a pestle. 32 But at last such
a one stretches himself out as one smit-
ten by a serpent, and venom is diffused
through him as by a horned serpent.
33 Whenever thine eyes shall behold a
strange woman, then thy mouth shall
speak perverse things. 34 And thou shalt
lie as in the midst of the sea, and as a pi-
lot in a great storm. 35 And thou shalt say,
They smote me, and I was not pained;
and they mocked me, and I knew it not:
when will it be morning, that I may go
and seek those with whom I may go in
company?

23:30 Gr. in public walks.

24 My son, envy not bad men, nor desire to be with them. [2] For their heart meditates falsehoods, and their lips speak mischiefs. [3] A house is built by wisdom, and is set up by understanding. [4] By discretion the chambers are filled with all precious and excellent wealth. [5] A wise man is better than a strong man; and a man who has prudence than a large estate. [6] War is carried on with generalship, and aid is supplied to the heart of a counsellor.

[7] Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of God, [8] but deliberate in council. Death befalls uninstructed men. [9] The fool also dies in sins; and uncleanness attaches to a pestilent man. [10] He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed.

[11] Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not thy help. [12] But if thou shouldest say, I know not this man; know that God knows the hearts of all; and he that formed breath for all, he knows all things, who renders to every man according to his works. [13] My son, eat honey, for the honeycomb is good, that thy throat may be sweetened. [14] Thus shalt thou perceive wisdom in thy soul: for if thou find it, thine end shall be good, and hope shall not fail thee.

[15] Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly. [16] For a righteous man will fall seven times, and rise again: but the ungodly shall be without strength in troubles. [17] If thine enemy should fall, rejoice not over him, neither be elated at his overthrow. [18] For God will see it, and it will not please him, and he will turn away his wrath from him. [19] Rejoice not in evil-doers, neither be envious of sinners. [20] For the evil man shall have no posterity: and the light of the wicked shall be put out.

[21] My son, fear God and the king; and do not disobey either of them. [22] For they will suddenly punish the ungodly, and who can know the vengeance inflicted by both?

[22] [A son that keeps the commandment shall escape destruction; for such an one has fully received it.[ab] [22] Let no falsehood be spoken by the king from the tongue; yea, let no falsehood proceed from his tongue. [22] The king's tongue is a sword, and not one of flesh; and whosoever shall be given up to it shall be destroyed: [22] for if his wrath should be provoked, he destroys men with cords, [22] and devours men's bones, and burns them up as a flame, so that they are not even fit to be eaten by the young eagles. [22] My son, reverence my words, and receive them, and repent.]

These things says the man to them that trust in God; and I cease.

[22] For I am the most simple of all men, and there is not in me the wisdom of men. [22] God has taught me wisdom, and I know the knowledge of the holy. [22] Who has gone up to heaven, and come down? who has gathered the winds in his bosom? who has wrapped up the waters in a garment? who has dominion of all the ends of the earth? what is his name? or what is the name of his children? [22] For all the words of God are tried in the fire, and he defends those that reverence him. [22] Add not unto his words, lest he reprove thee, and thou be made a liar.

[22] Two things I ask of thee; take not favour from me before I die. [22] Remove far from me vanity and falsehood: and give me not wealth or poverty; but appoint me what is needful and sufficient: [22] lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear vainly by the name of God.

24:22 Heb. omits to the end. **24:22** Lit. be outside of.

[22] Deliver not a servant into the hands
of his master, lest he curse thee, and
thou be utterly destroyed. [22] A wicked
generation curse their father, and do not
bless their mother. [22] A wicked genera-
tion judge themselves to be just, but do
not cleanse their way. [22] A wicked gen-
eration have lofty eyes, and exalt them-
selves with their eyelids. [22] A wicked gen-
eration have swords for teeth and jaw-
teeth as knives, so as to destroy and de-
vour the lowly from the earth, and the
poor of them from among men.

[23] And this thing I say to you that are
wise for you to learn: It is not good
to have respect of persons in judgment.
[24] He that says of the ungodly, He is right-
eous, shall be cursed by peoples, and
hateful among the nations. [25] But they
that reprove him shall appear more ex-
cellent, and blessing shall come upon
them; [26] and men will kiss lips that an-
swer well. [27] Prepare thy works for thy
going forth, and prepare thyself for the
field; and come after me, and thou shalt
rebuild thine house. [28] Be not a false wit-
ness against thy fellow citizen, neither
exaggerate with thy lips. [29] Say not, As
he has treated me, so will I treat him,
and I will avenge myself on him for that
wherein he has injured me. [30] A foolish
man is like a farm, and a senseless man
is like a vineyard. [31] If thou let him alone,
he will altogether remain barren and cov-
ered with weeds; and he becomes des-
titute, and his stone walls are broken
down.[a] [32] Afterwards I reflected, I looked
that I might receive instruction. [33] The
sluggard says, I slumber a little, and I
sleep a little, and for a little while I fold
my arms across my breast. [34] But if thou
do this, thy poverty will come speedily;
and thy want like a swift courier.

[35] The horse-leech had three dearly-
beloved daughters: and these three did
not satisfy her; and the fourth was not
contented so as to say, Enough. [36] The
grave, and the love of a woman, and the
earth not filled with water; water also
and fire will not say, It is enough.

[37] The eye that laughs to scorn a fa-
ther, and dishonours the old age of a
mother, let the ravens of the valleys pick
it out, and let the young eagles devour
it. [38] Moreover there are three things im-
possible for me to comprehend, and the
fourth I know not: [39] the track of a fly-
ing eagle; and the ways of a serpent on
a rock; and the paths of a ship passing
through the sea; and the ways of a man
in youth. [40] Such is the way of an adul-
terous woman, who having washed her-
self from what she has done, says she has
done nothing amiss.

[41] By three things the earth is troubled,
and the fourth it cannot bear: [42] if a ser-
vant reign; or a fool be filled with food;
[43] or if a maid-servant should cast out her
own mistress; and if a hateful woman
should marry a good man.

[44] And there are four very little things
upon the earth, but these are wiser than
the wise: [45] the ants which are weak, and
yet prepare their food in summer; [46] the
rabbits also are a feeble race, who make
their houses in the rocks. [47] The locusts
have no king, and yet march orderly at
one command. [48] And the eft, which sup-
ports itself by its hands, and is easily
taken, dwells in the fortresses of kings.

[49] And there are three things which go
well, and a fourth which passes along
finely. [50] A lion's whelp, stronger than all
other beasts, which turns not away, nor
fears any beast; [51] and a cock walking in
boldly among the hens, and a goat lead-
ing the herd; and a king publicly speak-
ing before a nation.

[52] If thou abandon thyself to mirth, and
stretch forth thine hand in a quarrel, thou
shalt be disgraced. [53] Milk out milk, and
there shall be butter, and if thou wring
one's nostrils there shall come out blood:
so if thou extort words, there will come

24:31 Gr. grass.

forth quarrels and strifes.

[54] My words have been spoken by God—the oracular answer of a king, whom his mother instructed.

[55] What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows? [56] Give not thy wealth to women, nor thy mind and living to remorse. Do all things with counsel: drink wine with counsel. [57] Princes are prone to anger: let them then not drink wine: [58] lest they drink, and forget wisdom, and be not able to judge the poor rightly. [59] Give strong drink to those that are in sorrow, and the wine to drink to those in pain: [60] that they may forget their poverty, and may not remember their troubles any more. [61] Open thy mouth with the word of God, and judge all fairly. [62] Open thy mouth and judge justly, and plead the cause of the poor and weak.

25 These are the miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out.[a]

[2] The glory of God conceals a matter: but the glory of a king honours business. [3] Heaven is high, and earth is deep, and a king's heart is unsearchable. [4] Beat the drossy silver, and it shall be made entirely pure. [5] Slay the ungodly from before the king, and his throne shall prosper in righteousness.

[6] Be not boastful in the presence of the king, and remain not in the places of princes; [7] for it is better for thee that it should be said, Come up to me, than that one should humble thee in the presence of the prince; speak of that which thine eyes have seen.

[8] Get not suddenly into a quarrel, lest thou repent at last. [9] Whenever thy friend shall reproach thee, retreat backward, despise him not; [10] lest thy friend continue to reproach thee, so thy quarrel and enmity shall not depart, but shall be to thee like death. [10] Favour and friendship set a man free, which do thou keep for thyself, lest thou be made liable to reproach; but take heed to thy ways peaceably.

[11] As a golden apple in a necklace of sardius, so is it to speak a wise word. [12] In an ear-ring of gold a precious sardius is also set; so is a wise word to an obedient ear. [13] As a fall of snow in the time of harvest is good against heat, so a faithful messenger refreshes those that send him; for he helps the souls of his employers.

[14] As winds and clouds and rains are most evident objects, so is he that boasts of a false gift. [15] In long-suffering is prosperity to kings, and a soft tongue breaks the bones. [16] Having found honey, eat only what is enough, lest haply thou be filled, and vomit it up. [17] Enter sparingly into thy friend's house, lest he be satiated with thy company, and hate thee. [18] As a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend. [19] The way of the wicked and the foot of the transgressor shall perish in an evil day.

[20] As vinegar is bad for a sore, so trouble befalling the body afflicts the heart. [20] As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart.

[21] If thine enemy hunger, feed him; if he thirst, give him drink; [22] for so doing thou shalt heap coals of fire upon his head, and God shall reward thee with good. [23] The north wind raises clouds; so an impudent face provokes the tongue. [24] It is better to dwell on a corner of the roof, than with a railing woman in an open house. [25] As cold water is agreeable to a thirsting soul, so is a good message from a land far off. [26] As if one should stop a well, and corrupt a spring of water, so is it unseemly for a righteous man to fall before an ungodly man. [27] It is

25:1 Possibly genuine, q. d. beyond doubt.

not good to eat much honey; but it is
right to honour venerable sayings. [28] As
a city whose walls are broken down, and
which is unfortified, so is a man who
does anything without counsel.

26 As dew in harvest, and as rain in
summer, so honour is not seemly
for a fool. [2] As birds and sparrows fly,
so a curse shall not come upon any one
without a cause. [3] As a whip for a horse,
and a goad for an ass, so is a rod for a sim-
ple nation. [4] Answer not a fool accord-
ing to his folly, lest thou become like him.
[5] Yet answer a fool according to his folly,
lest he seem wise in his own conceit. [6] He
that sends a message by a foolish messen-
ger procures for himself a reproach from
his own ways. [7] As well take away the
motion of the legs, as transgression from
the mouth of fools. [8] He that binds up
a stone in a sling, is like one that gives
glory to a fool. [9] Thorns grow in the hand
of a drunkard, and servitude in the hand
of fools.[a] [10] All the flesh of fools endures
much hardship; for their fury is brought
to nought.[b] [11] As when a dog goes to his
own vomit, and becomes abominable, so
is a fool who returns in his wickedness
to his own sin. [11] [There is a shame that
brings sin: and there is a shame that is
glory and grace.] [12] I have seen a man
who seemed to himself to be wise; but a
fool had more hope than he.[c] [13] A slug-
gard when sent on a journey says, There
is a lion in the ways, and there are mur-
derers in the streets.

[14] As a door turns on the hinge, so does
a sluggard on his bed. [15] A sluggard
having hid his hand in his bosom, will
not be able to bring it up to his mouth.
[16] A sluggard seems to himself wiser than
one who most satisfactorily brings back a
message.[d]

[17] As he that lays hold of a dog's tail,
so is he that makes himself the cham-
pion of another's cause. [18] As those who
need correction put forth fair words to
men, and he that first falls in with the
proposal will be overthrown; [19] so are all
that lay wait for their own friends, and
when they are discovered, say, I did it
in jest. [20] With much wood fire increases;
but where there is not a double-minded
man, strife ceases. [21] A hearth for coals,
and wood for fire; and a railing man for
the tumult of strife. [22] The words of cun-
ning knaves are soft; but they smite even
to the inmost parts of the bowels.

[23] Silver dishonestly given is to be con-
sidered as a potsherd: smooth lips cover
a grievous heart. [24] A weeping enemy
promises all things with his lips, but in
his heart he contrives deceit. [25] Though
thine enemy intreat thee with a loud
voice, consent not: for there are seven
abominations in his heart. [26] He that
hides enmity frames deceit: but being
easily discerned, exposes his own sins in
the public assemblies. [27] He that digs a
pit for his neighbour shall fall into it: and
he that rolls a stone, rolls it upon himself.
[28] A lying tongue hates the truth; and an
unguarded mouth causes tumults.

27 Boast not of to-morrow; for thou
knowest not what the next day
shall bring forth. [2] Let thy neighbour,
and not thine own mouth, praise thee;
a stranger, and not thine own lips. [3] A
stone is heavy, and sand cumbersome;
but a fool's wrath is heavier than both.
[4] Wrath is merciless, and anger sharp:
but envy can bear nothing. [5] Open re-
proofs are better than secret love. [6] The
wounds of a friend are more to be trusted
than the spontaneous kisses of an enemy.

[7] A full soul scorns honeycombs; but to
a hungry soul even bitter things appear
sweet. [8] As when a bird flies down from
its own nest, so a man is brought into
bondage whenever he estranges himself
from his own place. [9] The heart delights
in ointments and wines and perfumes:

26:9 Compare Heb. **26:10** Great variation from Hebrew here. **26:12** Gr. by. **26:16** Compare Heb.

but the soul is broken by calamities.
10 Thine own friend, and thy father's
friend, forsake not; and when thou art in
distress go not into thy brother's house:
better is a friend that is near than a
brother living far off. 11 Son, be wise,
that thy heart may rejoice; and remove
thou from thyself reproachful words.
12 A wise man, when evils are approach-
ing, hides himself; but fools pass on,
and will be punished. 13 Take away the
man's garment, (for a scorner has passed
by) whoever lays waste another's goods.
14 Whosoever shall bless a friend in the
morning with a loud voice, shall seem to
differ nothing from one who curses him.
15 On a stormy day drops of rain drive a
man out of his house; so also does a rail-
ing woman drive a man out of his own
house. 16 The north wind is sharp, but
it is called by name propitious. 17 Iron
sharpens iron; and a man sharpens his
friend's countenance. 18 He that plants
a fig-tree shall eat the fruits of it: so he
that waits on his own master shall be
honoured. 19 As faces are not like other
faces, so neither are the thoughts of men.
20 Hell and destruction are not filled; so
also are the eyes of men insatiable. 20 [
He that fixes his eye is an abomination
to God; and the uninstructed do not re-
strain their tongue.][a] 21 Fire is the trial
for silver and gold; and a man is tried by
the mouth of them that praise him. 21 The
heart of the transgressor seeks after mis-
chiefs; but an upright heart seeks knowl-
edge. 22 Though thou scourge a fool, dis-
gracing him in the midst of the council,
thou wilt still in no wise remove his folly
from him.
23 Do thou thoroughly know the num-
ber of thy flock, and pay attention to
thine herds. 24 For a man has not strength
and power for ever; neither does he
transmit it from generation to generation.
25 Take care of the herbage in the field,
and thou shalt cut grass, and gather the
mountain hay; 26 that thou mayest have
wool of sheep for clothing: pay attention
to the land, that thou mayest have lambs.
27 My son, thou hast from me words very
useful for thy life, and for the life of thy
servants.
28 The ungodly man flees when no
one pursues: but the righteous is
confident as a lion. 2 By reason of the sins
of ungodly men quarrels arise; but a wise
man will quell them.[b] 3 A bold man op-
presses the poor by ungodly deeds. As
an impetuous and unprofitable rain, 4 so
they that forsake the law praise ungod-
liness; but they that love the law fortify
themselves with a wall. 5 Evil men will
not understand judgment: but they that
seek God will understand everything.[c]
6 A poor man walking in truth is bet-
ter than a rich liar. 7 A wise son keeps
the law: but he that keeps up debauch-
ery dishonours his father. 8 He that in-
creases his wealth by usuries and unjust
gains, gathers it for him that pities the
poor. 9 He that turns away his ear from
hearing the law, even he has made his
prayer abominable.[d]
10 He that causes upright men to err in
an evil way, himself shall fall into de-
struction: transgressors also shall pass
by prosperity, but shall not enter into
it. 11 A rich man is wise in his own con-
ceit; but an intelligent poor man will con-
demn him. 12 By reason of the help of
righteous men great glory arises: but
in the places of the ungodly men are
caught.
13 He that covers his own ungodliness
shall not prosper: but he that blames
himself shall be loved. 14 Blessed is the
man who religiously fears always: but
the hard of heart shall fall into mischiefs.[e]
15 A hungry lion and a thirsty wolf is he,
who, being poor, rules over a poor nation.
16 A king in need of revenues is a great op-

27:20 Heb. omits to ver 21. **28:2** Gr. quench. **28:5** Gr. in everything. **28:9** Or, abhorred his prayer. **28:14** Gr. all things.

pressor: but he that hates injustice shall live a long time.

17 He that becomes surety for a man charged with murder shall be an exile, and not in safety. 17 Chasten thy son, and he shall love thee, and give honour to thy soul: he shall not obey a sinful nation. 18 He that walks justly is assisted: but he that walks in crooked ways shall be entangled therein. 19 He that tills his own land shall be satisfied with bread: but he that follows idleness shall have plenty of poverty.[a]

20 A man worthy of credit shall be much blessed: but the wicked shall not be unpunished. 21 He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread. 22 An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him.

23 He that reproves a man's ways shall have more favour than he that flatters with the tongue. 24 He that casts off father or mother, and thinks he sins not; the same is partaker with an ungodly man. 25 An unbelieving man judges rashly: but he that trusts in God will act carefully. 26 He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe. 27 He that gives to the poor shall not be in want: but he that turns away his eye from him shall be in great distress. 28 In the places of ungodly men the righteous mourn: but in their destruction the righteous shall be multiplied.[b]

29 A reprover is better than a stiff-necked man: for when the latter is suddenly set on fire, there shall be no remedy. 2 When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn. 3 When a man loves wisdom, his father rejoices: but he that keeps harlots will waste wealth. 4 A righteous king establishes a country: but a transgressor destroys it. 5 He that prepares a net in the way of his own friend, entangles his own feet in it. 6 A great snare is spread for a sinner: but the righteous shall be in joy and gladness. 7 A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind.

8 Lawless men burn down a city: but wise men turn away wrath. 9 A wise man shall judge nations: but a worthless man being angry laughs and fears not. 10 Bloody men hate a holy person, but the upright will seek his soul. 11 A fool utters all his mind: but the wise reserves his in part. 12 When a king hearkens to unjust language, all his subjects are transgressors. 13 When the creditor and debtor meet together, God oversees them both. 14 When a king judges the poor in truth, his throne shall be established for a testimony.[c] 15 Stripes and reproofs give wisdom: but an erring child disgraces his parents. 16 When the ungodly abound, sins abound: but when they fall, the righteous are warned.

17 Chasten thy son, and he shall give thee rest; and he shall give honour to thy soul. 18 There shall be no interpreter to a sinful nation: but he that observes the law is blessed.[d] 19 A stubborn servant will not be reproved by words: for even if he understand, still he will not obey. 20 If thou see a man hasty in his words, know that the fool has hope rather than

28:19 Gr. plural. **28:28** Gr. groan. **29:14** Heb. 'for ever.' See Am. 1. 11; Mic. 7. 18; in the Greek. **29:18** Or, 'most blessed.'

he. [21] He that lives wantonly from a child,
shall be a servant, and in the end shall
grieve over himself. [22] A furious man
stirs up strife, and a passionate man digs
up sin. [23] Pride brings a man low, but
God upholds the humble-minded with
honour.

[24] He that shares with a thief, hates his
own soul: and if any having heard an
oath uttered tell not of it, [25] they fearing
and reverencing men unreasonably have
been overthrown, but he that trusts in
God shall rejoice. Ungodliness causes a
man to stumble: but he that trusts in his
master shall be safe.[a] [26] Many wait on the
favour of rulers; but justice comes to a
man from God. [27] A righteous man is an
abomination to an unrighteous man, and
the direct way is an abomination to the
sinner.

30[b] [1] Who shall find a virtuous woman?
31 for such a one is more valuable
than precious stones. [11] The heart of her
husband trusts in her: such a one shall
stand in no need of fine spoils. [12] For
she employs all her living for her husband's good. [13] Gathering wool and flax,
she makes it serviceable with her hands.
[14] She is like a ship trading from a distance: so she procures her livelihood.
[15] And she rises by night, and gives food
to her household, and appointed tasks to
her maidens. [16] She views a farm, and
buys it: and with the fruit of her hands
she plants a possession. [17] She strongly
girds her loins, and strengthens her arms
for work. [18] And she finds by experience that working is good; and her candle goes not out all night. [19] She reaches
forth her arms to needful works, and applies her hands to the spindle. [20] And
she opens her hands to the needy, and
reaches out fruit to the poor.

[21] Her husband is not anxious about
those at home when he tarries anywhere abroad: for all her household
are clothed.[c] [22] She makes for her husband clothes of double texture, and garments for herself of fine linen and scarlet.[d] [23] And her husband becomes a distinguished person in the gates, when he
sits in council with the old inhabitants
of the land. [24] She makes fine linens,
and sells girdles to the Chananites: she
opens her mouth heedfully and with propriety, and controls her tongue. [25] She
puts on strength and honour; and rejoices in the last days. [26] The ways of
her household are careful, and she eats
not the bread of idleness. [27] But she
opens her mouth wisely, and according
to law. [28] And her kindness to them
sets up her children for them, and they
grow rich, and her husband praises her.
[29] Many daughters have obtained wealth,
many have wrought valiantly; but thou
hast exceeded, thou hast surpassed all.
[30] Charms are false, and woman's beauty
is vain: for it is a wise woman that is
blessed, and let her praise the fear of God.
[31] Give her of the fruit of her lips; and let
her husband be praised in the gates.

29:25 Possibly, 'in God.' See 2 Pet. 2. 1. **30:1** See chapter 24 for the content of chapter 30. **31:21** Gr. those with her. **31:22** Comp. Heb. and A. V.

ECCLESIASTES

1 The words of the Preacher, the son of David, king of Israel in Jerusalem.
[2] Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.
[3] What advantage is there to a man in all his labour that he takes under the sun? [4] A generation goes, and a generation comes: but the earth stands for ever. [5] And the sun arises, and the sun goes down and draws toward its place; [6] arising there it proceeds southward, and goes round toward the north. The wind goes round and round, and the wind returns to its circuits. [7] All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again. [8] All things are full of labour; a man will not be able to speak of them: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.
[9] What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun. [10] Who is he that shall speak and say, Behold, this is new? it has already been in the ages that have passed before us. [11] There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall be at the last time.
[12] I the Preacher was king over Israel in Jerusalem. [13] And I applied my heart to seek out and examine by wisdom concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.
[14] I beheld all the works that were wrought under the sun; and, behold, all were vanity and waywardness of spirit.
[15] That which is crooked cannot be made straight: and deficiency cannot be numbered. [16] I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge. [17] And my heart knew much—wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit. [18] For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.
2 I said in my heart, Come now, I will prove thee with mirth, and behold thou good: and, behold, this is also vanity. [2] I said to laughter, Madness: and to mirth, Why doest thou this?
[3] And I examined whether my heart would excite my flesh as with wine, (though my heart guided me in wisdom,) and I desired to lay hold of mirth, until I should see of what kind is the good to the sons of men, which they should do under the sun all the days of their life. [4] I enlarged my work; I built me houses; I planted me vineyards. [5] I made me gardens and orchards, and planted in them every kind of fruit-tree. [6] I made me pools of water, to water from them the timber-bearing wood. [7] I got servants and maidens, and servants were born to me in the house: also I had abundant possession of flocks and herds, beyond all who were before me in Jerusalem.

[8] Moreover I collected for myself both silver and gold also, and the peculiar treasures of kings and provinces: I procured me singing men and singing women, and delights of the sons of men, a butler and female cupbearers.

[9] So I became great, and advanced beyond all that were before me in Jerusalem: also my wisdom was established to me. [10] And whatever mine eyes desired, I withheld not from them, I withheld not my heart from all my mirth: for my heart rejoiced in all my labour; and this was my portion of all my labour. [11] And I looked on all my works which my hands had wrought, and on my labour which I laboured to perform: and, behold, all was vanity and waywardness of spirit, and there is no advantage under the sun.

[12] Then I looked on to see wisdom, and madness, and folly: for who is the man who will follow after counsel, in all things wherein he employs it? [13] And I saw that wisdom excels folly, as much as light excels darkness. [14] The wise man's eyes are in his head; but the fool walks in darkness: and I perceived, even I, that one event shall happen to them all.

[15] And I said in my heart, As the event of the fool is, so shall it be to me, even to me; and to what purpose have I gained wisdom? I said moreover in my heart, This is also vanity, because the fool speaks of his abundance. [16] For there is no remembrance of the wise man with the fool for ever; forasmuch as now in the coming days all things are forgotten: and how shall the wise man die with the fool?

[17] So I hated life; because the work that was wrought under the sun was evil before me: for all is vanity and waywardness of spirit. [18] And I hated the whole of my labour which I took under the sun; because I must leave it to the man who will come after me. [19] And who knows whether he will be a wise man or a fool? and whether he will have power over all my labour in which I laboured, and wherein I grew wise under the sun? this is also vanity. [20] So I went about to dismiss from my heart all my labour wherein I had laboured under the sun. [21] For there is such a man that his labour is in wisdom, and in knowledge, and in fortitude; yet this man shall give his portion to one who has not laboured therein. This is also vanity and great evil. [22] For it happens to a man in all his labour, and in the purpose of his heart wherein he labours under the sun. [23] For all his days are days of sorrows, and vexation of spirit is his; in the night also his heart rests not. This is also vanity.

[24] A man has nothing really good to eat, and to drink, and to shew his soul as good in his trouble. This also I saw, that it is from the hand of God. [25] For who shall eat, or who shall drink, without him? [26] For God has given to the man who is good in his sight, wisdom, and knowledge, and joy: but he has given to the sinner trouble, to add and to heap up, that he may give to him that is good before God; for this is also vanity and waywardness of spirit.

3 To all things there is a time, and a season for every matter under heaven. [2] A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted; [3] a time to kill, and a time to heal; a time to pull down, and a time to build up; [4] a time to weep, and a time to laugh; a time to lament, and a time to dance; [5] a time to throw stones, and a time to gather stones together; a time to embrace, and a time to abstain from embracing; [6] a time to seek, and a time to lose; a time to keep, and a time to cast away; [7] a time to rend, and a time to sew; a time to be silent, and a time to speak; [8] a time to love, and a time to hate; a time of war, and a time of peace.

[9] What advantage has he that works in those things wherein he labours?

[10] I have seen all the trouble, which God

has given to the sons of men to be troubled with. 11 All the things which he has made are beautiful in his time: he has also set the whole world in their heart, that man might not find out the work which God has wrought from the beginning even to the end. 12 I know that there is no good in them, except for a man to rejoice, and to do good in his life.

13 Also in the case of every man who shall eat and drink, and see good in all his labour, this is a gift of God. 14 I know that whatsoever things God has done, they shall be for ever: it is impossible to add to it, and it is impossible to take away from it: and God has done it, that men may fear before him. 15 That which has been is now; and whatever things are appointed to be have already been; and God will seek out that which is past.

16 And moreover I saw under the sun the place of judgment, there was the ungodly one; and the place of righteousness, there was the godly one. 17 And I said in my heart, God will judge the righteous and the ungodly: for there is a time there for every action and for every work.

18 I said in my heart, concerning the speech of the sons of man, God will judge them, and that to shew that they are beasts. 19 Also to them is the event of the sons of man, and the event of the brute; one event befalls them: as is the death of the one, so also the death of the other; and there is one breath to all: and what has the man more than the brute? nothing; for all is vanity. 20 All go to one place; all were formed of the dust, and all will return to dust. 21 And who has seen the spirit of the sons of man, whether it goes upward? and the spirit of the beast, whether it goes downward to the earth? 22 And I saw that there was no good, but that wherein a man shall rejoice in his works, for it is his portion, for who shall bring him to see any thing of that which shall be after him?

4 So I returned, and saw all the oppressions that were done under the sun: and behold the tear of the oppressed, and they had no comforter; and on the side of them that oppressed them was power; but they had no comforter: 2 and I praised all the dead that had already died more than the living, as many as are alive until now. 3 Better also than both these is he who has not yet been, who has not seen all the evil work that is done under the sun.

4 And I saw all labour, and all the diligent work, that this is a man's envy from his neighbour. This is also vanity and waywardness of spirit. 5 The fool folds his hands together, and eats his own flesh. 6 Better is a handful of rest than two handfuls of trouble and waywardness of spirit.

7 So I returned, and saw vanity under the sun. 8 There is one alone, and there is not a second; yea, he has neither son nor brother: yet there is no end to all his labour; neither is his eye satisfied with wealth; and for whom do I labour, and deprive my soul of good? this is also vanity, and an evil trouble. 9 Two are better than one, seeing they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falls, and there is not a second to lift him up. 11 Also if two should lie together, they also get heat: but how shall one be warmed alone? 12 And if one should prevail against him, the two shall withstand him; and a threefold cord shall not be quickly broken.

13 Better is a poor and wise child than an old and foolish king, who knows not how to take heed any longer. 14 For he shall come forth out of the house of the prisoners to reign, because he also that was in his kingdom has become poor. 15 I beheld all the living who were walking under the sun, with the second youth who shall stand up in each one's place.

16 There is no end to all the people, to all who were before them: and the last shall not rejoice in him: for this also is vanity and waywardness of spirit.

17 Keep thy foot, whensoever thou goest to the house of God; and when thou art near to hear, let thy sacrifice be better than the gift of fools: for they know not that they are doing evil.

5 Be not hasty with thy mouth, and let not thine heart be swift to utter anything before God; for God is in heaven above, and thou upon earth: therefore let thy words be few. 2 For through the multitude of trial a dream comes; and a fool's voice is with a multitude of words.

3 Whenever thou shalt vow a vow to God, defer not to pay it; for he has no pleasure in fools: pay thou therefore whatsoever thou shalt have vowed. 4 It is better that thou shouldest not vow, than that thou shouldest vow and not pay. 5 Suffer not thy mouth to lead thy flesh to sin; and say not in the presence of God, It was an error: lest God be angry at thy voice, and destroy the works of thy hands. 6 For there is evil in a multitude of dreams and vanities and many words: but fear thou God.

7 If thou shouldest see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for there is a high one to watch over him that is high, and high ones over them. 8 Also the abundance of the earth is for every one: the king is dependent on the tilled field.

9 He that loves silver shall not be satisfied with silver: and who has loved gain, in the abundance thereof? this is also vanity. 10 In the multitude of good they are increased that eat it: and what virtue has the owner, but the right of beholding it with his eyes? 11 The sleep of a servant is sweet, whether he eat little or much: but to one who is satiated with wealth, there is none that suffers him to sleep.

12 There is an infirmity which I have seen under the sun, namely, wealth kept for its owner to his hurt. 13 And that wealth shall perish in an evil trouble: and the man begets a son, and there is nothing in his hand. 14 As he came forth naked from his mother's womb, he shall return back as he came, and he shall receive nothing for his labour, that it should go with him in his hand. 15 And this is also an evil infirmity: for as he came, so also shall he return: and what is his gain, for which he vainly labours? 16 Yea, all his days are in darkness, and in mourning, and much sorrow, and infirmity, and wrath.

17 Behold, I have seen good, that it is a fine thing for a man to eat and to drink, and to see good in all his labour in which he may labour under the sun, all the number of the days of his life which God has given to him: for it is his portion. 18 Yea, and as for every man to whom God has given wealth and possessions, and has given him power to eat thereof, and to receive his portion, and to rejoice in his labour; this is the gift of God. 19 For he shall not much remember the days of his life; for God troubles him in the mirth of his heart.

6 There is an evil which I have seen under the sun, and it is abundant with man: 2 a man to whom God shall give wealth, and substance, and honour, and he wants nothing for his soul of all things that he shall desire, yet God shall not give him power to eat of it, for a stranger shall devour it: this is vanity, and an evil infirmity.

3 If a man beget a hundred children, and live many years, yea, however abundant the days of his years shall be, yet if his soul shall not be satisfied with good, and also he have no burial; I said, An untimely birth is better than he. 4 For he came in vanity, and departs in darkness, and his name shall be covered in darkness. 5 Moreover he has not seen the sun, nor known rest: there is no more rest to

this one than another. [6] Though he has lived to the return of a thousand years, yet he has seen no good: do not all go to one place?

[7] All the labour of a man is for his mouth, and yet the appetite shall not be satisfied. [8] For what advantage has the wise man over the fool, since even the poor knows how to walk in the direction of life? [9] The sight of the eyes is better than that which wanders in soul: this is also vanity, and waywardness of spirit.

[10] If anything has been, its name has already been called: and it is known what man is; neither can he contend with him who is stronger than he. [11] For there are many things which increase vanity.

[12] What advantage has a man? for who knows what is good for a man in his life, during the number of the life of the days of his vanity? and he has spent them as a shadow; for who shall tell a man what shall be after him under the sun?

7 A good name is better than good oil; and the day of death than the day of birth. [2] It is better to go to the house of mourning, than to go to the banquet house: since this is the end of every man; and the living man will apply good warning to his heart. [3] Sorrow is better than laughter: for by the sadness of the countenance the heart will be made better. [4] The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

[5] It is better to hear a reproof of a wise man, than for a man to hear the song of fools. [6] As the sound of thorns under a caldron, so is the laughter of fools: this is also vanity.

[7] For oppression makes a wise man mad, and destroys his noble heart. [8] The end of a matter is better than the beginning thereof: the patient is better than the high-minded. [9] Be not hasty in thy spirit to be angry: for anger will rest in the bosom of fools. [10] Say not, What has happened, that the former days were better than these? for thou dost not enquire in wisdom concerning this.

[11] Wisdom is good with an inheritance: and there is an advantage by it to them that see the sun. [12] For wisdom in its shadow is as the shadow of silver: and the excellence of the knowledge of wisdom will give life to him that has it.

[13] Behold the works of God: for who shall be able to straighten him whom God has made crooked? [14] In the day of prosperity live joyfully, and consider in the day of adversity: consider, I say, God also has caused the one to agree with the other for this reason, that man should find nothing after him.

[15] I have seen all things in the days of my vanity: there is a just man perishing in his justice, and there is an ungodly man remaining in his wickedness. [16] Be not very just; neither be very wise: lest thou be confounded. [17] Be not very wicked; and be not stubborn: lest thou shouldest die before thy time. [18] It is well for thee to hold fast by this; also by this defile not thine hand: for to them that fear God all things shall come forth well.

[19] Wisdom will help the wise man more than ten mighty men which are in the city. [20] For there is not a righteous man in the earth, who will do good, and not sin. [21] Also take no heed to all the words which ungodly men shall speak; lest thou hear thy servant cursing thee. [22] For many times he shall trespass against thee, and repeatedly shall he afflict thine heart; for thus also hast thou cursed others. [23] All these things have I proved in wisdom: I said, I will be wise; but it was far from me. [24] That which is far beyond what was, and a great depth, who shall find it out?

[25] I and my heart went round about to know, and to examine, and to seek wisdom, and the account of things, and to know the folly and trouble and madness of the ungodly man.

[26] And I find her to be, and I will pro-

nounce to be more bitter than death the woman which is a snare, and her heart nets, who has a band in her hands: he that is good in the sight of God shall be delivered from her; but the sinner shall be caught by her. [27] Behold, this have I found, said the Preacher, seeking by one at a time to find out the account, [28] which my soul sought after, but I found not: for I have found one man of a thousand; but a woman in all these I have not found. [29] But, behold, this have I found, that God made man upright; but they have sought out many devices.

Who knows the wise? and who knows the interpretation of a saying?

8 A man's wisdom will lighten his countenance; but a man of shameless countenance will be hated.

[2] Observe the commandment of the king, and that because of the word of the oath of God. [3] Be not hasty; thou shalt go forth out of his presence: stand not in an evil matter; for he will do whatsoever he shall please, [4] even as a king having power: and who will say to him, What doest thou?

[5] He that keeps the commandment shall not know an evil thing: and the heart of the wise knows the time of judgment. [6] For to every thing there is time and judgment; for the knowledge of a man is great to him. [7] For there is no one that knows what is going to be: for who shall tell him how it shall be?

[8] There is no man that has power over the spirit to retain the spirit; and there is no power in the day of death: and there is no discharge in the day of battle; neither shall ungodliness save her votary.

[9] So I saw all this, and I applied my heart to every work that has been done under the sun; all the things wherein man has power over man to afflict him. [10] And then I saw the ungodly carried into the tombs, and that out of the holy place: and they departed, and were praised in the city, because they had done thus: this also is vanity.

[11] Because there is no contradiction made on the part of those who do evil quickly, therefore the heart of the children of men is fully determined in them to do evil. [12] He that has sinned has done evil from that time, and long from beforehand: nevertheless I know, that it is well with them that fear God, that they may fear before him: [13] but it shall not be well with the ungodly, and he shall not prolong his days, which are as a shadow; forasmuch as he fears not before God.

[14] There is a vanity which is done upon the earth; that there are righteous persons to whom it happens according to the doing of the ungodly; and there are ungodly men, to whom it happens according to the doing of the just: I said, This is also vanity. [15] Then I praised mirth, because there is no good for a man under the sun, but to eat, and drink, and be merry: and this shall attend him in his labour all the days of his life, which God has given him under the sun.

[16] Whereupon I set my heart to know wisdom, and to perceive the trouble that was wrought upon the earth: for there is that neither by day nor night sees sleep with his eyes. [17] And I beheld all the works of God, that a man shall not be able to discover the work which is wrought under the sun; whatsoever things a man shall endeavour to seek, however a man may labour to seek it, yet he shall not find it; yea, how much soever a wise man may speak of knowing it, he shall not be able to find it: for I applied all this to my heart, and my heart has seen all this.

9 I saw that the righteous, and the wise, and their works, are in the hand of God: yea, there is no man that knows either love or hatred, though all are before their face. [2] Vanity is in all: there is one event to the righteous, and to the wicked; to the good, and to the bad; both to the pure, and to the impure; both to him that sacrifices, and to him that sacrifices not: as is the good, so is the sinner: as is the swearer, even so is he that fears an oath.

[3] There is this evil in all that is done under the sun, that there is one event to all: yea, the heart of the sons of men is filled with evil, and madness is in their heart during their life, and after that they go to the dead. [4] For who is he that has fellowship with all the living? there is hope of him: for a living dog is better than a dead lion. [5] For the living will know that they shall die: but the dead know nothing, and there is no longer any reward to them; for their memory is lost. [6] Also their love, and their hatred, and their envy, have now perished; yea, there is no portion for them any more for ever in all that is done under the sun.

[7] Go, eat thy bread with mirth, and drink thy wine with a joyful heart; for now God has favourably accepted thy works. [8] Let thy garments be always white; and let not oil be wanting on thine head. [9] And see life with the wife whom thou lovest all the days of the life of thy vanity, which are given thee under the sun: for that is thy portion in thy life, and in thy labour wherein thou labourest under the sun.

[10] Whatsoever thine hand shall find to do, do with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Hades whither thou goest.

[11] I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet wealth to men of understanding, nor yet favour to men of knowledge; for time and chance will happen to them all. [12] For surely man also knows not his time: as fishes that are taken in an evil net, and as birds that are caught in a snare; even thus the sons of men are snared at an evil time, when it falls suddenly upon them.

[13] This I also saw to be wisdom under the sun, and it is great before me: [14] suppose there were a little city, and few men in it; and there should come against it a great king, and surround it, and build great mounds against it; [15] and should find in it a poor wise man, and he should save the city through his wisdom: yet no man would remember that poor man. [16] And I said, Wisdom is better than power: yet the wisdom of the poor man is set at nought, and his words not listened to.

[17] The words of the wise are heard in quiet more than the cry of them that rule in folly.

[18] Wisdom is better than weapons of war: and one sinner will destroy much good.

10 Pestilent flies will corrupt a preparation of sweet ointment: and a little wisdom is more precious than great glory of folly.

[2] A wise man's heart is at his right hand; but a fool's heart at his left. [3] Yea, and whenever a fool walks by the way, his heart will fail him, and all that he thinks of is folly.

[4] If the spirit of the ruler rise up against thee, leave not thy place; for soothing will put an end to great offences. [5] There is an evil which I have seen under the sun, wherein an error has proceeded from the ruler. [6] The fool has been set in very high places, while rich men would sit in a low one. [7] I have seen servants upon horses, and princes walking as servants on the earth.

[8] He that digs a pit shall fall into it; and him that breaks down a hedge a serpent shall bite.

[9] He that removes stones shall be trou-

bled thereby; he that cleaves wood shall be endangered thereby.

[10] If the axe-head should fall off, then the man troubles his countenance, and he must put forth more strength: and in that case skill is of no advantage to a man.

[11] If a serpent bite when there is no charmer's whisper, then there is no advantage to the charmer. [12] The words of a wise mouth are gracious: but the lips of a fool will swallow him up. [13] The beginning of the words of his mouth is folly: and the end of his talk mischievous madness. [14] A fool moreover multiplies words: man knows not what has been, nor what will be: who shall tell him what will come after him? [15] The labour of fools will afflict them, as that of one who knows not to go to the city.

[16] Woe to thee, O city, whose king is young, and thy princes eat in the morning! [17] Blessed art thou, O land, whose king is a son of nobles, and whose princes shall eat seasonably, for strength, and shall not be ashamed.

[18] By slothful neglect a building will be brought low: and by idleness of the hands the house will fall to pieces.

[19] Men prepare bread for laughter, and wine and oil that the living should rejoice: but to money all things will humbly yield obedience.

[20] Even in thy conscience, curse not the king; and curse not the rich in thy bedchamber: for a bird of the air shall carry thy voice, and that which has wings shall report thy speech.

11 Send forth thy bread upon the face of the water: for thou shalt find it after many days. [2] Give a portion to seven, and also to eight; for thou knowest not what evil there shall be upon the earth. [3] If the clouds be filled with rain, they pour it out upon the earth: and if a tree fall southward, or if it fall northward, in the place where the tree shall fall, there it shall be. [4] He that observes the wind sows not; and he that looks at the clouds will not reap. [5] Among whom none knows what is the way of the wind: as the bones are hid in the womb of a pregnant woman, so thou shalt not know the works of God, even all things whatsoever he shall do. [6] In the morning sow thy seed, and in the evening let not thine hand be slack: for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.

[7] Moreover the light is sweet, and it is good for the eyes to see the sun. [8] For even if a man should live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes is vanity.

[9] Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart blameless, but not in the sight of thine eyes: yet know that for all these things God will bring thee into judgment. [10] Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and folly are vanity.

12 And remember thy Creator in the days of thy youth, before the days of evil come, and the years overtake thee in which thou shalt say, I have no pleasure in them. [2] While the sun and light are not darkened, nor the moon and the stars; nor the clouds return after the rain: [3] in the day wherein the keepers of the house shall tremble, and the mighty men shall become bent, and the grinding women cease because they have become few, and the women looking out at the windows be dark; [4] and they shall shut the doors in the market-place, because of the weakness of the voice of her that grinds at the mill; and he shall rise up at the voice of the sparrow, and all the daughters of song shall be brought low; [5] and they shall look up, and fears shall be in the way, and the almond tree shall blossom, and the locust shall increase, and the caper shall be scattered: because man has gone to his eternal home, and the mourners have gone about the market: [6] before the silver cord be let go, or the choice gold be broken, or the pitcher be broken at the fountain, or the wheel run down to the cistern; [7] before the dust also return to the earth as it was, and the spirit return to God who gave it.

[8] Vanity of vanities, said the Preacher; all is vanity. [9] And because the Preacher was wise above others, so it was that he taught man excellent knowledge, and the ear will trace out the parables. [10] The Preacher sought diligently to find out acceptable words, and a correct writing, even words of truth. [11] The words of the wise are as goads, and as nails firmly fastened, which have been given from one shepherd by agreement. [12] And moreover, my son, guard thyself by means of them: of making many books there is no end; and much study is a weariness of the flesh.

[13] Hear the end of the matter, the sum: Fear God, and keep his commandments: for this is the whole man. [14] For God will bring every work into judgment, with everything that has been overlooked, whether it be good, or whether it be evil.

SONG OF SOLOMON

1 The Song of songs, which is Solomon's. [2] Let him kiss me with the kisses of his mouth: for thy breasts are better than wine. [3] And the smell of thine ointments is better than all spices: thy name is ointment poured forth; therefore do the young maidens love thee. [4] They have drawn thee: we will run after thee, for the smell of thine ointments: the king has brought me into his closet: let us rejoice and be glad in thee; we will love thy breasts more than wine: righteousness loves thee.

[5] I am black, but beautiful, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. [6] Look not upon me, because I am dark, because the sun has looked unfavourably upon me: my mother's sons strove with me; they made me keeper in the vineyards; I have not kept my own vineyard.

[7] Tell me, thou whom my soul loves, where thou tendest thy flock, where thou causest them to rest at noon, lest I become as one that is veiled by the flocks of thy companions.

[8] If thou know not thyself, thou fair one among women, go thou forth by the footsteps of the flocks, and feed thy kids by the shepherds' tents. [9] I have likened thee, my companion, to my horses in the chariots of Pharao. [10] How are thy cheeks beautiful as those of a dove, thy neck as chains! [11] We will make thee figures of gold with studs of silver.

[12] So long as the king was at table, my spikenard gave forth its smell. [13] My kinsman is to me a bundle of myrrh; he shall lie between my breasts. [14] My kinsman is to me a cluster of camphor in the vineyards of Engaddi.

[15] Behold, thou art fair, my companion; behold, thou art fair; thine eyes are doves. [16] Behold, thou art fair, my kinsman, yea, beautiful, overshadowing our bed. [17] The beams of our house are cedars, our ceilings are of cypress.

2 I am a flower of the plain, a lily of the valleys.

[2] As a lily among thorns, so is my companion among the daughters.

[3] As the apple among the trees of the wood, so is my kinsman among the sons. I desired his shadow, and sat down, and his fruit was sweet in my throat. [4] Bring me into the wine house; set love before me. [5] Strengthen me with perfumes, stay me with apples: for I am wounded with love. [6] His left hand shall be under my head, and his right hand shall embrace me.

[7] I have charged you, ye daughters of Jerusalem, by the powers and by the virtues of the field, that ye do not rouse or wake my love, until he please.

[8] The voice of my kinsman! behold, he comes leaping over the mountains, bounding over the hills.

[9] My kinsman is like a roe or a young hart on the mountains of Bæthel: behold, he is behind our wall, looking through the windows, peeping through the lattices. [10] My kinsman answers, and says to me, Rise up, come, my companion, my fair one, my dove. [11] For, behold, the winter is past, the rain is gone, it has departed. [12] The flowers are seen in the land; the time of pruning has arrived; the

voice of the turtle-dove has been heard in
our land. 13 The fig-tree has put forth its
young figs, the vines put forth the tender
grape, they yield a smell: arise, come, my
companion, my fair one, my dove; yea,
come.
14 Thou art my dove, in the shelter of
the rock, near the wall: shew me thy face,
and cause me to hear thy voice; for thy
voice is sweet, and thy countenance is
beautiful.
15 Take us the little foxes that spoil the
vines: for our vines put forth tender
grapes.
16 My kinsman is mine, and I am his: he
feeds his flock among the lilies.
17 Until the day dawn, and the shadows
depart, turn, my kinsman, be thou like to
a roe or young hart on the mountains of
the ravines.

3 By night on my bed I sought him
whom my soul loves: I sought him,
but found him not; I called him, but he
hearkened not to me. 2 I will rise now,
and go about in the city, in the market-
places, and in the streets, and I will seek
him whom my soul loves: I sought him,
but I found him not. 3 The watchmen
who go their rounds in the city found
me. I said, Have ye seen him whom my
soul loves? 4 It was as a little while af-
ter I parted from them, that I found him
whom my soul loves: I held him, and did
not let him go, until I brought him into
my mother's house, and into the cham-
ber of her that conceived me.
5 I have charged you, O daughters of
Jerusalem, by the powers and by the
virtues of the field, that ye rouse not nor
awake my love, until he please.
6 Who is this that comes up from the
wilderness as pillars of smoke, perfumed
with myrrh and frankincense, with all
powders of the perfumer? 7 Behold
Solomon's bed; sixty mighty men of the
mighty ones of Israel are round about it.
8 They all hold a sword, being expert in
war: every man has his sword upon his
thigh because of fear by night.
9 King Solomon made himself a litter of
woods of Lebanon. 10 He made the pil-
lars of it silver, the bottom of it gold, the
covering of it scarlet, in the midst of it
a pavement of love, for the daughters of
Jerusalem. 11 Go forth, ye daughters of
Sion, and behold king Solomon, with the
crown wherewith his mother crowned
him, in the day of his espousals, and in
the day of the gladness of his heart.

4 Behold, thou art fair, my compan-
ion; behold, thou art fair; thine eyes
are doves, beside thy veil: thy hair is
as flocks of goats, that have appeared
from Galaad. 2 Thy teeth are as flocks of
shorn sheep, that have gone up from the
washing; all of them bearing twins, and
there is not a barren one among them.
3 Thy lips are as a thread of scarlet, and
thy speech is comely: like the rind of
a pomegranate is thy cheek without thy
veil. 4 Thy neck is as the tower of David,
that was built for an armoury: a thou-
sand shields hang upon it, and all darts
of mighty men. 5 Thy two breasts are
as two twin fawns, that feed among the
lilies. 6 Until the day dawn, and the shad-
ows depart, I will betake me to the moun-
tain of myrrh, and to the hill of frankin-
cense. 7 Thou art all fair, my companion,
and there is no spot in thee.
8 Come from Libanus, my bride, come
from Libanus: thou shalt come and pass
from the top of Faith, from the top of
Sanir and Hermon, from the lions' dens,
from the mountains of the leopards. 9 My
sister, my spouse, thou hast ravished my
heart; thou hast ravished my heart with
one of thine eyes, with one chain of thy
neck. 10 How beautiful are thy breasts,
my sister, my spouse! how much more
beautiful are thy breasts than wine, and
the smell of thy garments than all spices!
11 Thy lips drop honeycomb, my spouse:
honey and milk are under thy tongue;
and the smell of thy garments is as the
smell of Libanus. 12 My sister, my spouse

is a garden enclosed; a garden enclosed, a fountain sealed. [13] Thy shoots are a garden of pomegranates, with the fruit of choice berries; camphor, with spikenard: [14] spikenard and saffron, calamus and cinnamon; with all woods of Libanus, myrrh, aloes, with all chief spices: [15] a fountain of a garden, and a well of water springing and gurgling from Libanus.

[16] Awake, O north wind; and come, O south; and blow through my garden, and let my spices flow out.

5 Let my kinsman come down into his garden, and eat the fruit of his choice berries. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spices; I have eaten my bread with my honey; I have drunk my wine with my milk. Eat, O friends, and drink; yea, brethren, drink abundantly.

[2] I sleep, but my heart is awake: the voice of my kinsman knocks at the door, saying, Open, open to me, my companion, my sister, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night. [3] I have put off my coat; how shall I put it on? I have washed my feet, how shall I defile them? [4] My kinsman put forth his hand by the hole of the door, and my belly was moved for him. [5] I rose up to open to my kinsman; my hands dropped myrrh, my fingers choice myrrh, on the handles of the lock. [6] I opened to my kinsman; my kinsman was gone: my soul failed at his speech: I sought him, but found him not; I called him, but he answered me not. [7] The watchmen that go their rounds in the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. [8] I have charged you, O daughters of Jerusalem, by the powers and the virtues of the field: if ye should find my kinsman, what are ye to say to him? That I am wounded with love.

[9] What is thy kinsman more than another kinsman, O thou beautiful among women? what is thy kinsman more than another kinsman, that thou hast so charged us?

[10] My kinsman is white and ruddy, chosen out from myriads. [11] His head is as very fine gold, his locks are flowing, black as a raven. [12] His eyes are as doves, by the pools of waters, washed with milk, sitting by the pools. [13] His cheeks are as bowls of spices pouring forth perfumes: his lips are lilies, dropping choice myrrh. [14] His hands are as turned gold set with beryl: his belly is an ivory tablet on a sapphire stone. [15] His legs are marble pillars set on golden sockets: his form is as Libanus, choice as the cedars. [16] His throat is most sweet, and altogether desirable. This is my kinsman, and this is my companion, O daughters of Jerusalem.

6 Whither is thy kinsman gone, thou beautiful among women? whither has thy kinsman turned aside? tell us, and we will seek him with thee.

[2] My kinsman is gone down to his garden, to the beds of spice, to feed his flock in the gardens, and to gather lilies. [3] I am my kinsman's, and my kinsman is mine, who feeds among the lilies.

[4] Thou art fair, my companion, as Pleasure, beautiful as Jerusalem, terrible as armies set in array. [5] Turn away thine eyes from before me, for they have ravished me: thy hair is as flocks of goats which have appeared from Galaad. [6] Thy teeth are as flocks of shorn sheep, that have gone up from the washing, all of them bearing twins, and there is none barren among them: thy lips are as a thread of scarlet, and thy speech is comely. [7] Thy cheek is like the rind of a pomegranate, being seen without thy veil.

[8] There are sixty queens, and eighty concubines, and maidens without number. [9] My dove, my perfect one is one; she is the only one of her mother; she is the choice of her that bore her. The

daughters saw her, and the queens will pronounce her blessed, yea, and the concubines, and they will praise her. [10] Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as armies set in array?

[11] I went down to the garden of nuts, to look at the fruits of the valley, to see if the vine flowered, if the pomegranates blossomed. [12] There I will give thee my breasts: my soul knew it not: it made me as the chariots of Aminadab.

7 Return, return, O Sunamite; return, return, and we will look at thee.

What will ye see in the Sunamite? She comes as bands of armies.

[2] Thy steps are beautiful in shoes, O daughter of the prince: the joints of thy thighs are like chains, the work of the craftsman. [3] Thy navel is as a turned bowl, not wanting liquor; thy belly is as a heap of wheat set about with lilies. [4] Thy two breasts are as two twin fawns. [5] Thy neck is as an ivory tower; thine eyes are as pools in Esebon, by the gates of the daughter of many: thy nose is as the tower of Libanus, looking toward Damascus. [6] Thy head upon thee is as Carmel, and the curls of thy hair like scarlet; the king is bound in the galleries. [7] How beautiful art thou, and how sweet art thou, my love! [8] This is thy greatness in thy delights: thou wast made like a palm tree, and thy breasts to clusters. [9] I said, I will go up to the palm tree, I will take hold of its high boughs: and now shall thy breasts be as clusters of the vine, and the smell of thy nose as apples; [10] and thy throat as good wine, going well with my kinsman, suiting my lips and teeth.

[11] I am my kinsman's, and his desire is toward me. [12] Come, my kinsman, let us go forth into the field; let us lodge in the villages. [13] Let us go early into the vineyards; let us see if the vine has flowered, if the blossoms have appeared, if the pomegranates have blossomed; there will I give thee my breasts. [14] The mandrakes have given a smell, and at our doors are all kinds of choice fruits, new and old. O my kinsman, I have kept them for thee.

8 I would that thou, O my kinsman, wert he that sucked the breasts of my mother; when I found thee without, I would kiss thee; yea, they should not despise me. [2] I would take thee, I would bring thee into my mother's house, and into the chamber of her that conceived me; I would make thee to drink of spiced wine, of the juice of my pomegranates.

[3] His left hand should be under my head, and his right hand should embrace me.

[4] I have charged you, ye daughters of Jerusalem, by the virtues of the field, that ye stir not up, nor awake my love, until he please.

[5] Who is this that comes up all white, leaning on her kinsman? I raised thee up under an apple-tree; there thy mother brought thee forth; there she that bore thee brought thee forth.

[6] Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, even the flames thereof.

[7] Much water will not be able to quench love, and rivers shall not drown it; if a man would give all his substance for love, men would utterly despise it.

[8] Our sister is little, and has no breasts; what shall we do for our sister, in the day wherein she shall be spoken for? [9] If she is a wall, let us build upon her silver bulwarks; and if she is a door, let us carve for her cedar panels. [10] I am a wall, and my breasts are as towers; I was in their eyes as one that found peace. [11] Solomon had a vineyard in Beelamon; he let his vineyard to keepers; every one was to bring for its fruit a thousand pieces of silver. [12] My vineyard, even mine, is before me; Solomon shall have a thousand, and they that keep its fruit two hundred.

13 Thou that dwellest in the gardens,
the companions hearken to thy voice:
make me hear it.

14 Away, my kinsman, and be like a doe
or a fawn on the mountains of spices.